Der

Lutheraner.

God's Word and Luther's Doctrine

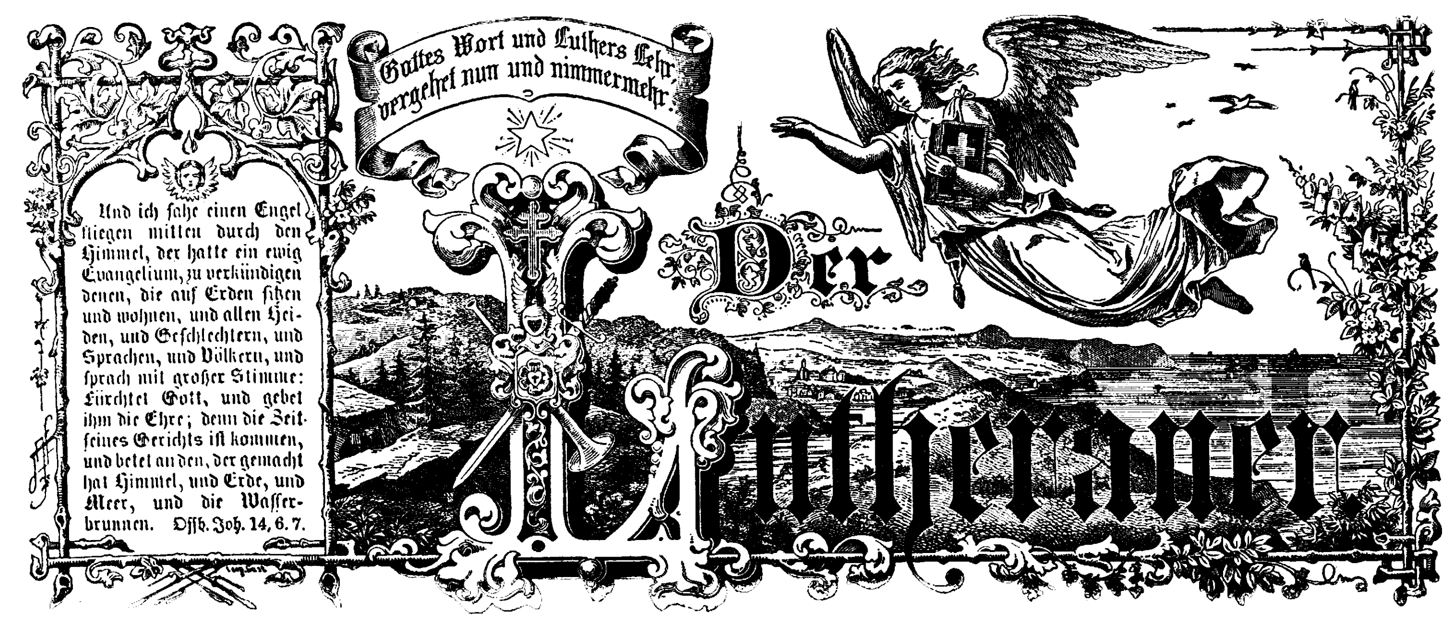
Shall Never Perish.

Sixty-first year.

1905.

St. Louis, Mo.
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1905.

Register for the sixty-first year of the "Lutheran".



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New Year's song.

Hark! The bells' solemn peal
Announces to
us the flight of time,
JEsus Christ, yesterday, todayAnd
the
same in eternity,
He only is in the stream of yearsOur
rock, the only true.
JEsu, JEsu! you aloneAre
and remain eternally mine.

Farewell, vanished days!
Silent suffering, noisy doings,
Sweet lust and bitter lament -Ach
, what remains of all now?
All is gone, only
my faith, hope, love remains.
JEsu, JEsuI you aloneAre
and remain eternally mine.

Look back: Shadows riseFrom
the old year's grave:
Thy sins show themselves,
Break the rod over thee,
When so many accusers bind thee,

Look ahead: what wears in its
bosomThe
shrouded new year?
Joyful or sorrowless,
life or death?
Does it heal or does it wound?
All is silent - O anxious hours lJEsu
, JEsuI you aloneCan be
my light in the darkness.

Yes, shielded by thy grace,
I'll overcome whatever comes:
Rough or smooth paths,
as thou wilt, both are good. If
I have thee, let no sorrow
separate
me from
God's love.
JLsu, JLsuI thou alone wilt
be my blessedness.

Now, O HLrr I, in thy name
I enter
the new year:
Help me sow good seed,

Thanks for all the kindness and faithfulness you have shown us!
Bless your people anew, bless your huts and your palace;
Lead us all by thy ways To the Father's everlasting blessing. JEsu, JEsul you alone lead us into heaven.

In Jesus' name.

The New Year cannot begin more gloriously than it does through the Church, which has called the New Year's Day the Name Day of Jesus. Jesus is the center of all our faith and life, the first and the last thought of the Bible, for it testifies of him; of the world, for it was created through him and for him; of time, for he is the Alpha and Omega, the beginning, the middle, and the end; of the individual heart, for its true life begins with the baptism of regeneration and is completed when Christ takes form in it. After him also we count our years, and call them years of salvation, because no other name is given to men, wherein they shall be saved, but the name of JEsu Christ alone. He alone gives our years of life their meaning, our New Year's wishes the right consecration, our endeavors the right goal, our destinies the right light, and our unions the right intimacy and duration. In Jesus' name stands God's Amen.

Well then, let this new year also begin for us in Jesus' name!

All my doings and all my beginnings are
done in the name of Jesus Christ; He is
with me from the beginning to the end,
Until all my doings come to an end.

With JEsu we may confidently take the serious, important step.

Come then, ye sorrows and afflictions of the new time: he will comfort us, and help us to overcome far in all these. Come, ye temptations of fortune and of pleasure: He will make us firm, that nothing shall be able to separate us from his love. Show thyself again in all thy nakedness, Weakness of my heart: He will be mighty in my weakness, And help me up when I would stumble. Threaten, king of terror, inexorable death, with thy anxieties and struggles: he is my life, so dying must be my gain. The LORD is my light: of whom should I fear? The LORD is the strength of my life: of whom shall I fear?

In my heart's bottom Thy name
and cross alone Sparkles all
time and hour, Out of it I can be
glad.

(Johann Arndt.)

Preface.

With today's issue, the "Lutheran" begins its sixty-first year. When it first appeared, on September 7, 1844, under the title "Der Lutheraner" and the motto: "Gottes Wort und Luthers Lehr' vergehet nun und nimmermehr" ("God's Word and Luther's Teachings Will Never Ever Go Away") were the words: "Herausgegeben von C. F. W. Walther." But for only three years was it a private paper. In the spring of 1847, when our Chicago Synod had been formed, Blessed Professor Walther offered the "Lutheran" as its organ. "This kind offer," says the first synodical report, "was accepted with thanks." At the same time, "the Synod resolved that the present editor should continue to be the editor of this paper; that the complete ownership of it should pass to the Synod with the beginning of the fourth year, and that on the title the addition should be made: 'Published by the German Lutheran Synod of Missouri, Ohio and other states, edited by C. F. W. Walther.'" These resolutions were then carried out. Since September 8, 1847, the "Lutheran" has been the organ of our Synod, and as such has made the purposes and aims of the Synod its own, and has undertaken to represent them to its readers.

For more than 57 years he has served his profession as a synodal organ and has made his way every two weeks to the Christian houses of our synod. It has grown with the growth of the Synod over these years and has become more and more widespread. There are probably but few left alive who have held and read it all this long time. The great number of its readers belong to the second and third generation of our Synod. But if we younger ones look at and read the older and old volumes of the paper, we find in each volume proof enough that the "Lutheran" has remained faithful to its task as a Synodal organ and has directed it rightly for the benefit and salvation of its many readers and for the promotion of our Synod and the whole church.

The main purpose of our Synod is twofold, as stated at its founding and then incorporated into its Constitution. The one main purpose is the "preservation and promotion of the unity of the pure confession". This purpose is also written on the banner of the "Lutheran." When it first appeared as a synodal organ, Blessed D. Walther said in the preface: "Far from the 'Lutheran' appearing henceforth as the organ of the Lutheran Synod of Missouri, Ohio, and other states bringing about any change in the confession hitherto held by it, the same rather assumes it henceforth as a sacred duty to watch over it that in this its paper also in the future no other doctrine shall be presented and spread and defended by the same than the pure and clean doctrine of the Word of God, as the same is clearly set forth in the ecclesiastical confessional writings." And just as our Synod has not allowed its goal to be shifted during these long years, but has always been intent on preserving the doctrine of the Lutheran Confession and promoting its spread, so too has its organ, the "-Lutheran." This is sufficiently demonstrated by its 57 volumes.

The "Lutheran" wants to remain true to this goal in the new year and for as many years as it pleases the Lord of the Church to keep him in his service. He will not only use his old motto on the title, but on every page of every number he will confess: "God's word and therefore also Luther's teaching, because Luther's teaching does not contain the word of men, but the word of God, now and never perishes. In particular, he still wants to faithfully confess, teach purely and loudly, and emphatically defend the two main articles of biblical Lutheran truth, which are especially challenged in our time: first, the doctrine that God's infallible, inerrant Word alone is the source, rule, and guideline of right faith and Christian life, and second, the truth that we are saved by grace alone, for Christ's sake, through faith.

The other main purpose of our Synod, as established from the very beginning and set forth in its Constitution, is "the united extension of the kingdom of God and the enabling and furtherance of special ecclesiastical purposes." As such special church purposes are mentioned: "Seminary, missionary work within and outside the church" and the like. Now, as a synodical body, the "Lutheran" also has as its object the promotion of such church works. And how our Synod has not grown weary in this respect, but has always regarded it as a grace from God when it has been allowed to extend its missionary work further and to found and cultivate new teaching institutions in the interest of the church; how our first seminary has been joined over the years by other seminaries and preparatory institutions, so that we now have nine institutions of higher learning for the training of future preachers and teachers; how the missionary work of our synod has not only spread and branched out wonderfully in our own country, but has also begun in other parts of the world: The "Lutheran" has also contributed its share during these long years, has endeavored to report on the growth and prosperity of these works and to awaken and increase interest in them in ever wider circles.

To work for the spread of the Kingdom of God and therefore to promote the works that serve it, that is what the "Lutheran" will also be concerned with in the coming year and in the further future and will be active for it "as long as it is day". It will remind its readers again and again that the preaching of the gospel in the world is the main task of the church, and will therefore possibly bring news of the great mission field of the Lord in every issue. And because the Gospel can only be preached, the Christian Church can only be spread, and the mission can only be carried out if preachers and missionaries are trained over and over again, he will continue to urge his readers to take special care of our ecclesiastical teaching institutions, He will continue to urge his readers to take special care of our ecclesiastical teaching institutions, and to show them that, however wonderful the work of establishing all kinds of charitable institutions, orphanages, hospitals, and homes for the aged, the actual planting places of the church, the lower and higher schools, must not be set aside, but must always be in the foreground.

Thus it is not a new program that the "Lutheran" sets up at the beginning of the new year, but the old one, well known to all its readers, which it has followed since it became the organ of our Synod. But that he may also in the new year conduct his profession in a right, God-pleasing and church-edifying manner, in honor of God and for the service of his congregation, for this all our readers will diligently call upon the Lord, from whom all good gifts come and who alone can give prosperity to all planting and watering in his kingdom. May he be kind to us and promote the work of our hands with us, yes, may he promote the work of our hands for his name's sake. Amen. L. F.

Memorial address at the funeral of D. A. L. Gräbner,

held in the auditorium of the Concordia Seminary by F. Pieper.

God has called away a teacher from our midst. God has taken a man from our midst who was first appointed here in our institution to teach the future servants of the church, but then served the church with teachings in wide circles, beyond the borders of our country. God has put an end to this active life. He called out to his servant that he should call it a day. We think that this call has come much too soon. But we Christians also know that our own opinion is not the measure by which things are measured in the kingdom of God. So we submit to God's will, but listen to the admonition that God calls out to the church in His Word (Hebr. 13:7):

Remember your teachers who have taught you the word of God.

Teachers are among God's gifts to his church. The Son of God has given much to his church, and his concern is still directed to his church. He first redeemed her, that is, purchased her with his own blood from death and condemnation. Then he gave her his word through his prophets and apostles, which she now possesses in the Holy Scriptures. But still more! He has also ordained in the church a personal teaching office, whereby his word shall go forth, and he gives to his church until the last day men who are able not only to teach themselves, but also to teach others. Thus teachers are among Christ's gifts to his church. Teachers of the Word of God are not a gift that can be bought with gold or silver, but they are a gift that the Son of God has purchased with his blood and is now distributing to his church as the Lord of the church, exalted at the right hand of God. This is expressly taught in Scripture. St. Paul writes to the Ephesians (Cap. 4, 8.), "He ascended on high.... and hath given gifts unto men," and in the enumeration of gifts, - teachers are then expressly mentioned: "He hath appointed some apostles, and some prophets, and some evangelists, and some pastors and teachers." (v. 11.) It is well with the Church when she is abundantly supplied with teachers of the Word. So it is said in describing the prosperity of the New Testament Church (Ps. 68:12.): "The LORD giveth the word with great multitudes of evangelists." And it is evil for the church when it lacks the right teachers of the word. Where there is a lack of teachers of the word of God, the word of Christ comes to pass: "They were faint and scattered like sheep that have no shepherd", Matth. 9, 36. Therefore Christians should deal well with their teachers during their lifetime. "Let the elders that rule well be counted worthy of double honour, especially they that labour in the word and doctrine," 1 Tim. 5:17; and when they are dead, let them be remembered. "Remember your teachers, which have taught you the word of God."

Of course, not all who appear as teachers within the church are to be counted among the gifts of God. In the church, under God's permission, there are also teachers who do not teach God's word, but their own word, as the Holy Scriptures describe such teachers Jer. 23:16: "They preach from the face of their heart, and not from the mouth of the Lord." Such teachers are not a blessing, but a plague to the church. Such teachers God does not praise, but threatens them with his wrath, Jer. 23:31. "Behold, I will look upon the prophets, saith the LORD, that lead and speak their own word: He hath spoken it." To such teachers also Christians ought not to cleave, but flee them, according to the apostle's exhortation, Rom. 16:17: "Take heed to them that cause division and offence beside the doctrine which ye have learned, and depart from the same." Such a teacher was not the one who went home. He was a right teacher, a gift of God. He was one of those teachers who with great diligence present God's Word pure and loud, and oppose with all earnestness all false teaching that rises up against and without God's Word in the church. He has been in the forefront of the hot struggle for divine truth that has been waged in our Church during the last twenty-five years, in the struggle for the Gospel of grace, from the very beginning of the struggle. Thus the departed belonged to the gifts, to the precious gifts of God to His Church, and therefore the word applies especially to him: "Remember your teachers who have told you the word of God. God has given the orthodox Lutheran Church of our country faithful and capable teachers and preachers in great numbers. What is abundant is easily disregarded. It should not be so. Let us beware of disregarding God's gifts, for that is the way to lose them.

A right teacher must wait for his office, denying himself, in a disinterested spirit, for God's calling. Neither good rumors nor bad rumors, neither praise nor blame, neither abundance nor lack, should alienate him from his office or make him weary. Such teachers are rare. They were rare even in the apostolic church. Of a number of teachers who labored beside him, the apostle Paul complains in his epistle to the Philippians (Cap. 2:21.), "They all seek their own, not Christ JEsu's." We must now confess it with thanksgiving to God, that God has given to our Synod, as far as men can judge, a great number of preachers and teachers, who prevailingly seek not their own, but that of Christ JEsu and His Church. To these also belonged the departed. He was ready to serve before others, without asking: What will I get for it? He gave to the Church

For twenty-five years-nine years in the Wisconsin Synod and sixteen years in our Synod-he has served as a theological teacher, being content with food and clothing. He left no earthly goods to his own. For this reason, too, we are reminded, "Remember your teachers who have told you the word of God."

In his last sermon, which he preached in Wittenberg in January 1546, Luther urges his listeners to ask God with all their hearts for true teachers of his Word. This request is also of great need to us, since God has now once again taken such a proven and capable teacher from our midst. Yes, God does not look upon our sin and ingratitude, but acts with us according to his great grace and mercy. May he give us and our children pure, faithful, self-denying teachers of his word for the sake of Christ our Saviour. Amen.

Introduction of the first Director of Missions in ourSynod .

The inner mission, that is, the gathering into congregations of the fellow believers scattered throughout our great country, especially of German tongue, and the provision of these congregations with the means of grace, has always been the main missionary work of our Synod and will probably remain so for many years to come. The reports of the individual districts of our Synod prove this. Next to the doctrinal discussions, the discussion of the inner mission takes up most of the time in the synodal meetings of almost all districts. This work is carried on in all districts of our Synod in such a way that a commission elected for this purpose supervises the already existing mission posts and directs its attention as much as possible to new mission fields. Such a commission, however, can only take care of the most necessary work, the receipt of mission reports, the correspondence connected with them, and in urgent cases some journeys.

For the successful progress of this mission, however, much more could undoubtedly be done if a suitable man were to be employed as mission director, who, without being bound to a congregation, would put all his time and energy into the service of the mission and, under the direction and advice of the commission, perform all the work connected with it. Such a person could visit the already established mission parishes within a district every year, assist the traveling preachers and their congregations with words and deeds, and especially encourage the congregations to maintain the preaching ministry in their midst as soon as possible. Experience teaches that many parishes are often supported from the missionary treasury for a long time without sufficient reason. The pastor of the parish must not say too much about the salary, so as not to be suspected of stinginess by his people. A stranger, however, who is also acquainted with the circumstances of the other mission congregations, could speak a much more forceful word. Such a person, who is familiar with the local conditions of the individual parishes, could also contribute much to a just regulation of the salaries of the traveling preachers.

Then a mission director could also look far more at the expansion of the mission area than is possible with the present setup. The missionary work should be done as systematically as possible. This work, which God has given us for the salvation of immortal souls, is well worth doing thoroughly. A missionary director could systematically search and work the whole district, paying special attention to growing towns, which often contain abundant missionary material, if one begins early enough and does not merely glean. He could also see to it that small, hopeless mission parishes are merged in order to gain men and means for more hopeful fields. A missionary director, as the representative of a larger ecclesiastical body, could often obtain a church building site in flourishing places and also in other places under very favourable conditions, which would later have to be paid for at a high price. From this, the church building fund and at the same time also the mission might gain a not insignificant advantage.

The Wisconsin District discussed all this in detail and thoroughly at its meeting this year and then almost unanimously decided to pursue the work of the mission even more vigorously than before and to hire a special mission director for this purpose. He therefore instructed his Commission, in conjunction with the District Praeses, to look around for a man suitable for this versatile office and then to appoint him. This has now been done. Father F. Häuser of Portage, Wis. has accepted the call given to him, trusting in God, and was installed in his office on November 6 in St. John's Church, Merrill, Wis.

The inauguration was a solemn one, and was attended by a large number of brethren and members of the congregations in and around Merrill. With the ringing of bells and the sounding of trombones, the ministers present in their vestments and the members of the Missionary Commission filed into the church. The pastors took their places in the chancel, the missionary director to be inducted in front of the altar steps, and the members of the missionary commission on either side of the same. The altar service was performed by Rev. O. List from Wittenberg, and Fr. C. A. Bretscher from Wausau preached on Apost. 15, 36. 40. 41. a special sermon corresponding to the celebration. The introduction was performed by the undersigned on behalf of the Honorable Presidium, at which the following ministers assisted in addition to those already mentioned: P. H. Nöhrs from Clinton, P. F. H. Siebrandt and P. H. Daib from Merrill.

May the Lord of the Church make the newly called a blessing to many. May he grant that this new ministry, which our District has created with the intention of extending God's kingdom even more than before, may prove to be a beneficial one. H. Erck.

† Fr. Simon Sweet. †

Again a fighter of Jesus Christ has been transferred from the contending to the triumphant church, as was the case with Father Simon Süß. When his wife wanted to wake him up on December 13, she found him, although he was still alive and well the evening before, disembodied and already cold. To all appearances he slumbered over without any death struggle.

The deceased was born on January 6, 1822 in Graben near Karlsruhe in the Grand Duchy of Baden. He received his theological education in Basel. After passing his exams he was sent in 1848 by the Basel Mission Society to West Africa, where he worked as a missionary among the Odji tribe for almost eighteen years. There he entered into holy matrimony with the widow of Father Steinhauser in 1859, which was blessed with six children. Three of his children have already preceded him in death in Africa, the three who survive him are married and members of the congregation at Schulenburg, Tex. In 1866 he was forced to leave Africa for health reasons and returned to Germany. After recovering somewhat, he emigrated to America, and here joined the Illinois Synod, with which he also later transferred to the Missouri Synod. For ten years he served several churches in the States of Illinois and Missouri, then in 1876 accepted a call of the church at Winchester, Tex . Barely a year later he again took up the traveling baton and followed an occupation of Salems township near Schulenburg, Tex. At this parish he stood 27 years. At the beginning of October last year, after an eventful and often quite arduous life, he resigned his office on account of old age and wished to take his rest with his only son and his wife. But his earthly rest lasted only two months. The Lord called his servant, who had worked in his vineyard for many years, home, and he now sees what he has believed and taught here. Yes, he has completed his course and has entered into the joy of his Lord. He has reached the age of 82 years, 11 months and 7 days.

Since the deceased was known in the whole area, a large crowd had gathered on 14 December to escort the deceased to his final resting place. The funeral service was opened by E. Buchschacher from Swiss Alp, who, after singing and reading a psalm in the house, gave a speech of consolation on the basis of the third petition. In the church, Father R. Osthoff of La Grange preached the funeral sermon on John 12:26, and at the grave he spoke on Revelation 7:13, 14, and the successor of the deceased officiated,

A. L. Gresens.

To the ecclesiastical chronicle.

America.

The Lutheran congregation at Denver, Colo. celebrated the - anniversary of its twenty-fifth anniversary on the 3rd Sunday of Advent. As this congregation was for many years, and in a sense still is, a missionary post of our whole Synod, some notice of it will not be unwelcome. As early as the year 1873 an attempt was made on the part of our Synod to do mission in Denver. But after only nine months of work, the missionary at that time, Father J. H. Brammer, was called to Lowden, Iowa, because there was no prospect of success. In 1877, Blessed Fr. J. L. Hirschmann was ministering in this city. Sick and weak himself, he could only be active here and in other places in Colorado for a few years. Under him the present St. John's was built. The congregation was organized and the former church and property on Arapahoe Street were purchased. Student H. Frincke, now pastor at Monroe, Mich. helped out nine months, but was unfortunately prevented by a railroad accident from serving out his time. In 1881 L. W. Dornseif, now at Decatur, Ind. was called to Denver, and labored at that place five years. He was succeeded by H. T. Rauh, at present in Joplin, Mo. who served here nearly twelve years. In 1892 and 1893 the congregation suffered greatly on account of the business crisis of the day, and lost its church property in the main part of the city. However, an interest-free loan from the synod made it possible for the congregation to build its present little church. They had to start from scratch. In 1898 the present pastor was appointed, in 1899 a parish school was founded, in the following year a schoolhouse was built and paid for, and in the following year a parsonage was built and one and a half building lots were purchased. Through kind loans from fellow believers it was possible for the congregation to meet these necessary expenses. Parish and school enjoy a blessed growth. Out of heartfelt gratitude to God, the congregation offered $555.00 on the day of its anniversary to pay off a canceled debt. It presently numbers 60 voting members, most of whom are day laborers, and has therefore sacrificed abundantly of its poverty. "Wish Jerusalem happiness. May it be well with those who love you. " J. F. S. H.

The District Synod of Michigan, being the last of the Synodal Conference, met at Scio, Mich. in October last. For the doctrinal proceedings, Father Bast presented a paper on the Article of the Church, showing that the Church is the congregation of the saints, the entirety of all those who believe in Christ from the heart; that the Church in the proper sense, the One Holy Christian Church, is invisible, but is found wherever the divinely ordained - means of grace are used, and that the Founder and Sustainer of the Church is the Triune God. - Father Lederer was again elected Praeses, Soll Vice-President, Father Bast Secretary, and Father Emmel Treasurer. L. F.

Concerning the Lutheran Church in our country, Dr. S. Ochsenford, who has been engaged in its statistics for years, gives a number of interesting details in the *Lutheran*, the English organ of the General Council. He includes in the Lutheran Church all synods and bodies which call themselves Lutheran and lay claim to that name. According to his calculations, the Lutheran Church in this country numbers 65 synods, 7483 pastors, 13, 106 congregations and 1,785,799 communicant members, 5522 parochial schools, 3511 teachers and 247, 871 pupils, 7130 Sunday schools, 65, 356 Sunday school teachers and 624,033 Sunday school children. The contributions for missions and various works of mercy amount to §1, 664, 552. 85. Distributed among the various larger church bodies, the following compilation results:

Name.	Synods.	Pastors.	Communiti	Limbs.	Gifts.
Generalconcil	12	1376	2170	388, 282	§368, 954. 39
Synodal Conference	5	2289	3694	574,010	423, 104. 14
United Synod	8	212	444	43, 184	20, 101. 38
General Synod	25	1282	1677	216, 957	328, 735. 94
Independent synods	15	2424	5121	563, 366	523, 657.00

The Lutheran Church maintains 115 educational institutions, including 23 theological seminaries with 88 professors and 1046 students; 51 colleges with 599 professors and 9740 students; 30 academies with 156 teachers and 3061 students, 11 colleges for girls with 123 teachers and 1111 students; in sum, 115 institutions, 966 professors and teachers and 14, 958 students, of whom 2951 are



want to become pastors. It has 107 charitable institutions, namely 22 hospitals, 48 orphanages, 16 homes for the aged, 12 homes for emigrants, 9 diaconal homes. It publishes 181 church bulletins: 80 in English, 57 in German, 17 in Norwegian, 8 in Swedish, 9 in Danish, 3 for the Icelanders, 2 for the Finns, 2 for the Slovaks and 1 each in French, Latvian and Estonian. In 1883 the Lutheran Church had 56 synods, 3351 pastors, 6265 congregations and 797, 543 communicating members. It has thus since shown a growth of 9 synods, 4132 pastors, 6841 congregations, and 988, 256 members. L. F.

Mission among the Indians. From the recently published annual report of the National Indian Association, it appears that in spite of all the missionary efforts of recent years, there are still nearly 30,000 Indians in our country who receive no instruction in the Christian religion. These Indians belong to 42 different tribes or groups, of which there are altogether 165. It should be noted that in many places where missions have already been started, they can only be carried out in a very meager way due to a lack of missionaries or teachers, of buildings or means. The missionary work is especially incomplete on the Pacific coast, in Nevada, New Mexico and Arizona, and in some states of the Midwest, as well as in Florida. The report also shows how, where missionary work is going on, the number of births exceeds the number of deaths by one-eighth, while among the still heathen Indians there are over two-thirds more deaths than births. As everywhere in the mission, so also among the Indians the spread of Christianity has bodily advantages and blessings in its wake and prevents the otherwise inexorable extinction of the red man. The main thing, of course, is and remains that the poor Indians are brought the Gospel of Christ, which alone can save their souls from eternal death. And if "the mission to the heathen is a Christian duty," as Blessed D. Walther says in the well-known Epiphany sermon in his Gospel postilion, then the mission to the Indians is precisely a duty of the Christians of this country, after so many sins have been committed against the Indians by the inhabitants of this country for centuries up to the present day, a duty especially of our Synod, whose very first mission in the forties and fifties of the last century was the Indian mission in Michigan and Minnesota. God bless, therefore, our Indian Mission in Wisconsin, which has been restarted for some years, and likewise the Indian Mission of the Wisconsin Synod in Arizona. L. F.

From World and Time.

The growth of secret societies in America is noticeable to anyone who pays the slightest attention. But recently published data clearly show that it is really quite enormous. Ten years ago every eighth man in the United States and Canada belonged to a secret order; now every fifth man is a member of a lodge. While in our country the population has increased 10 per cent during the last ten years, the membership of secret societies has nearly doubled during the same period. In 1894, according to the report of the lodge officers themselves, it was 4, 126, 375; in 1904 it was 7, 414, 173. The three lodges of Masons, Odd Fellows, and Knights of Pythias have gained nearly 1,000,000 new members during these ten years, and other secret societies offering particularly cheap life insurance, such as the ""Modern Woodmen of America"", the ""Woodmen of the World"", the ""Knights of the Maccabees"", have shown an even more rapid, though very uncertain, growth. In this spread of the lodges we have to recognize a sign of the times, a prevalence of the materialistic spirit of the times, apostasy from the truth of the Gospel, and acceptance of the commonplace religion of salvation through righteousness, as it is proclaimed especially by the secret societies.

L. F.

The idolatry of man continues to blossom. In particular, it is the statesman Bismarck and the poet Göthe who are exalted immoderately at every opportunity. The dedicatory song at the inauguration of the Bismarck Column in Hanover contained the following verse:

Hark, votive song! Hark, sound of arms!
Full of fervour the crowd prays.
To you, Bismarck, to you, we sacrifice On a high columned altar.

The pastors' association assembled in Hanover has, as the "Allgemeine Ev.-Luth. Kirchenzeitung" reports, protested against "such a form of Bismarck celebration, which, as pagan, decidedly offends Christian sensibilities. - Even more foolish is the worship of the gods. Some time ago a book was published in Leipzig by Dr. Hjalmar Kjölenson: "Vom Glück und dem neuen Menschen" ("Of Happiness and the New Man"), in which it is quite seriously suggested that the worship of Goethe should be substituted for Christianity. According to the report of the "Neue luth. Kirchenzeitung" it says among other things: "In place of confessional (religious) instruction, 1. a state-organized higher level of instruction for adults will take place. The life and work of Göthe will have to form the center of the considerations. Göthe must be the ultimate goal of school education . . . 2. a picture of Göthe will be placed in the first place in every school and in every private home as a constant reminder of his example in life; 3. libraries of Göthe must be established in all larger towns ...; 4. a Göthe-preparatory institute (Vorbildungsanstalt) must be created, which has the task of educating itinerant teachers for Göthe's conception of life; 5. mass migration to Weimar to the Göthetag, organized annually around Whitsun by the Göthegesellschast in Berlin. The highest goal and aspiration of the German nation must be to be a Goethean man, that is, a man with a Goethean inwardness, the true new man. A new young Germany with a Goethean soul must come into being. This is the culmination of the total development of the German people. Göthe must gradually become the secret emperor of humanity." It continues in this delirious tone. In a review of the book, however, it says: "The book is ... an imperishable Bible, the Gospel for the spiritually independent part of present and future mankind, in which Göthe is celebrated as the representative of the new man living for the heart." When men fall away from the living God, they become fools and engage in human idolatry such as was not worse among the ancient pagans.

L. F.

With your bible fitze gladly.

A missionary on his journey through the steppes of Canada once met a poor Indian woman. He had hardly spoken a few words to her when she begged him to give her a Bible. She had only heard a few things read from it, but that little had been enough to convince her that this book was

alone could heal the wounds of her heart. So she wanted to take advantage of this opportunity and get herself a Bible. Unfortunately, the missionary had only one New Testament with him, which had become dear and expensive to him through long use, so that he was reluctant to part with it. But he could not resist the pleading requests; he lent it to her on condition that she should return it to this place after a month. - The month is over and the missionary is back on the spot; soon he sees the woman slowly approaching with gloomy looks. One can see from afar that her message will not read well. "Have you the book?" he asks. "No," is the sad reply. "What have you done, then-did you sell it?" "Ah," she replies, "I had taken it into my hut, and was reading from it to my neighbours. But when they heard the good news, they certainly wanted the book; I could not resist their insistence; I had to give a piece to each," and with that she drew a few leaves from her cloth. "Here is my share; leave it to me!"

Such love of the heathen for the word of God is quite shameful for Christianity. While they scramble for a few leaves of the New Testament, we can have the whole Bible for a pittance, and every poor man receives it for free at his request. But this richness of the Word of God, with which God blesses our country, is not matched by the use we make of its goodness. Even many Christians and churchgoers are content with their hymnal and leave the Bible in the dust for months. Only in times of sickness do they reach for the old book again, but then they often do not know how to find their way through it, they turn to passages in the Law of Moses or in the Prophets which they do not understand, and soon take up the hymn book again. Where does this come from? Only because we make far too little effort to know the Bible. This requires above all daily Bible reading, as every Christian knows, and fervent prayer for the Holy Spirit, who wants to open our understanding.

Besides this, however, there is another means of making the Bible dear and familiar to us. Father Luther's Bible was written by himself in the margins with remarks and thoughts that he had had while reading the Holy Scriptures. Now you will say, I am not so learned as Luther that I can write many thoughts in the margin. Nor do you need to. But you can hand down to yourself the most beautiful and significant passages, so that they will always stand out to you and become more and more familiar. You can do this, for example, in this way: sayings that deal with blessedness and salvation are marked with a little star; where hope and promises are spoken of, a little anchor is made; death and dying receive a cross; where something is said about God's love or the love of one's neighbor, a heart is drawn; in commandments and admonitions a little hand is drawn; sin is painted black everywhere. With such and similar signs the Bible becomes dear to one; one reads into it and appropriates it.

If you only want to try, you will have great joy. In any case, we all need to study the Bible more and more. This is to be proven by one of Luther's words, which he wrote down in Latin two days before his death: "No one can understand Virgil in his pastoral poems, unless he has been a shepherd for five years. No one can quite understand Cicero in his letters, because he had been in a good regiment for twenty-five years. Of the holy Scriptures no one thinks that he has attained a sufficient understanding, for he has ruled the church for a hundred years with prophets, with Elijah and Elisha, John the Baptist, with Christ and the apostles."

Already earlier he had said: "God has given the holy scriptures to us poor sinful men, that we should not only read them, but also (as the Lord Joh. 5, 39. says) search or ponder and contemplate, so that one will find eternal life in them. But he that runneth after them, and pondereth not continually and more deeply, is weary of them, and forsaketh them, as if he understood them to the ground, and findeth nothing in them; or else becometh a heretic of them, sucking poison like a spider out of a fair and sweet rose, when the little bee sucketh sweet honey out of it." And from his own experience he says: "For some years past I have read the Bible twice a year, and if it were a great and mighty tree, and all the words were branches and twigs, I have knocked at all the branches and twigs, and wanted to know what was in it and what it could do, and always knocked down a few more apples or pears.

Brotherly love.

Johannes Falk, who gave us the beautiful Christmas carol: "O du fröhliche, o du selige, gnadenbringende Weihnachtszeit" and who, after the battle of Jena in 1806, first gathered the poor abandoned, helplessly - wandering children into a children's home, learned in his early youth from a younger brother what true brotherly love is and what it can do.

It was in the year 1785, on Boxing Day, that young Johannes Falk went out on the ice with his younger brother to skate. The ice on the Vistula was as smooth as glass. Quick as an arrow, Falk flew along over the slippery surface. He skated far towards the middle of the stream. Suddenly a gushing opening appeared before him, and in a moment the open gorge of the Vistula had swallowed him up. When he realized that his end had come, he thought with the lightning speed of his last thoughts of the misery of his parents, but he also commanded his soul to his Lord and Savior with a sigh of prayer.

As he was about to say Amen, he suddenly felt a hand pulling him out of the depths; it was that of his younger brother. The skippers had warned him, but he had only followed the course of his heart, had seized his brother by the hand as the oncoming wave washed him up again, and had grasped him with convulsive vehemence, and when the weight pulled him down on the ice, he did not let go of his hand, and when the ice cut into his face and arm, yes, when he himself was already lying half-limbed in the water and the blood was oozing warmly from his wet clothes, he cried aloud and wept violently. But the brother's hand he held fast. And when the fishermen cried out, "You see that you cannot save him, let him drift by the grace of God," he cried even louder and wept and prayed even harder, but he did not let go of his hand until the fishermen came with hooks and poles and pulled both brothers out.

When John returned to his senses and asked his brother what he was bleeding from, his brother gave him no answer, but fell weeping around his neck, hugged and kissed him, and was only glad that he was alive again. In the night, however, he often got up from his bed, went to his brother's bed, drew aside the curtains, held his ear close to the face of the sleeping man, and then happily announced to his parents, "Yes, he is still alive!" And all praised God for the miraculous rescue.

There you see what true brotherly love dares to do to save those who are sinking, how it cries and struggles and prays for souls and does not withdraw its hand from them until they are saved. God grant us all such love!

There is still a rest for the people of God. Hebr. 4, 9.

All creatures long for rest. Every thing seeks its origin, where it rests: the body the earth, the soul heaven. The body is from the earth; it seeks the earth for its grave. The soul is from heaven; it hastens toward it with great desire and wants to come to rest. Rest must one day take the place of toil. When we have done what we came into the world to do, then it is time for us to go our way, whence we came. The earth is given for work, not for possession. The services of God's children would be evil rewarded if they were to remain here forever. What mournest thou that he should be called away who hath been faithful here? He shall not be changed, if it be not for his betterment. It is folly that thou call'st it a blessed thing when pious men take their leave in peace. He that lent them to the world will give them a greater than the world can pay. Indeed, it would be unreasonable to desire that godliness should become a hindrance to glory. How heartily a laborer longs for the sweet evening rest! Wouldst thou not grant rest to him who has borne the heat and burden of the day, who has laboured wearily in thy service? Art thou then more unmerciful to him than thou art to thy cattle, which thou restest after their labours? Not so, my Christian; let him rest in his grave, who has so long served God and thee in the sweat of his face and the anguish of his heart. Ah, sweet hour of rest, how long! When shall I close my eyes? When shall I fall blissfully asleep? I hear, dear JEsu, that thou sayest of Lazaro, "Lazarus our friend sleepeth." Ah! that thou wouldst say of me also: My friend sleepeth. In thy friendship and grace, my JEsu, let me die! Thou art my JEsu. Run, my heart, it will not last forever.

Give me your wings! Come, death, lead me to the heavenly Jerusalem to the blessed rest that is available to the people of God. The world is my Egypt, it makes me burn bricks and gives me no straw, it frightens me and gives me no comfort; death takes me to the beloved and promised Canaan, where milk and honey flow. Up, up! Lord, unchain me soon! I desire to depart and to be with my Lord JEsu. There is a better life, a blessed life, there my soul goes, I rejoice, dying is my gain. Is death bitter? Oh, no. My Jesus hath made it sweet, he is my friend, I know him well. Does my lamb, my wife, my child, my friend, sigh after me? I leave them a merciful God, and shall see them again in everlasting bliss. There's nothing to stop me. Why should I stay here longer in this misery? I am a sojourner and a stranger here; I long to be at home with the Lord.

(From Heinrich Müller's "Geistliche Erquickstunden".)

Clear the fog from us.

The evil is there! In a thousand forms it covers and terrifies the earth, and Luther calls this world a valley of misery. Of course, before you saw the worm in the rose, and under the green lawn the fashionable place; before you saw the hospitals behind the cosy huts, and behind the gleaming palaces the dungeons and the insane asylums; before a serious illness once set its sting on your chest as if to crush you, and before you stood at the deathbed, at the coffin of your own, and experienced what this means: "Now a heart full of loyalty stands still! Now are parents dead. Now is a child's, a brother's eye gone... Broken! Now in the sand of the fresh hill the tears fall hot and heavy! - Before you ponder the poverty of a life that begins with a cry and ends with a gasp, before you ponder the ways of the human race from the first Adam, whose body crumbles into the earth, to the last human child and its last tear - before all this passed through your soul, just confess it, would you consider it an exaggeration to call this so beautifully laid out earth a pit of misery? I ask you today: Where hunger, where misery, consumption and madness dwell, is there the promised land, is there the promised rest? And "at last, when our hour comes!" Some hope for a quick, some count on a gradual approach of death - in any case dying remains dying and death is death! Wide, wide fields of corpses open up before us, and every life that sank here belonged to some home, to some heart, and left behind tears and lamentation. The seventh petition shows us all sore, all defenceless, and makes Christendom say from one mouth with and for one another: Deliver, deliver us from this evil!

My Jesus.

A factory worker walked through an estate every day for thirty years, always the same footpath. He had seen trees planted there that had grown taller; he had seen ducks and geese being raised, and knew that there were cows in the barn. This was a common thing to him, and he did not trouble himself about it. One day he was called to the court and told that the rich man had died and had made him his heir. ...and made him his heir. Now the story changes. Now, as he walks through the estate, he opens his eyes: are the trees well pruned, will they bear fruit? He counts the cows, the chickens and the ducks and is interested in everything, just because one letter has changed. For an M has been put in front of the estate; for him it is now no longer called an estate, but my estate. - So it is also with our dear Saviour. That thou sayest and seest, Jesus is the Saviour of all the world, is of no avail to thee, until thou canst say: JEsus is my Saviour. The M in this case is the letter of faith.

Now let us go and kick.

Regarding Paul Gerhardt's beautiful New Year's song "Nun laßt uns gehn und treten", which the pious singer still wrote in the terrible times of the Thirty Years' War, Bilhuber remarks in his "Liederschatz": "This is a quite beautiful New Year's wish. There is nothing forgotten in it that a Christian might pray to God for another and wish him good from the same, whatever hardships and concerns he may find himself in. If, therefore, instead of their mostly empty and useless New Year's compliments, many would send these powerful words of wish and prayer to heaven at home in their closet with earnest singing and supplication, it would bring more blessing and true benefit and come upon Christendom than cannot be hoped for from their empty and vain wishes." - The great recording artist Johann Sebastian Bach, then already blind, sang this hymn with great emotion of heart on January 1, 1750, especially the eleventh verse: "Sei der Verlaßnen Vater" etc., thinking of his wife and children. In the course of this year he then went home blessed.

Preachers: kk. Vermiede and Guckenberger. Collecte: -22. 77.

On the 18th Sunday, n. Trin.: The congregation at Palmyra, Mo. preachers: kk. Schmidt and Pflantz. Collecte: H53.00. - The congregations at Girard, Farmersville and Carlinville, III. preachers: stud. Schöning, stud. -Neumann and 1?. B. Mießler. Collecte: -34.00. - The Immanuels congregation at St. Charles, Mo. preachers: kk. E. Schuessler, O. Janzow (English) and Jul. A. Friedrich. Collecte: -117. 32nd - The Trinity congregation at Hillsboro, Ind. with guests. Preachers: kk. Cook and Eirich (English). - Collecte : -54.00. - St. John's congregation at Decatur, III. preachers: kk. Schaller, Berthold (lecture), and Prof. Herzer. Collecte: -125. 79. - The congregation at Arcadia, Iowa. Preacher: ^ Wolter. Collecte: -56.00. - The two churches at and near Tripp, S. Dak. Preachers: ^ Hk". Kuntz, Bouman and Hempel. Collecte: -131. 35. - The congregation at Sherburne, Minn. Preachers: kk. Zemke and Schmiege. Collecte: -27. 38. - St. John's congregation at Keystone, Iowa, with guests. Preachers: kH. Bonovsky and Krog. Collecte: -103. 50. - The congregation at Holyrood, Kans. Preachers: Prof. Scaer and P. Stemmermann. Collecte: -300. 20. - The congregation at Mobile, Ala. Preachers: l'k. Koßmann and Smith (English). Collecte: -41. 28th - The congregations at Cypress and Neudorf, Tex. Preachers: l'k. G. Fischer and Manz. Collecte: -65.00. - The congregation of St. John at Ruma, III. preachers: kk. Melzer and Spiering. Collecte after deduction: -48. 25. - The congregations of Zion and St. Paul at Naper, Nebr. preachers: kk. Rörig and Norden. Collecte: -37. 25. - Trinity parish at Arapahoe, Nebr. preachers: kk. Menkens and Baths. Collecte: -52.00. - St. Paul's parish at Janesville, Wis. Preachers : kk. Streißguth and Fr. Schaller. Collecte: -80.67. - St. Paul's -parish at Fulda, Minn. Preachers : kk. Scherf and C. Seltz. Collecte after deduction: -52.00. - St. John's parish at Blackwell, Okla. Preachers: prof. Stöppelwerth and p. Zeschin (English). Collecte: -64. 54. - The congregation at West Blue, Nebr. preachers: kk. Bergt and Oetjen. Collecte : -23. 20. - St. Paul's parish at Haven, Kans. Preachers : kk. Bullinger and Duckwitz. Collecte : -121. 76. - St. John's parish at Chatham, III. preachers : Fr. Link ssn, Cand. Janssen, and Prof. R. Pieper. Collecte: -71. 10. - St. Jacob's parish at Logansport, Ind. preachers: Dir. Luecke and k.Lams (English). Collecte: -125.00.- The St. Jacobi congregation in Chicago, III. preachers: Dir. Albrecht, kH. Lochner (lecture) and W. C. Kohn. Collecte: -163.00. - The Peace congregation at Chicago, III. preachers: kk. tz. Meyer and Brueggemann. Collecte: -25. 50. - The Christ Church at Chicago, III. Collecte: -148.00. - The Immanuels Church at Ruth, Mich. Preacher: P. Mundt. Collecte: -53. 81. - The "first" congregation at Omaha, Neb. preachers: Rittamel and Joh. Meyer. Collecte: -85. 75. - The congregation at Jda Grove, Iowa. Preachers: kk. Runge and Jipp. collecte after deduction: -35. 50. - The congregation at Gilman, Minn. Preachers: 1'1'. Wenger, Fark, and Agather (Polish). Collecte: -63. 78. - The Zion congregation at Avon, S. Dak. Preachers: l'k. Wieting, Am End and Studt (lecture). Collecte: -40. 80. - The congregation at Wilton, Iowa. Preachers: 1'k. Hoyer and J. P. Guenther. Collecte after deduction: -30. 12.

October 5: The congregation at Parkersburg, Iowa. Preachers: kk. Melcher, Piehler, and Wolfram. Collecte: -42. 50. (To be continued.)

Conference displays.

The Saginaw V a l l e y - Pastoral Conference will meet, I). v., January 17 and 18, at P. K. F. Mueller's parish at Hemlock, Mich.

W. G. Brügmann, Secr.

The Post Oak Conference of Texas will gather at P. Sieck's home in Walburg on January 17 and 18. Work: Art. XV of the Augsburg Confession: Fr. Niche. Exegesis on Gal. 2: Fr. Buchschacher seu. Confirmation catechesis: Fr. Birkmann. Sermon reading: Fr. Mörbe. Sermon: k. Buchschacher juu. -k. Fritsche. Confession: Fr. Tegeler-k. Wunderlich. Registrations and cancellations are requested by January 13 at the latest. From Granger one travels by the Krauler Xustiv krauen train to Weir, where one will be picked up. Service on Tuesday evening.

W. E. Dube, Secr.

The Quincy Special Conference will meet, w. G., from January 17 to 19 in the school of St. John's Parish in Quincy, III. The undersigned requests that registrations and cancellations be made in good time.

W. Sch'aller.

Notice.

k. August Wuerstlin of Brooklyn, N. D-, has resigned from our Synod.

York, Pa. the 14th of December, 1904. H. H. Walker,

President of the Eastern District.

Please.

Those who have not yet sent in their report for the "Statistical Yearbook" to the undersigned are herewith urgently requested to do so as soon as possible, so that the Yearbook can be published on time.

L. Fuerbringer,

Concoräia -eiuiuarx, 8t. Louis, LIo.

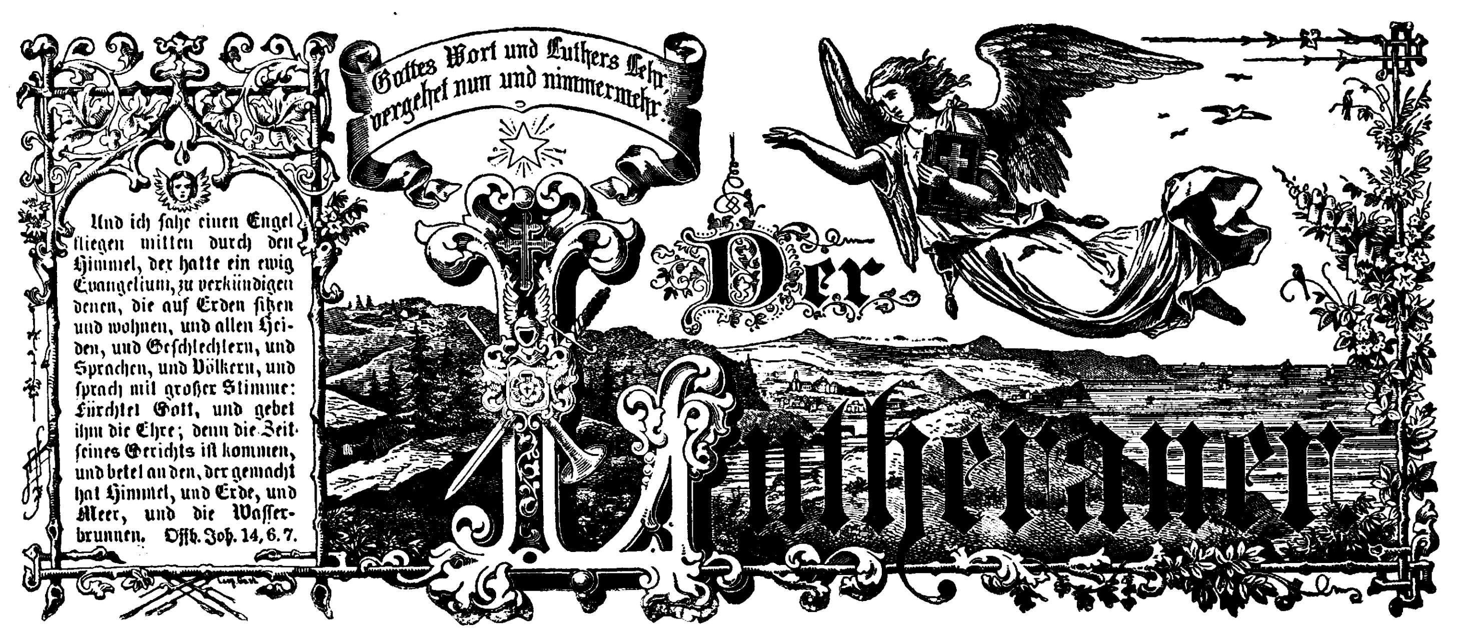
Proceeds to the treasury of the Jllinois District:

Synodal treasury: Gemm. d. kk.: Lohrmann in Millstadt -4. 87, in Sugar Loaf 3. 25, Wangerin near Sollitt dch. C. Bockelmann 12.00, Huxhold, St. Paul, dch. J. H. Boye 22. 51, Bohlen, Summit, 2^6, v. Schenk, Belleville, -Neformationsfcoll., 22. 80, Sommer 2.00, Feddersen, Homewood, 9.68, Strasen, Ehester, Abendmcoll., 9.02, Bergen, Geneseo, 12. 95, A. J. Bünger 22. 50, Lochner, Coll. on 1st Adv., 11.06. (S. -135.60.)

Building fund: P. Abel v. Mrs. P. Kothe 5.00. Gemm. d. : Berg, Beardstown, 4.00, Seehausen, Chebanse, 6. 70, Huxhold, St. Paul, dch. I. H. Boye 21.00, Bohlen, Summit, 6. 79, Detzer, Niles Center, 6.00, bes. Coll. 9.00, Pound 20.00, Sieger Jr, Lydda, 16.00, Schwankt, New Berlin, 102.00, Ganske, Dankscoll. dch. A. Mariens 7. 50. P. H. Meyer, Willow Springs, by F. S. & H. T. each 1.00. Gem. in Addison dch. W. Balzer 43. 71. gem. d. kk.: Böver, Edinburg, 5. 28, Heyne, Decatur, l. Zhlg-, 25.00, Krietemeyer, Sand Prairie, Neformationfcoll., 4. 30, Kirchner, Secor, 3rd Zhlg., 19. 45. (S. -303. 73.)

Inner Mission: Gemm.d.Vl'.: Lohrmann, Millstadt, Missionsfestcoll., 15. 96, Bode, Cissna Park, 7. 20, C. Abel, Mt. Olive, 105. 47, Kroger, Zion to New Holland, 20.00, Piss! 6.00, comm. to Crystal Lake dch. Teacher Abraham, 5. 28, Missionsfcoll. d. Gem. at Collinsville dch. C. G. Blum 50.00. mission coll. d.Gemm. d. kk.-. Pieper, Wartburg, 14. 30 u. f. Allg. Inner Miss. 7. 15, Heyne, Decatur, 60.00 (part), Matthius, Evanston, 47. 17, J. E. A. Müller 100.00. P. W. Gahl's Gem. 12. 48. I". H. Gose v. N. N. 1.00. k. Brewer's Gem., Crete, neformation coll. by H. Schweer 45. 10. k. Müllers Gem., Schaumburg, f. travel preach. 35. 50. mission coll. d. Gemm. d. kk.: Baumann, Highland Park, 16. 43, Merbitz 50.00. P. Witte's Gem., Pekin, 45.00. P. Jaß's Christ - Gem., Peoria, dch. G. E. Harms 61. 25. k. Succop v. Wilh. Ohlendorf 4.00. P. Engelbrecht's Gem. 100.00. P. A. I. Bünger's Gem. mission coll., 51.00. P. E. Werfelmann v. Karl Mose 5.00. P. J. E. A. Müller v. A. Evers 1.00. Gem. at Fountain Bluff, Coll. on 1st Adv. dch. H. Workman 7. 85. P. Leeb's Gem. mission coll., 118. 44 u. v. d. Gem. 21.00. Gem. d. kk.: Beil, Chestnut, mission coll., 15.00, Dietz 25.00, Lochner, mission coll. 40.00. (S. -1093. 38.)

Support fund: P. Zagels Gem., Effingham, dch. H. Koboldt 4. 40. P. Rabe's commune, Warsaw, 8.62, Mrs. B. 1. 10, Mrs. L. Sonneborn & Miss Kath. Sonneborn 1.00 each. P. Wangerin's commune, near Sollitt dch. C. Bockelmann 12.00. P. Abel, Mount Olive, by Mrs. P. Kothe 5.00, by comm. 1.65. comm. d. kk.: Berg, Beardstown, 15.05, Mariens, Danville, 16. 50, Moldenhauer, Algonquin, 9.65. Okawville comm. conf. dch. P. Koch 25.00. comm. d. kk.: Brockmann, Hoffman, neform. coll., 10.00, Mennicke, Geneseo, 10. 80. P. Heyne v. s. comm. at Decatur, neform. coll., 35.00, pers. 1.00. comm. d. kk.: Daib, Troy, 22.00, Schwanke 2.00, Wehrs, Glenview, 9. 90. P. A. H. Brauer, sil. Hochz. Siefker-Meyer, 10.00. P. v. Schenk, Belleville, v. H. Lotz 5.00 & S. Sahlender 3.00. Gemm. d. kk.: Ziebell 5.00, Sommer 2.00. P. Kuppler v. s. Gem. in Pleasant Plains 7. 50, pers. 2. 50. k. Norden's parish, Lost Prairie, Harvest Fcoll. 7.00. P. Lüker v. s. parish at Bethlehem 11.00, pers. 2.00. P. Bruegmann v. s. parish at Nashville 7. 25, v. N. N. 1.00. P. Heerboth's parish, Wheaton, 6.00. 1?. Brewer, Bescher, thank offering by L. Siefker & wife, 50.00. Chicago teachers' conf. dch. P. Appelt 39. 25. P. Bräunig's congregation, Chenoa, thanksgiving offering, 13. 70. P. Wunder v. s. congregation, 45. 50, v. Karl Steinbach 5.00. P. Beiderwieden, stewardson, thanksgiving offering, 4. 15. P. Rabe's congregation, Yorkville, thanksgiving offering, 32.00. P. Bucka, Conant, v. s. congregation, 3.65, Hochz. J. Beck M. Pick 3.00. P. Bruegmann, Nashville, v. N. N. 2.00, Miss N. N. 2. 50 & N. N. . 50. p. Huxhold v. s. Gem. in St. Paul 31. 59, pers. 2.00. p. Hölters Gem. 36.00. p. Ad. Bartling, Dankscoll. s. Gem. 16.06, v. Martha Bublitz 2.00. 1?. Brunn's Gem. in Oakglen, Dankscoll., 7. 57, in Lansing desgl. 7.09. Gem. d. kk.: Burgdorf 24.68, Dahl, Mine Hill, 18. 48, Estel, Shiloh Hill, Dankscoll., 6.00. ?. Feddersen v. s. Gem. at Edwardsville 4.00, pers. 4.00. Gem. d. k?: Em. Meyer, Hopkins, 5.00, Hildebrandt, Prairie, Reformation coll., 11. 30, Tappenbeck at Chapin 7. 25. P. Jaß' Christ parish, Peoria, dch. G. E. Harms 11. 12. thanksgstcoll. d. Gemm. d. kk.: Früchtenicht, Elgin, 18. 15, Wangerin, Hampshire, 9.00. P. Castens v. s. Gemm. 25. 35, N N. 1.00, Fr. Schmidt . 25. gem. d. kk..- Holst, Mt. Pulaski, 18. 50, Succop 107. 25, Wockenfuß, Dwight, 14.66, Alfred Reinke 7. 58, Bode, Cissna Park, 10. 70. k. Wolter v. s. Gem. in Oak Park 7. 26, v. d. North Jll. pastoral conf. 9.00. k. Kistemann's St. Peter's comm. in North Plato 8. 50. p. J. Schulz, Orland, gold. Hochz. Katt-Stoehr, 7.65. comm. d. kk.: Heidtmann, Forest City, 7.00, Schmidt, Galesburg, Dankscoll., 5. 10, Engelbrecht 32. 50, Meyer, Pecatonica,



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Funeral oration at the burial of D. A. L. Gräbner on Rom. 14, 7-9,

delivered by C. C. Schmidt.

A brother in faith has departed from us through death. One of our fellow pilgrims has laid down his walking stick. His career is complete. He was dear and valuable to us; that is why we are also gathered now to give him the escort of honour on the way to his final resting place. We are sorry for the grieving family. We feel the warmest sympathy for them and recognize that they have been dealt a heavy blow. How great the sympathy is, is shown by this numerous gathering. Yes, and this gathering, large as it is, is but a representation of many thousands throughout the country who cannot be present, but whose hearts are one with us in this celebration. The deceased was dear and valuable to many in the country; he was respected and esteemed by a large Lutheran church community. His name was mentioned in all parts of the world, as far as our Lutheran church is known. It is no wonder that his death has plunged the church into mourning, that we are all deeply moved, that we mourn this death not only out of heartfelt sympathy for the sorely afflicted family, but also for our own sake. How often and much we have prayed to God that he would preserve him for us. So completely against our heart's desire and sense is it that we must accompany him to the grave today. What shall we do now? How shall we find our way into it? As we Christians always do in times of trouble and helplessness: we turn to the word of our God; there we find light and counsel in the dark hours of heavy affliction. God's word also teaches us to understand the life and death of this man correctly, so that the restless, hesitant heart will again become confident. The text that was read is especially suitable for this, when it says: "Live we live, we live unto the Lord; if we die, we die unto the Lord. Therefore, whether we live or die, we are the Lord's."

On the strength of these words, I now present to you:

In the truth that we Christians, living or dying, belong to the Lord, we recognize the true meaning of the life and death of the one who has fallen asleep.

1.

"For this cause also Christ died, and rose again, and was quickened, that he might be Lord over them that are dead, and over them that are alive." JEsus Christ, who died and rose again for men, has thereby become HErr and Christ. All men now belong to him, not only because he is their God and Creator, but especially because he has so dearly purchased them. Their life and existence belong to him; they owe it to him. They are not their own, but are entirely in his power and will. Their life is therefore only right and of value when they recognize their position in relation to the Lord and serve him in reality. But there are only few who recognize it, namely only the Christians. They not only know and recognize that the Lord is the Most High, the Creator and Sustainer, but also that he is their Lord, because he died and rose again for them. "He that redeemed, purchased, and won me lost and condemned" is every Christian's faith and confession of Christ JEsu. They not only know and recognize that they are called to serve their Lord and Saviour with all their doings and sufferings, but they are also so minded that they gladly and from the heart want nothing else than to be servants of Jesus Christ. The Holy Spirit has converted them to such faith and such a mind. They do not want to live for themselves, but for him who died for them, who bought them so dearly. They live under him in his kingdom. His word and his will are the lamp of their feet. To him they flee and seek mercy when they have sinned and gone astray. To him

is their hope. He, their Lord and Saviour, is their everything. They belong to the Lord, and their life belongs to him.

And so it was with the life of the man whose death we mourn today. He belonged to the Lord, and his life was lived in the service of the Lord. That is the true meaning of his life, that which gives his life value and meaning. That the Lord purchased him by his blood, and that he, a poor sinner, had a gracious God, a good conscience, and a living hope through Christ's blood alone, he recognized like other Christians, and so, like them, he did not want to live to anyone else. - When he was called to our local college before completing his studies in 1872, he was ready to follow this call, and in 1875 he also followed an appointment to the high school in Watertown, Wis. although there, as here, he did not have to do theological work, for which he had originally been trained, but was only to give preparatory lessons. But when the church called him to a theological professorship in 1878, he resigned without protest from his accustomed position and entered this new one, and then worked in this position for nine years in Milwaukee at the seminary of the Wisconsin Synod and for sixteen years at the local teaching institution. He combined extraordinary spiritual gifts with untiring diligence; and thus he not only accumulated a rich knowledge, but also became more and more qualified for ecclesiastical work before many others. How much he taught, wrote, preached, and how faithfully and conscientiously he always kept the rule: "If any man speak, let him speak it as the word of God." How accustomed it was to him that he was always ready to serve the church and to undertake the most difficult business, and when he had taken a matter in hand, that it was then also well directed. If, after the manner of many others, he had sought only earthly gain and worldly honor with his rich knowledge and ability, how, humanly speaking, could he have gone far? But to him it was something much greater to put all his time and strength entirely at the service of the Church and to be content with a modest livelihood. He did not live for himself, but for the Lord.

He also lived up to the Lord in his family. What he showed in love and faithfulness to his wife and children, he did in faith in the Lord and in the love that is born of faith. As anxious as he was that his children should receive a good education according to the measure of his earthly means, this above all was dear to his heart, that he should direct them to the Lord. And still in the last hours, when his soul was evidently already preparing to leave the bodily tabernacle, and he saw his children gathered around his deathbed, he once more raised himself to some clear, intelligible words, and - he could say no more - asked them, "Have ye laid hold on the Lord Christ?"

Yes, even in his healthy days it had become abundantly clear in what sense and spirit he led his life, namely in faith and in love of the Lord, but this became most evident in the long years of his illness. How difficult it must have been for a man with such a lively spirit, who was so accustomed to work day after day on his How hard it must be for him to see himself stretched out, set aside, unable to reach out when there was so much for him to do. And this state lasted not only days and weeks, but for over a year. During this time he suffered almost uninterruptedly the most sensitive pains. Will not Satan have afflicted him with doubts and other temptations, and will not his flesh have given him much trouble through despondency and impatience? But how bravely he endured everything, and exercised himself in patience and submission. He humbly acknowledged that he deserved to be chastised for the many sins that were still in his flesh, but he also lived in the firm confidence that the Lord had not changed his merciful disposition toward him. He also recognized God's counsel and will in his suffering, and knew that the time and measure of his affliction was also with the Lord. "How is it to-day?" I asked him once, and he answered, "As God leads His own." And when, on another visit, I remarked that he had now become quite weak, and that there was not much vitality left in him, he replied in a faint, scarcely audible voice, "Just enough that I can still sigh to my faithful friend and Saviour JEsus Christ." - Yes, he lived unto the Lord even in his grievous sufferings. Suffering, too, was the Lord's business to him.

And the Lord knows very well when a Christian recognizes that he belongs to the Lord, is devoted to the Lord, and serves him. He saith unto his disciples, Ye have not chosen me, but I have chosen you, that ye should go and bring forth fruit. So the Lord also knew of him that was asleep. He himself chose this servant and raised him up, and prepared him for his service. By grace he called him into the work of his church, gave him gifts and strength, and guided him by his Spirit along the straight path. All the good things of which we rejoiced in the departed, and of which we glory today, were the work of the Lord. "Not that we are able of ourselves to think anything, but of ourselves; but that we are able is of God." He who had fallen asleep lived unto the Lord, and was wholly the Lord's own. How was it not also up to the Lord, up to him alone, to determine when the time of service should be over, when his servant's day's work should be done, when he should call him to the end of his work? Yes, you mourning members of the family, you who lament that he has had to leave you already, oh, all too soon! We, too, the assembled representatives of the Church, should think so. Let us joyfully recognize with one another the good that has come to us through the service of our brother who has now gone home, and let us give thanks to God for it, and now also find ourselves in all humility in the will of our God.

2.

But alas, is it not exceedingly sad and to be lamented that death can destroy such a life? If it were not for the truth of our text, if Christ had not died and risen from the dead and come to life again, and thus become the Lord over both the dead and the living, we should say that this is true. But now that this has happened, we are the Lord's, we either live or die. Because the

Christians belong to the Lord and live to Him, so they also belong to Him when they die. "When we die," says the apostle, "we die to the Lord." We Christians, after all, when we die, do not die to death for service and pleasure, because he would be our Lord. Through sin death had become our power, but Jesus Christ has overcome our death and redeemed us from its power. We who believe are no longer children of death, but children of God. Therefore we also die to the Lord. We die according to his counsel and will, for his service and glory. Our death, like our life and suffering, is also for the Lord. In dying we depart from this visible world, but we do not depart from the kingdom of our Lord Jesus Christ. He remains our Lord, and we remain his servants. And he saith, "Where I am, there shall my servant be also." But to belong to the LORD, and to be with him, is not to be dead, but to live. He therefore says of those who belong to him: "My sheep hear my voice, and I know them, and they follow me. And I give unto them eternal life; and they shall never perish, neither shall any man pluck them out of my hand."

As sad and deplorable as the fate of the deceased may seem to us, if we judge only by what is before our eyes, the matter becomes quite different when we think of the truth of our text and consider this death in its light. Only then do we realize its true meaning. Then we realize that the death of our brother who fell asleep was nothing else than the end of his earthly work, his toil and sorrow and heavy affliction, and the entrance into the kingdom of our Saviour, which lies beyond this world time, the entrance into the dwelling place of God, in which we shall always be with the Lord, in which the work and toil of this life will no longer be, but a new life in rest, honor and glory. We perceive that his death was like the death of the apostle Paul, who thus speaks of it, "I have fought a good fight; I have finished the race; I have kept the faith," and, "I delight to depart, and to be with Christ." Yea, we perceive that his death was like the death of Lazarus, of whom it is then said, "He was carried by the angels into Abraham's bosom." - O he who has such a departure from this world before him has no cause to be afraid of it; rather, he can hardly but pray with the pious Gerhardt:

> If now it be thy will, set thee to move me blissfully, Alas, to be with thee for ever, How high must that delight! Open, thou gate of death, That to such a fair place I through thee may pass.

The deceased concluded a synodal address with the joyful, confident words: "Has the Lord told us: 'The Spirit and the Bride speak: Come^, then we, the heavenly King's chosen Bride, are in our good right when we sigh: 'Come, yes, come soon, O Lord JEsus!' And therefore we sing:

> Oh, how I ache, ere I see thee from on high, O Lord, come to us! Oh, that for the salvation of the pious Thou mightest fulfil my wish and will today!"

This wish and this confident prayer is now fulfilled to him. The Lord has come to him and taken him to himself, as he promised his servants. That he can now no longer take part in the work of the church on earth, that the struggle with his own sin and with Satan and the world and with false teachers and false brothers has ceased for him, and that the Lord has given him a rest from work and blessed rest in heaven, who would want to lament him for this and not rather praise him happily? -

We do indeed lower his body into the grave today, and that in itself is no honor but great dishonor. But because Christ lay in the grave for us, and rose again, and became our Lord, our grave also is brought to honor; so also our body in the grave belongs to the Lord, and decay cannot pluck it out of his hand. We rest in the grave under God's protection until the hour of the blessed resurrection.

Let us all, then, dear brethren in the ministry and all you Christians, let us today again rightly recognize and take to heart the truth that we belong to the Lord, whether we live or die. He has bought us with his blood, called us by grace into his kingdom, and sanctified us for his service. What Christian does not rejoice in this? Who among us would wish it to be otherwise? This alone gives value and meaning to our life on earth. So let us also live unto the Lord, every one in his profession and in his place. Let us serve not sin, nor ourselves, but the Lord, and let us only see to it that we are found more and more faithful in this. You also who mourn, widow and children of the deceased, do not let heavy worries take over your hearts now, but only think how you will live and trust in the Lord. If we live and cling to him, he also cares for us, protects and governs us in life and suffering. And then what sweet hope! What a blessed exit from earthly existence! We die to the Lord and remain His own even in death. We shall live, though we die. Amen.

One more word about the present shape of the Protestant Church.

In the last issue of "Lutheraner", No. 15, an article appeared on "the present form of the Protestant Church", reprinted from the "Hermannsburg Free Church" and with some remarks. In this article, special mention was made of the unification of the German Free Churches of Breslau and Immanuel, which took place half a year ago, and it was shown how, through this unification, a "doctrinal porridge has been stirred together, which a true Lutheran does not like to eat. In regard to this article, several letters were - received by the editors of the "Lutheraner" in which the correctness of some of the assertions was doubted. The editors delivered these letters to the editor of the "Hermannsburg Free Church," who now replies to them in a recent number of his paper; and it is this article that we are reprinting below, since it gives the evidence for it,



as also within German! Free Churches the inerrancy of the Holy Scriptures is denied and contradictions in the Bible are accepted. The Editorial Board.

In No. 11 of this newspaper an article was published with the headline "Breslau und Immanuel" (Breslau and Immanuel), in which it said: "The bride Immanuel brings with her a 'Bible with real inaccuracies' (P. Scholze), with differences (P. Ehlers), with inaccuracies that are actually present (P. Wagner). It brings with it a natural man, who can convert himself with given powers; elect, who are lost, because all the baptized are to be elect; its "syncretism" (Religionsmengerei). It has become known to the writer of these lines that within the Immanuel Synod one is very dissatisfied with this characteristic; one claims not to know that ever at Immanuelite Synods such a thing has been discussed or even accepted; one therefore denies the correctness of the above characteristic. Therefore we are compelled to state the truth of our statement.

Let us begin by saying that "the bride Immanuel brings with her a Bible with real inaccuracies" etc. To substantiate this statement of ours, let us simply follow here what Immanuelite pastors themselves have published as their teaching.

P. Scholze, in his pamphlet, "Against the Missourian Doctrine of Inspiration and its Fruits," writes as follows: "The Holy Spirit also inspired the individual words in such a way that the sacred writers were not in the least mistaken as far as the salvation of souls is concerned; but in external - indications, such as numbers, names, chronology, etc., real differences or inaccuracies are apparent."

Ehlers writes in his brochure: "Von der göttlichen Eingebung der heiligen Schrift. For understanding and comprehension" the following: "The different readings or statements of the holy Scriptures that differ from each other in names, numbers, etc. (e.g. when Stephen in his speech Apost. 7, 14. says that 75 souls came with Jacob to Egypt, while we read Gen. 46, 27. only of 70 souls, or when Matthew Cap. 20, 30. tells of two blind men, Marcus 10, 46. and Lucas 18, 35. but only of one) do not at all touch our salvation in Christ, and do not make us uncertain of the beatific truth. All these diversities taken in a heap have not the least importance for the salutary doctrine, for the main parts of the catechism. They concern only quite subordinate things."

The same writes: "The absolute infallibility" (Irrthumslosigkeit) "also in indifferent secondary matters one could only refer to an original text (in the sense of Urtext), which we no longer have; but that in our present Bible numerous differences" (Verschiedenheiten) "are found, the reconciliation of which is only possible with untrue violence, must be acknowledged by every sincere theologian."

P. Wagner writes in the "Immanuel": "But where all attempts to compensate for an undeniably inaccurate statement must fail, as when it says Matth. 27, 9: 'There is fulfilled that which was spoken by Jeremiah the prophet,' whereas the prophetic saying referred to is irrefutably not written in Jeremiah, but in Zech. 11:12, 13.

A Christian will in no case allow himself to be commanded as a peculiar - obedience of faith against the Scriptures to deliberately blind himself against such an inaccuracy that actually exists, nor to resort to the information popular with some: that here probably some unwritten saying of Jeremiah is referred to - for if Scripture indicates a prophecy as fulfilled in Christ, then never an unwritten one is meant, but always the one present in the Old Testament Scriptures, in all hands and comparable - nor will he fall to forcing also out of Jeremiah by most forcible treatment a saying similar to that of Zechariah."

P. Könnemann published in "Immanuel": "But are there not real contradictions in the apostles? Even if we are still so much inclined to put some of it on our account, because something appears to us as a contradiction, which in fact it is not, and which we cannot bring into agreement only by our inability, there are nevertheless so many palpable contradictions, e. g. in numbers, confusion of names, that one must say: Here is an error or a contradiction against earlier statements, which cannot be explained and solved. The differences in the times and hours of the day can be explained, since it is known that the Romans and Jews began the day at different times and therefore counted the hours of the day differently, and that the Roman and Jewish ways of counting were used. If we knew all the localities, institutions, customs, manners, etc., exactly as we know them, we could - certainly even out some of the inequalities. It is different, however, where number stands against number in the same counting, name against name in the same thing."

In the face of such public testimony from a number of Immanuelite pastors, how can we still maintain that our characterization of the Immanuel Synod is wrong in its position on the Bible? The Immanuel Synod is responsible for these public statements and teachings of its members as long as it allows them to go unpunished and does not either persuade the persons concerned to repent or exclude them. But this has never happened. -

As for our further statement that Immanuel brings with him "a natural man who can convert himself with given powers; elect who are lost, because all the baptized are to be elect," the same is likewise completely in accordance with the truth, which is easy to prove. The two congregations of Soltau and Nestau are in church fellowship with Immanuel. Both congregations separated from our Synod in 1895 because they wanted to hold on to the false doctrine that unbelievers can convert themselves with God-given powers; that all baptized persons are children of God and therefore elect. They had allowed themselves to be deceived into such false teaching out of opposition to Missouri, and we had negotiated with those two churches and their leaders for a long time, but in vain. All this was known in Immanuel Synod, for the doctrinal warfare with those two churches was not conducted in secret. Nevertheless, the Immanuel Synod entered into church fellowship with those two congregations without any further ado, without calling the congregations into question because of their known synergistic

The churches of the past have not been able to admonish or demand the abandonment of their false doctrines. Even today those congregations have their synergism unchallenged. The Immanuel Synod is therefore responsible.

If now, in spite of such publicly available facts, it is said in the circles of Immanuel that one does not know that such doctrines and public events have ever been discussed in synods, then this naturally means that Immanuel as a synod has nothing to do with it. But this is an exceedingly sad testimony to the Synod. A large number of its pastors openly attack the Bible as a book with many truly false statements, both in brochures and in the church bulletin of the Synod, the "Immanuel"; but the Synod acts as if it knew nothing about it: it is silent and tolerates it. Not a word of admonition, punishment, warning! It enters into church fellowship with congregations which, as is publicly known, obstinately hold false doctrine, and - is silent on the false doctrine, tolerates it, encourages it! Can there be any clearer proof of the indifference to pure doctrine which must prevail in this Synod?

After the above, it is no longer necessary to go into detail about the "syncretism" of this synod. But I want to remind you of a word of the Immanuelite Ehlers from his pamphlet "Zur Wahrheit und zum Frieden" (To Truth and Peace), in which he advocates a unification with the Hanoverian Free Church: "But once we have the fellowship of the sacraments again, then the other will probably be found"; by the "other" he means the unification in doctrine. Such syncretistic principles may be disseminated in Immanuel through brochures without objection.

Finally, it should be pointed out that, incomprehensibly, there is an error in the Immanuel Synod - as has come to our knowledge - that the Breslauers have withdrawn their false doctrine of church government and church orders, and that therefore an agreement between Breslau and Immanuel could have taken place. How can such an error creep in, since in the official letters of conciliation between Breslau and Immanuel it is expressly acknowledged that according to God's will there must be a church government and binding ordinances! Here, indeed, the Breslau doctrine of church government, etc., is clearly before us. No, Breslau has not abandoned its false doctrine, but Immanuel has adopted it.

May the above lines, which are written first of all for the sake of reproof, also serve to give greater clarity to the members of our Free Church about the much-discussed unification and - to warn against it.

The Inner Mission of the Oregon and Washington Districts.

1.

The Mission Commission of the Oregon and Washington Districts has been requested by the editorial staff of The Lutheran and by the General Mission Commission of our Synod to provide an overview of the work of the Inner Mission in their district. It is no more than It is right and just that this should be done, since it is mostly "Lutheran readers" who make the necessary sacrifices for the operation of this work, and who should therefore also know whether the mission, which is carried on at such great expense, is successful enough to justify such expenditure, whether this work seems to have a good future in the eyes of men, and whether the Christians in the Oregon and Washington Districts are also making due efforts in its operation.

Now, as to the last-named point, we must confess that if it were so everywhere in our little district, as it is, of course, only in a few congregations of our great Missouri Synod; namely, if the instruction of our God: "In short, if in our district every Christian, whom God has set as steward of earthly means, gave in the right joy of faith, which the gospel awakens and sustains, and in some measure according to his earthly circumstances and the needs of the missionary work, much more would be raised for the inner mission than is now done. But we want to thank God that in the course of time He has not only brought us more souls, but has also given us more and more joy in our whole area to make sacrifices for His cause, so that according to the "Statistical - Yearbook" for the year 1903, our district has raised proportionately more for Inner Mission and for synodal purposes in general than any other, while our congregations are still small and the members of them are mostly not wealthy. Also, more and more parents and young people among us are willing to provide for our educational institutions, which we hope will soon be made easier for them by the founding of an educational institution on the Pacific Coast.

We have called the District "small" above, and that is what it is, if one looks at the number of Christians who adhere to our Church there. But the area itself is large; it includes the three states of Oregon, Washington and Jdaho, that is, the very largest part of the former Oregon area, to which - Blessed Hermann Fick already drew attention in the first years of the "Lutheran" in the interest of the mission. The great geographical extent of the territory and the relatively small number of Christians in the individual outposts make the operation of this mission quite costly for the time being. But when we consider how rapidly our missionary work is growing, especially in the State of Washington, along with the population, and how great the danger is that Christians who have been educated in our churches and schools will, for lack of church service on our part, become the prey of sects and Lutheran hirelings, if we do not follow them soon after their immigration or receive them from the beginning by founding mission stations in as many places as possible, then we will consider the great expense justified. May the following, in its small part, help to promote the right understanding and zeal for the mission of our Church in the farthest Northwest. Let us first turn our attention to the part of the territory where this most northwestern mission was begun:



Oregon.

Although one of our congregations in this state celebrated its twenty-fifth anniversary in the fall of 1903, it was not until 1881 that our synod sent a missionary to Oregon, Father Eduard Döring, who in the course of the next ten years founded most of the other now independent congregations, all of which are located either in the largest city in the state, Portland, or near it in the country.

In addition to the two older congregations in Port land, there has been a mission congregation for a little more than a year, which numbers 55 souls, of whom 11 are voting members and 33 communicating members. The missionary is Father Johannes Gihring. The two independent congregations of the city, whose churches are somewhat remote from the part of the city known as East Portland, believed that this was a particularly favorable mission field for the future, since land ownership and rent are still relatively cheap there and, as a result, there is already a fairly significant German settlement there, including many fresh arrivals from our circles, that is, from congregations of the Synodal Conference. A few souls from the two older congregations first formed the mission congregation, which has already gained several other families and single persons. Since the congregation has very few school-age children and has not yet succeeded in finding a local in the center of its mission area, it has not yet been possible to establish a parochial school, despite repeated attempts. The services are held in a rented local, a store room, which the congregation has furnished with a pulpit, altar, chairs, school desks and an organ.

In Salem, the capital of the state, which, with all those living near the city limits, has a population of about 16,000, we have been doing missionary work for years. Unfortunately, however, some years ago the congregation split up, and an opposing synod took over the part of the congregation that did not want to reunite with the other part, which we finally persuaded to offer peace to the other party. Through the love of the Christians in our synod and the help from the General Support Fund, the congregation regained possession of a church property. Since then, the attendance at the services has also increased, so that it now amounts to about 50 listeners. Although the town is situated in a beautiful agricultural and fruit-growing region, the congregation has often had to experience that hardly won members who lived in the country moved away again. The wandering fever is still in the air in this beautiful, healthy part of the country. Almost every congregation and almost every mission field in the entire district suffers from it to a greater or lesser extent; external and internal growth is often held back by it, and congregations and pastors are often discouraged by it. After the congregation in Salem had been content with Saturday and Sunday school for years, - because it did not seem possible to found a congregational school, it decided last early summer, in September of this year, if not earlier, to start such a school. Mr. Loßner, missionary in Salem, will teach there. Since the state asylum for the insane as well as the state prison are located in Salem, it is important to the missionary will also have the opportunity to wait here for his ministry.

South of Salem, also on the main line of the Southern Pacific railroad, is Albany, a friendly little town, containing about half as many inhabitants as Salem. Until recently, this place was served from Salem, which, however, made missionary work among the Germans scattered far around the city - difficult and the establishment of a proper parochial school impossible. So we repeatedly called pastors from the East, but without success, and therefore had to temporarily empty another mission field by placing Father C. J. Beyerlein of Menno, Wash. there. The same preaches in a Universalist church, which has a beautiful location in the midst of the city itself, and which it is hoped will soon be purchased by the little congregation of 15 voting members, before an audience of about 60. Of course, it is not to be expected that all of these people will remain with us in the long run, since some of them have quite forgotten going to church or Lutheranism in the twenty or more years that they have lived without Word and Sacrament. Our position against the lodges kept in the past and still keeps some old settlers away from the church services. However, a small group has always remained faithful to us, and in the last few years several Lutheran families from other parts of our Synod have settled here. The missionary writes: "There are about thirty young people who are not yet confirmed. Through English work, perhaps some of them could be won over." For the time being the congregation has to be content with a Saturday school, but the missionary is anxious to establish a weekly school as soon as possible. He is at present teaching 12 children in the town itself and 9 children nine miles away in the country.

Besides Albany, Beyerlein serves Plainview (12 listeners), Blodgett (15 listeners), Philomath (8 adult listeners and several children) and Corvallis (12 souls). These places have hitherto been only makeshiftly supplied by our general traveling preacher and explorer for western Oregon, who had 18 places to serve until this field was taken. Not much, therefore, can be reported on this field for the present. W. H. B.

To the ecclesiastical chronicle.

America.

On Justification. The above-mentioned article, "The Present Shape of the Protestant Church," which appeared in No. 15 of the last volume of the "Lutheran," has been the subject of several comments by Ohio and Iowa church papers, which have found in it an unjust criticism. We reply to this in brief as follows. It was expressly emphasized in that article that the false doctrines which we combat in our opponents, that is, not the pieces of truth which they profess, belong in the common religion, in the "one doctrinal mush." But this is according to the truth, that all false doctrine is a piece of the wisdom of this world, and comes from the flesh, and from the father of lies. And as to the ecclesiastical connection, it is a manifest fact,

that both the Ohioans and the Iowans are in fellowship with the German churches, in which the Ritschlians, Harnackians and the like are now on top, e.g. they work together with the Hanoverian church on a missionary work. The Ohioans and Iowans confess the deity of Christ, the atonement through Christ, and also confess, as far as is known, the literal inspiration and perfect inerrancy of the Holy Scriptures. From their point of view, they should break off every ecclesiastical connection with those German church communities within which multitudes of Christ-deniers sit in office and the vast majority of so-called positive theologians deny the word-inspiration of the Bible. They must not complain when they are accused of unionism and indifferentism.

G. St.

What is to be thought of the **religion of the Mormons** and their polygamy, which forms a part of their faith, has already been stated several times in these columns. With their denial of the Holy Trinity, their actual rejection of the Holy Scriptures, and their other errors, they stand outside of Christianity, and their polygamy is an abomination. For some time now, they have again been in the forefront of interest, because their apostle Smoot has been elected senator and his admission has been protested against from many sides. The results of the interrogations on the matter are spread everywhere by the daily press, and one is often surprised and indignant about the oaths which the Mormons have to take at their religious ceremonies and initiations. The "Luth. Kirchenzeitung," however, quite rightly calls this a "hypocritical indignation" on the part of many, and says: "The same people who are appalled at the oaths of the Mormons say nothing, absolutely nothing, against the oaths of the secret societies, which are equally abominable. Whoever compares the oaths of the Mormons, on the one hand, and those of the Masons, Oddfellows, Red Men, Knights of Pythias, and other lodges, on the other, should see at once that both are equally blasphemous. Why, then, is not both judged alike? " L. F.

The Greek Catholic Church in our country, which was formerly very small, has been growing steadily of late years in consequence of the great increase of immigration from the countries of the Slav tongue. The number of its churches amounts to 80, of which 48 are in Pennsylvania alone, where the immigrants mostly find employment in the coal mines. The people are generally very poor, but usually maintain a parochial school, the larger of which number from 150 to 200 pupils. Most of their priests are married and have families. In all, there may be as many as 300,000 Greek Catholics in the United States.

L. F.

Abroad.

At the great General Lutheran Conference, which met in Rostock last autumn and was attended by the Lutherans of the various German regional churches, also by the free-church Lutherans in Prussia (Breslau), by the Lutherans in the Scandinavian countries and by the American General Council, Pastor Gußmann from Leipzig gave a lecture on the Lutheran press. Gußmann is the editor of the paper "Der alte Glaube," which, to be sure, by no means really represents the old faith in all its pieces. In the debate which followed this lecture, the people of Breslau who were present expressed the wish that in the entire Lutheran press the verbal inspiration should also be represented, that is, the doctrine that the Holy Scriptures were inspired word for word by God. One would think that such a wish would be recognized as justified by a Lutheran conference and would be joyfully accepted. The church would have approved of it, even demanded it as absolutely necessary in our time of unbelief. But they did not accept it, did not want to know anything about it, but pointed out "the reformed origin of this doctrine. By this catchword, popular in more recent times, as if the Lutheran doctrine of the divine inspiration of Holy Scripture were actually reformed, the Breslauers then also allowed themselves to be intimidated and "softened their demand that in combating it (the doctrine of inspiration) reverence toward the Bible would not be violated, as sometimes happened. This, too, was a denial of the truth. The "Theologische Blätter" published by Father Horning in Strassburg remark quite aptly on this: "If this doctrine, that the holy Scriptures are the Word of God according to word and content, is 'reformed,' then Luther was also 'reformed,' so are our confessional writings 'reformed,' so is the Bible itself 'reformed,' for everywhere we find the same confession." "All Scripture (is) inspired of God," 2 Tim. 3, 16. "The holy men of God have spoken, impelled by the Holy Spirit," 2 Pet. 1, 21. "We speak with words which the Holy Spirit teaches," 1 Cor. 2, 13. This incident, too, is a proof of the abandonment, in Lutheran circles in Germany, of this fundamental doctrine, that the Holy Scriptures are God's infallible Word; as, indeed, the contrary error has long since been published in the two principal papers, the "Old Faith" already mentioned, and the "Allgemeine ev.- luth. Kirchenzeitung," formerly edited by the late v. Luthardt, now by P. D. Hölscher.luth. Kirchenzeitung", has been proclaimed. Nor, so far as we know, did the delegate to the General Council, Prof. D. Späth of Philadelphia, espouse the Biblical Lutheran truth. L. F.

The war in East Asia, on which the eyes of the whole world have been fixed for a year, has already murdered thousands and tens of thousands of human lives. It is not reported whether the troops that have been massed on the battlefield and led to bloody battles have also been cared for to some extent in spiritual terms. But from the very beginning the British and Foreign Bible Society took care that thousands and tens of thousands of Psalters, New Testaments and Gospels were distributed impartially among the crews of both belligerent powers. Regarding the Japanese army, the Bible Society agent reported from Kobe, Japan: "It will be understood that as soon as the war became a certainty, I passed no opportunity of distributing as many sacred writings as possible among the troops advancing into the field. It was a great joy for me to be able to do this in Hiroshima. Each division of the Japanese troops was first quartered here before they were embarked and transported to the theatre of war. Since the soldiers were housed in private apartments, I had no difficulty in getting close to them. It was a pleasure to associate with them. ... When men go into the field with such certainty of death and are finished with life, it is certainly all the more important to put the book into their hands, which alone can properly prepare them for their death journey and show them the way to eternal life. I have seen to it that nearly 200,000 Gospels can be distributed among the soldiers, and about 1500 New Testaments among the officers." The same thing happened in the Russian army. Another Bible agent wrote about this from Chelyabinsk, a station on the Siberian railroad, on which the soldiers were transported to the theater of war: "As I boarded the first railroad car, I told the people in a few words the purpose of my being here and then addressed them as follows: 'My brothers, tomorrow we will celebrate the Holy Easter while you are on your way to the theater of war. Do not forget that Christ is on his way...

has risen and wants to be with you. The Bible Society also remembers you and would like to give each of you who can read a copy of the Gospels or the Psalms. I am sure that you have a place for it in your bread bag. Such a booklet is not heavy, and yet it is of great value to you, for it is God's word.' With these words I began to distribute the scriptures to the individuals in the train, while a soldier carried the pack of scriptures for me..... The people were all very pleased with the gift and thanked me warmly for it. " L. F.

From World and Time.

Infanticide. At a recent meeting of the Chicago Obstetrical Society, Assistant District Attorney Dobyns stated that 8,000 to 10,000 cases of abortion occur annually in Chicago alone, in which unscrupulous physicians and midwives murder unborn children. Their cursed activity is powerfully aided by the fine press which picks up the thinly veiled advertisements of these criminals and brings them before the people, so that Dr. Holmes was able to assert in the same meeting that a single Chicago newspaper takes in no less than $50,000 a year for such advertisements. In other large cities of our country it will be no better, and the Roman *Review*, from which we take these particulars, exclaims: Must one not be terrified at the thought of the divine punishment which such an ocean of crime must bring upon the American people? - In the latest issue of the aforementioned newspaper, a Catholic physician from Chicago, Dr. Hultgen, who is active in hospitals, - shares his observations and declares this infanticide to be the most common crime of the present time, of which many members of his church are also guilty. He calls upon his fellow believers to do everything in their power to prevent this crime, which plunges so many into temporal and eternal ruin. But what has been said also applies to other church communities, and whoever wants to know can know that this crime also occurs in the Lutheran church, with which many have already secretly stained their consciences and others have brought themselves into bodily misery and an early grave. In this play, too, the sin of the people is ruin. L. F.

"It can't go on like this."

(A conversation between Mr. A. and his wife.)

"No, wife, it cannot go on like this," said Mr. A. to his wife, by whose side he had just come out of church.

"What can't go away like this, dear?"

"Now, this constant giving; no sooner have you put in your purse than you are to take it out again. Every Sunday you are to give again to something else, and it will go on like this. A few weeks ago it was the Inner Mission, then the Synodical Fund, then the Institutional Caste, today it's the Negro Mission, and next Sunday it may be the Bohemian Mission or who knows what else's turn - to say nothing of the contributions you have to pay on and on as a parishioner for your own church and school!"

"But, dear man, we have given nothing yet this year to the Outer Mission, I mean to our Heathen Mission; you do not mean to say that we should not contribute to it at all?"

"At the Mission Festival last summer I gave a proper contribution, and, however, it was my resolution to give nothing this year. I should like to know how one can put anything aside for one's old age, when such demands are always made upon one?"

"Why, man!" interjected Mrs. A., with a punishing look here.

"Well, what 'but'?"

"What, dear man? That you should choose your words a little more carefully; for the mission you gave exactly one and a half dollars last year, but for the old days you set aside a hundred dollars."

"Whose business is it if I'm more thrifty than others? Shall they have the profile of it, or I myself, who let it sour me?"

"Ask rather, if God gives you more than others, do you not have greater duties than they?"

"You always take sides against me, woman. Surely I give more to church causes than our uncle, for instance, and he is richer than I am, as you know."

"That still doesn't prove you've done your duty. We are not responsible for others. Every man stands or falls by his Lord. Let us rather compare ourselves with the poor heathen, whose debtors we are according to God's word. That we are so well off, we owe to the gospel. They are so poor and miserable because they have not the gospel. To bring it to them we are commanded. How ungrateful if we do not! And let us also remember the missionaries, who often have to leave so much and go without so much. How much less do we do, even if we give so much money for the mission!"

Mrs. A. was getting warmer and warmer. She could do it almost as well as a parson. For her husband, who had first come home from church a little angry, now softened and at last made the offer to give five dollars again this year for the heathen mission. The woman, however, was not satisfied. She felt that five times five dollars was still not too much. But he shook his head and said that this was "above and beyond". But she continued:

"About what, dear man? Not about what you are capable of? But not about what the mission needs? But not about the word of JEsu: Go ye into all the world, and preach the gospel to every creature'?"

"Since you cite this passage, dear lady, I must yet say that it seems to me a more urgent duty to do something for the Inner Mission than for the Heathen Mission."

"That could be discussed, but I suppose so. But why not give for both? It is pure self-deception to magnify one duty at the expense of the other, and then leave both unfulfilled! Give me ten dollars for the Inner Mission, and then give as much as you like for the Gentile Mission."

"No, woman, you ask too much. I don't understand why you want to give so much this time of all times."

"I'll tell you why. My eyes have opened. In her last illness, the mother complained to me how challenged she was that she had not done more for the Lord and his kingdom, and especially that she had not given more; and you know how much more she has always given for church purposes in spite of her poverty than we have in our prosperity. Then I was ashamed and decided to give as much to my part as I would wish to have given one day on my deathbed. That was the day before mother's end, and since then I have always waited for the opportunity to speak to you about it. The thought

It grieves me that we do so little. We have what we need, and have never been serious about honoring the Lord with our good. And if in the past we might have been able to excuse ourselves by saying that we had to provide for our children's future, now, alas, that excuse is no longer of any use." And with that the good woman burst into tears. Mr. A., too, cast down his eyes and was silent. They were thinking of their only child, who had died some months ago. But after a while Mrs. A. began again:

"Since mother's death I have saved assiduously with the weekly allowance you used to give me; I want to give that saving to the mission now; you don't mind, do you?"

"No, certainly not. How much is it?"

"Five dollars."

"Well, wife, you give your five; I will give five on my theil, too. But now enough"-refusing her thanks-"it is time to Estonian!"

Thus ended this conversation, and we hope that from then on husband and wife contributed regularly and abundantly not only to the mission, but to institutions, to the church treasury, and to all kinds of God's works.

Freventlicher Trotz.

"Ye scoffers... We have made a covenant with death, we have made a covenant with hell: if a flood come, it shall not overtake us: for we have made falsehood our refuge, and hypocrisy our shield. Thus we read Isa. 28:14, 15, by which the scoffers mean to say that they need not fear death, the devil, and hell; they are safe and protected from them by a made covenant and understanding. Among these people was N. N. in C., with whom the writer met now and then during visits to the sick. This gave him the opportunity to talk with him about religion, lodges, etc., and to point out to him his salvation through Christ. In this he, who was already over sixty years of age, did not obstinately contradict himself; indeed, he often spoke approvingly, and even expressed the hope of his conversion, especially when he was reminded of the good example of his deceased father. But he had, just as it is said in the Bible passage quoted above, made falsehood his refuge and hypocrisy his umbrella. For as soon as he came into other company, he again became the old scoffer, and frequently uttered the shameful word in his mouth: "No seven devils can kill me." But what happened a few weeks ago? Again he returned cheerfully to his house from a visit, and was soon enjoying his supper without prayer. But suddenly "a little piece of meat" got stuck in his throat-and he was dead. A doctor who was quickly summoned found him already suffocated. Thus this despiser of the Word and Sacrament came to an end with horror.

O let no man put off his repentance and conversion, since death may at any hour shut the door of grace for ever.

W.

Late, but not too late.

Among the many visitors to a church was a young woman who had not entered a place of worship for many years and, although a stranger, had not written to her mother for years. She was a deeply sunk daughter lost in sin. This time, however, God's word had taken hold of her; God's word moved her mightily. Spirit her sinful heart. A believing woman prayed with her, and she found the peace of her soul in the faith of "the blood of JEsu Christ, which maketh clean from all sin." As she was about to leave the church, full of joy and thanksgiving, she said to the lady, "I should so like a Bible." The kind lady gave her her own, with her name on it. The next afternoon, when the lady visited the large city hospital, as usual, a nurse told her the following: "We had a sad incident today. A young woman was run over by an omnibus, brought here, and is now dead. But the peculiar thing is, she had a Bible with your name on it in her pocket." The lady asked, "Did the dying woman say anything else?" "Yes, as the doctors stood around her bed she asked if there was any hope for her life, and when she received the answer: 'utterly hopeless^, she said with great calm: 'Thank God I did not meet with an accident yesterday; I am now delivered and go home to JEsu/ Soon she was at home."

Lame excuses.

One day a pious man was talking to a young man about the need to take care of his salvation. The youth said that he had resolved many years ago never to have anything to do with the Christian religion. "And why not?" asked the pious old man. "Egg," returned the youth, "because I was once ignominiously treated by a man who wished to be a good Christian, and whom I had done no harm." "So that is your excuse why you will not become a Christian yourself. Won't you write this apology of yours on a little paper for me?" The young man wrote it down. "So," said the old man, "this little slip of paper you must keep nicely, and on the last day, when you are called upon to give an account, you will hand it to the judge." The young man put the note in his pocket, but all day long he could not get rid of the thought that he had acted quite foolishly. He had no peace until he went to the old man and confessed his folly and came to a better understanding. - Thus all the excuses that men make for the invitation of Jesus are groundless and foolish. The judge will answer them all the same: "Ye were not willing."

Be all compassionate, brotherly, merciful, kind.
1 Petr. 3, 8.

In St. Petersburg a gentleman is walking along the street. A miserable old man with inflamed eyes, dressed in rags, approaches him; imploringly he stretches out his hand to the coming man. Full of deep pity, the gentleman reaches into his pocket. Alas, he has left his money at home. Trembling and waiting, the old man still holds out his hand. Then the gentleman takes the dirty hand, squeezes it and says: "Forgive me, I have nothing with me and can only give you this handshake."

A smile slides across the wretched features, and the beggar thanks him, saying, "That's a gift, too."

We are to give, each according to the measure of the gift he has received, but only not grumbling and unkindly. We give only what has been entrusted to us by God, our heavenly Father. If we cannot give money and goods, a sympathetic, comforting word or advice is also a gift. A heavy



Gang we take from someone is also a gift, and asking for a needy from the wealthy is also.

Yes, pray, for it will be given to you. All the love and mercy that we receive every day, every hour, we give again and again to our neighbour.

Thus, with every gift of love or money and goods, we only give expression to our gratitude to our heavenly Father and thereby testify to what a gracious Lord we serve.

World peace and JEsus peace.

About a century ago, a noble woman sought peace in the world by all means. Brought up in luxury, pampered in youth, showered with all conceivable pleasures in marriage, she nevertheless hungered with ravenous hunger for ever greater charms. But instead of becoming satisfied, she became more and more dissatisfied, and a nameless longing for real peace seized her heart. - One day she had a shoemaker measure her for new shoes. Haughtily she stretched out her foot to him, without paying any attention to him. But something on his face aroused her interest, and suddenly she asked him, "My friend, are you happy?" Astonished, he replied, "O, I am the happiest of all men." When his work was done, he left. But the lady could not forget his face, on which peace was clearly written. The next day she went to him to ask him about the source of his peace. He cheerfully replied, "JEsus Christ is my peace," and told her of JEsu. That was the hour of the great change in the life of the well-known and later so richly blessed Frau von Krüdener.

Obituaries.

On December 26, 1904, early in the morning shortly before four o'clock, Father J. Bergen of Litchfield, III, passed away finely gentle and quiet in his Savior. His disinterred body was given a Christian burial in the ground on the 29th of December. The undersigned preached the funeral sermon in German and Father Herrmann of Nokomis in English.

C.G. Schuricht.

On December 30, 1904, Father J. H. Sieker, for many years pastor of St. Matthew's parish, passed away in New York. The funeral was held January 2. H. C. Steup.

On December 27, 1904, after a long illness in faith in his Savior, teacher J. G. W. Baumgart, after faithfully administering his ministry in the congregation at Sauers, Ind. for 34 years, died at the age of 55 years, 2 months and 8 days.

F. W. Pohlmann.

On December 30, 1904, in faith in his Saviour, teacher August Hermann Theodor Bornemann passed away gently and blessedly at the age of 68 years, 11 months and 23 days, after having faithfully shepherded the lambs of Christ for nearly 25 years in the congregation in Hamel Tp, Madison Co, III. He leaves his wife, who was seriously ill, one son, who is in the preaching ministry, and one daughter. On January 2, his weary body was laid to rest in his chamber with great sympathy. "His sorrow, grief and misery have come to an end", Father Hansen.

New printed matter.

Twelfth Synodal Report of the California and Nevada Districts of the German Lutheran Synod of Missouri, Ohio, and other States. 1904. st. louis, mo. concordia publishing house . 96 pages 9X6. Price: 18 Cts.

The doctrinal discussions are based on a paper by J. W. Theiss on the -following topic: "That the very teaching of the Scriptures concerning the church should move us to hold to the true visible church. All the points that belong to the doctrine of the church are touched upon. In particular, however, the great blessing enjoyed by the members of the church is emphasized, and Luther's thesis is elaborated: "The true treasure of the Church is the Gospel of the glory and grace of God." A second paper, delivered by Father J. H. Tisza, emphasizes the importance, usefulness, and blessing of "church meetings." The "Report of the Missionary Commission" shows the gratifying progress of our church work on the West Coast. G. St.

Sing to the Lord! A collection of spiritual songs for mixed choirs. Booklet 4: Passion and Confirmation. 12 pages 11X8. Concordia Publishing House, St. Louis, Mo. price: 20 cts.; price per dozen: $1. 50.

The most delicious pearls among the many wonderful Passion songs of our church according to text and melody are the two chorales "O Haupt voll Blut und Wunden" and "O Welt, sieh hier dein Leben". Both are presented in this booklet after the incomparably beautiful setting by J. S. Bach in the St. Matthew Passion. There are no more fitting and poignant choral pieces for Choral Friday. In addition, this booklet also contains three Passion hymns: "Süßer Christ," "HErr, gedenke nicht unsrer Uebelthaten" by Mendelssohn and "O Lamm Gottes" by B. Klein, the last of which is also quite excellent; and two Confirmation hymns: "HErr, schaue auf uns nieder" by L. Reichardt and "O selig sind, die auf den HErrn stets hoffen" by L. Spohr, the latter with organ accompaniment. L. F.

Euphonia. Collection of Select Anthems with German and English Words. Wm. Noelsch & Theo. F. Miller. Nos. 97-100. published by Theo. F. Miller, 314 Vine Street, Philadelphia, Pa. This collection of songs for mixed choir has been mentioned so often in the "Lutheran," that the notice that four new numbers have appeared will suffice. The individual pieces are: No. 97: O Weihnachtsfreud, du hohe Freud (C. Simper), Nun jauchzet All (Wm. Nölsch); No. 98 : O Gott, mein Gott (arranged by Wm. Nölsch); No. 99: Wie könnt ich sein vergessen (C. Gounod); No. 100: Wie lieblich sind auf den Bergen (E. F. Richter; arranged by Wm. Nölsch). The numbers 97-99 each comprise 6 pages 10X6 and cost 15 Cts. each; No. 100 counts II pages and costs 20 Cts. L. F.

Insertions.

At the request of Venerable Praeses Seuel, Father Johann M. Kempff was introduced at Trinity Parish, Phillips, Wis. on the 4th of Sunday, Adv. by J. Fiehler .

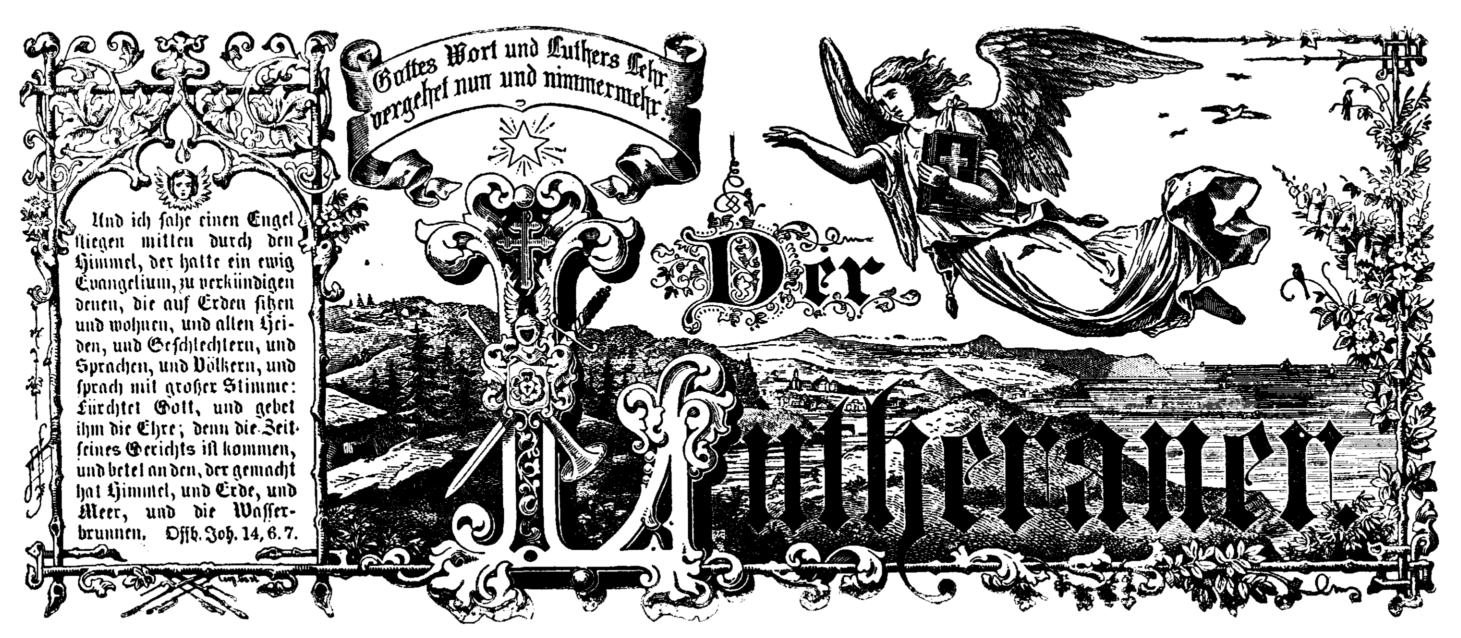
By order of Venerable Praeses Wegener, Father E. Deffner was introduced to his congregation at Wichita Falls, Tex. on the 4th of Sunday, Adv. by ; F. M. Rudi. l

By order of the Venerable President Engelbrecht, Father Jakob Müller l was introduced on New Year's Day in his parish at Darmstadt, III, by W. C. Steinmann.

By order of Hon. President Walker, Rev. A. T. Pechtold was introduced to his congregation at Pawtucket, R. I., on j New Year's Day, by Rev. L

On behalf of the Honorable Praeses Pfotenhauer, Rev. B. Luttmann k was introduced to his congregation at Cedar Lake, Minn. on New Year's Day by i A. Habekost. k

By order of Hon. Pres. Clöter, Rev. C. H. Jäbker was introduced to his congregation at Clarinda, Iowa, on I Sonnt, n. Epiph. by Tr. Meyer.



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The forgiveness of sins.

1.

The third article of the holy Christian faith says, "I believe forgiveness of sins."

v. Luther interprets it thus, "In which Christianity he daily abundantly pardons all sins to me and to all believers."

Let us now consider this.

And now, dear reader, open your eyes and heart! For this piece, the piece of the forgiveness of sins, is the right main piece of the Christian doctrine. By this piece the Christian religion is distinguished from all false religions. By this piece the right glory is given to God. By this piece we poor sinners are given right, true, and abiding comfort. From the forgiveness of sins flows, upon the forgiveness of sins follows eternal blessedness so mightily, so certainly, so inevitably and inexorably, so undoubtedly and absolutely, that you need not worry at all about eternal blessedness if you have forgiveness of sins. So open your eyes! Open your heart!

"I believe forgiveness of sins."

You can say that. You may say so. This is how you should say.

All the wrath of God that has come upon the whole world and upon you; all the misery that has come upon the whole world and upon you; all the death that has come upon the whole world and upon you; all the condemnation that has come upon the whole world and upon you - all this has come only because of sin.

And now thou mayest, mayest, shalt say, "I believeforgiveness of sins." - From the Holy Scriptures, from God's own Word, you can, may, shall believe and be quite sure that God forgives you all your sins - yes, forgives, pardons, remits, no longer imputes, no longer imputes, no longer remembers, no longer is angry with you for their sake, no more punish thee, no more condemn thee. From the Scriptures, from God's own word, thou shalt learn to speak thus: "If thou wilt, O Lord, reckon sin, O Lord, who shall stand? For with thee is forgiveness, that they may fear thee," Ps. 130:3, 4. And, "Praise the LORD, O my soul, and forget not the good that he hath done thee; who forgiveth all thy sins, and healeth all thine infirmities," Ps. 103:2, 3.

D. Luther teaches you to say, "In which Christianity he daily abundantly pardons all sins to me and to all believers."

That is right. This is what is had in Christendom; this is what all believers who believe in JESUS CHRIST have: God doth daily abundantly forgive them all their sins.

Blessed are the Christians! Blessed are the believers! For they are sinful, they are corrupted by sin; even they, the converted, the born again, cannot do a single work that is perfectly good, they cannot be without sinful stain for a moment. But daily, evermore, God abundantly forgives their sins; God leaves no sin unforgiven; his forgiveness is always more abundant than sin, their sin. Every day God takes them in his Father's arms and forgives them everything, everything they have sinned and done wrong, and kisses them with the kiss of peace and lets them be his dear children. God does this daily to Christians, to believers, until he finally takes them to himself into eternal life. Blessed is he who belongs to Christianity and believes in Jesus Christ. -

This forgiveness of sins is also called justification.

"Right" means as much as just; "manufacture" means as much as making. Justification, then, means making just.

God justifies us sinners, God makes us sinners righteous in such a way that he forgives our sins.



This is the way in which God justifies us sinners, so that we may stand before him and be saved. Without the help of our works, even in spite of our daily and manifold sins, God imputes to us a perfect righteousness, declares us righteous, makes us righteous, justifies us, for he forgives our sins, he does not impute our sins to us. "According to which also David saith, that blessedness is of man only, unto whom God imputeth righteousness without works, saying, Blessed are they whose iniquities are forgiven, and whose sins are covered: blessed is the man to whom God imputeth no sin." Rom. 4:6-8.

Yes, that is the way God justifies us sinners. And who will still accuse us of our sin? "God is here, who makes righteous!" Rom. 8, 33. Who then wants to set himself above God, who wants to interfere with Gölte, and yet condemn us because of our sins, which God forgives us? -

But we must consider this piece of the forgiveness of sins, or justification, still more closely, that we may know the right and certain reason of it.

For today we sing with 1). Luther then:

> Out of deep distress I cry unto thee, O Lord God, hear my cry; Turn thine gracious ears unto me, and open them unto my supplication; For if thou wilt look upon this,' What sin and wrong is done, Who can, O Lord, stay for thee?
>
> With thee there is nothing but grace and favour, To forgive sin;
> Our efforts are in vain, even in the best of lives. For you no one can boast, Everyone must fear you and live by your grace.
>
> Therefore in God I will hope, On my merit I will not build; In him my heart shall trust, And in his goodness, Which assures me of his precious word, That is my comfort and faithful refuge, That I will always wait for.

C. M. Z.

The Inner Mission of the Oregon and Washington District

.

2.

Situated only about 27 miles southeast of Portland, the largest city in Oregon, yet quite remote because not easily accessible by rail or electric, lies Sandy, about halfway between Portland and the famous snow mountain Mount Hood. Healthy and fertile is the region, but truly sandy, comparable to a desert, it was for years in spiritual terms. And even now, after three years of tilling and seed scattering, not much success is yet to be seen, though the Misston seems to be lifting. Founded The place was owned by a wild unbeliever, a degenerate German baron, and another dogged unbeliever was for years, until his recent death, the richest man in the area in money and influence. Elsewhere people wondered how any preacher could stand it here for any length of time, for the latter man had threatened to make Sandy's ground too hot for any preacher, and our missionary could well have wondered a little himself how he was to bear it in a place where, for instance, it was taken for granted that the local preacher would open a dance that was being held behind his back, but for the benefit of a church building. But without accepting such sin money (the preacher rather went into the hall before the opening of the dance and punished this sin of the flesh and publicly renounced the whole event of the dance) and without denying the right position that the holy scripture takes against all worldly beings, it was possible to build a little church without calling on outside help. In this building there is also a church school with about a dozen children, and it is precisely through the church school - or rather Christian weekly school, for a church could not yet be founded here because of the peculiar, difficult conditions - that the Word of God has come into homes whose fathers and mothers did not want to enter a church. The simple telling of Bible stories and the simple truths of the catechism have proved to be a power of God in the hearts of many children, of whose power even the unbelieving parents must have sensed something when their children recited what they had learned at home. It is regrettable that the missionary does not have his own apartment here, but has to stay in a hotel, where he is often disturbed, especially on Saturday evenings, by the noise of those who are drinking in the nearby drinking establishment until late at night. Unfortunately, the small congregation (15 listeners in the German services and about as many in the English services) cannot be expected to provide the necessary funds for the construction of a parsonage, since the little church has only recently been completed. May these lines again successfully remind us that a few hundred dollars should soon be added to the $44. 54 already received, so that the missionary is not constantly disturbed in his preparation for his already so difficult work, but can study in his own quiet apartment. Since we urgently needed a missionary for another difficult field, namely Payette, Jdaho, but had called him several times without success, we finally felt compelled to transfer Father Koppelmann from Sandy there some time ago. Dobberfuhl from last year's graduating class of our seminary in St. Louis took his place. Since a better railroad connection with Portland will probably be established soon, this beautiful, fertile and, because of its high altitude, healthy region will soon become more densely populated.

From Sandy several other places are served, all of which the missionary can reach with his cart, although this is connected with many difficulties in winter because of the softening of the roads by constant rain. - At one of these places, Damascus, there were established years ago.

Almost all Lutherans have joined a German Presbyterian congregation. - Although they have often made an appearance of returning to the Lutheran church since we have been doing missionary work there, they always allow themselves to be saddled with a sect preacher, no matter how much they complain about the miserable service. Unfortunately, a pastor of another Lutheran synod contributes to this confusion by his lax communion practices and suspicions of our synod. However, 10 people attend our services here, and since this area will not remain completely untouched by the influx from other parts of our country, we should continue to work here in spite of all the difficulties.

In Dover, the pastor's work is done exclusively in English. In addition to the few Pennsylvanian-Germans, most of the church-minded Anglo-Americans in the area attend the services, so that an average of 23 listeners attend the services, almost all of whom have promised to be served only by us in the future. The missionary was therefore able to report: "The people who attend my services no longer run to the Methodist services; on the contrary, the Methodists come to my services." Here the mostly Methodist school principals had tried to cripple our mission by causing all kinds of trouble when we wanted to use the schoolhouse for worship.

In George, as a result of a division caused years ago by Lutheran opponents, we have retained only two families, but they demonstrate great love for the Word of God.

At first there seemed to be quite a bit of enthusiasm for Lutheran worship in Clackamas, but it soon waned. Nevertheless, our missionary persevered, even if he once had to make the arduous journey back home without an audience. Now the mission is reviving again, even though only 8 of the 30 listeners who came the first time have returned. There is plenty of opportunity for missionary work here, and it is to be hoped that many a full soul would be filled with a desire for the word of grace, if only the missionary had the necessary time at his disposal.

At Latourelle, situated above the famous Wafserfall of the same name, which falls from a height of 800 feet, services are held with a family a few times a year. Here, perhaps, in time, an English mission might be restarted in the saw mill camps.

Let us now turn further east, namely to Hood River, a place that is magnificently situated on the Columbia River, which is so richly endowed with magnificent natural beauty on its banks. This place is the center of the richest fruit-growing region of the state, and the German population, which is relatively large and mostly rich in earthly means, has only one thing in mind: fruit-growing and the yield from it. In all seriousness, our missionary Kolb was advised to give up his preaching ministry and take up the much more profitable business of fruit-growing. He did not do this, however, but searched for souls who also longed for the fruits of the tree of life, and he also found such souls in whom God's grace could bring about the right spiritual growth in the midst of this materialistic generation.

Among them were also some new arrivals from our congregations in the Mississippi Valley, who were to be joined by a few more families last fall. The services are well attended by those who keep to Word and Sacrament here at all. The number of listeners is 30. The people do not want to be content with the Sunday school, which has about 20 children, but want to start a weekly school.

It was in Grass Valley that Father Kolb first took up his residence. But because this place is only sparsely populated by Germans and there is also no immigration there, he moved to Hood River. About Grass Valley he reports: "In this little town itself only a few Germans live, and to my knowledge not a single Lutheran, but in the country, in the vicinity of Grass Valley, a number of German families live. With few exceptions these are people who have been without proper church provision for some time. Their main concern is: 'What will we eat, what will we drink, with what will we clothe ourselves?' Their greatest pleasure is in dancing and such things. The majority belong to the lodges. About a third of these people attend the services which I have held there every two or three weeks. I can, however, report something pleasing from this place, namely that with God's help I have succeeded in teaching five children the main points of Christian doctrine and confirming them. I can also say that some of these people regularly attend the church services and also show a desire for God's Word."

About Monkland the missionary writes: "The town - if I may call it that - consists of a post office, a blacksmith's shop, a small Presbyterian church and about half a dozen houses. Here I hold services in the home of a German Lutheran family every six to eight weeks. This family has always shown great desire for God's Word. Two other persons also attend services here."

Still farther east is Pendleton, a town of about 6000 inhabitants, where we labored for a time, though under difficult circumstances, but not without success. The place has unfortunately been lost to an opposing synod, whose near pastor of a country church has been able to visit the people more diligently, while we have unfortunately failed to secure a force of our own for this post, which would have been very suitable as a base of operations for the whole of eastern Oregon.

The extreme eastern part of Oregon has already been visited, but due to a lack of workers it has not yet been explored thoroughly enough, which is why we currently have no post in this sparsely populated part of the state.

Experience has taught us that if we want to make up to some extent for what has been neglected in the area of our district in earlier years, largely for lack of funds and workers, and if we are not to be beaten out of the field by other synods in most parts of the district in the future, and if we do not want to let them build up their congregations with former members of our eastern congregations, we must fill as many places as possible with our own people.

Traveling preachers must visit and provisionally occupy. As soon as possible we must then combine several of the places thus found into a mission parish, for which we shall then immediately seek to obtain a worker of our own, who will carry on the mission as thoroughly as the time he can devote to each place will permit. Until this is done, of course, the traveling preacher serves the places in question. This arrangement of employing general traveling preachers and explorers has proved very beneficial to the mission. At present two missionaries are engaged in this strenuous and difficult work. At present our explorer and general traveling preacher for western Oregon, including a mission post in western Washington, has served 86 families and 21 single persons, and taught 25 children from the families mentioned, at 18 different preaching points extending to the southern boundary of Oregon, all but two of which are in the country.

So much for the Inner Mission in the state of Oregon.

W. H. B.

† P. Heinrich Friedrich Christian Ludwig Wesemann. †

"It has pleased the Archpastor and Bishop of his Church, our dear Lord JEsu Christo, to usher in by a blessed death to his eternal rest in heaven the faithful Fr. Fr. Wesemann of Grafton, Wis." Thus reported in the "Lutheran" of Oct. 13, 1903. As the undersigned had been the nearest ministerial neighbor of the deceased for the past thirteen years, was well acquainted and intimate with the same, and had also visited him frequently during his last illness, he has been requested and commissioned to write a brief resume of the blessedly departed friend, brother and father in office for the "Lutheran."^.

P. Friedrich Wesemann was born on 18 July 1842 in Landesbergen, Kingdom of Hanover. His parents were Johann Friedrich Christian Wesemann and Dorothea Wilhelmine, a née Westenfeldt. In 1854 he came with his parents and one sister - he had no other siblings - to America, specifically to Proviso, Cook Co., III. Early in life he lost his father, who died of a heart attack the very first summer after his arrival in Proviso. The mother, however, saw to it that her only son received a thorough instruction in Lutheran doctrine, and therefore sent him to E. A. Brauer in Addison, III. for confirmation classes. Twice a week our Wesemann and two other boys had to walk the nine miles from Proviso to Addison for confirmation classes, if there was no opportunity to drive. Father Brauer took great pleasure in the boy, who was equipped by God with beautiful spiritual gifts, was eager to learn, diligent and godly.

It may well have been around this time that a friend of his late father, a builder, offered his mother to apprentice her Friedrich and see to it that he was trained as an architect. The mother was inclined to accept the offer, indeed, to accept it. everything was already prepared for Frederick's entrance into the apprenticeship with that friend. But God's thoughts about the boy were different from those of his mother. According to God's will, he was not to build earthly houses and temples and make plans for them, but to be a co-worker in the building of the spiritual house and temple, of which St. Paul speaks Eph. 2, 19-22. God therefore so directed the circumstances that the blessed man did not come to be taught by that builder, but by other teachers. That good friend suffered greatly and lay ill for a long time. After his recovery there was no more talk of the earlier plan. Father Brauer, however, who noticed during the lessons that the boy, with God's help, could one day become a capable preacher, induced the mother to have her son studied as a pastor. So, after he had been confirmed by Brauer in the church in Addison in the spring of 1856, he entered the college in St. Louis in the fall of the same year. When the high school was moved from there to Fort Wayne in 1861, he moved there with it. He was particularly fond of learning the ancient languages in college, and later as a pastor he was well versed in them. The diligence with which he studied as a college student can also be seen from the fact that, although he had to travel home and suspend his studies for a long time due to a heart condition, he was nevertheless able to enter the theoretical theological seminary in St. Louis well prepared in September 1862. Here he now devoted himself to the study of theology with his usual diligence. Also here in St. Louis his studies were interrupted. These were the turbulent times of the Civil War. Wesemann, too, was drafted for military service, but because he was a student and not yet an American citizen, he was released. Even in later years he told the undersigned exciting experiences from those troubled times. His studies, however, were particularly interrupted by the recurrence of his former heart condition. For a long time in 1864 he had to lie ill in the Lutheran hospital, and finally he had to be brought home as a seriously ill patient by a fellow student, the blessed Father Franz Lehmann. It was believed that this would be his last journey and that he would not return to the seminary. But God gave grace for his recovery. The rest, especially the stay and the exercise in the fresh air, strengthened him wonderfully, so that after a short time he was able to write jokingly to a friend in St. Louis: "If the ducks, rabbits and prairie chickens thought, now they have good rest, they were badly advised, because I hunt eagerly through field and forest." - The year 1864 was a year of crosses for our Wesemann, not only because of his own illness, but also because his mother died in that year, and a few hours later his only sister, both of them of nervous fever. The faithful God, however, helped him through this difficult time of affliction. Recovered from his illness, he was able to return to the seminary and take his theological exams in June 1866.

After receiving and accepting a call from Immanuel's parish at Pleasant Grove, Cooper Co, Mo, he was ordained there Feb. 17, 1867, by Blessed

P. Fr. Bünger was ordained. Besides this parish he also had to serve the parish in Clarks Fork.

On July 21 of this year he entered into holy matrimony with Miss Katharina Wulfmeier, who by his death has become a lonely and deeply grieved widow. Their married life of 36 years was an extremely happy one. Of course, even in this marriage the dear house cross was not missing. This consisted, as with the old, godly Zacharias and his Elisabeth, above all in the fact that they had no children, although they were both true friends of children. Ten or twelve years ago they took a poor, abandoned child from an English children's friend society into their home. Unfortunately, it turned out that the child was suffering from an illness that made it necessary for him to be housed and cared for in a hospital for many years. With heavy hearts and dripping eyes they therefore had to return this child, whom they loved like their own flesh and blood, to the Society. This was especially difficult for our dear Wesemann. "I would rather have carried the poor child to the grave," he often told the writer. God, however, gave them a substitute, in that soon afterwards he brought them another abandoned little girl, whom they now took as their own and who now also mourns for the deceased.

After Father Wesemann had pastored his first congregations in blessing for about three years, he answered a call from the congregation at Town Lowell, Dodge Co, Wis. On the 5th of December, 1869, he was introduced there by Rev. G. Link. As in his first congregations, so here he diligently taught school. Here the vs.
which he had to perform, since some members of the congregation also belonged to them, many a difficult hour. His parish, however, held him dear and valuable, and when in the fall of 1874 he received a call from St. Paul's parish in Grafton, Wis. it was only with a heavy heart that they could decide to let him go in peace. On the 1st of November, 1874, he was introduced at Grafton by Father H. Werfelmann. Here he administered his ministry with right fidelity, conscientiousness and self-denial for 28 years. At times he also served the congregation at Fredonia Station from Grafton. Since he did not have to hold school in Grafton himself, he used his time for diligent study. He prepared his sermons with great diligence and faithfulness and always prepared them in writing. He never went into the pulpit unprepared. Here in Grafton he also acquired knowledge of the Danish and Norwegian languages through self-study and even translated many articles from Danish and Norwegian church journals for the "Missionary Dove". Besides, he also occupied himself with jurisprudence and was especially well versed in the laws of Wisconsin so that he was often asked for advice in legal questions and also gladly gave good advice and served his parishioners, fellow ministers and also the whole synodal district also in this way with his gifts and knowledge.

On February 17, 1892, he was privileged to celebrate his 25th anniversary in office, and on November 1, 1899, the jubilee of his 25 years of ministry, in the midst of his congregation at Grafton. His congregation, as well as his neighboring offices
On these occasions the friars showed him their respect, love and gratitude by organizing special thanksgiving services and presenting him with gifts.

Up to the year 1900 Wesemann had enjoyed fairly good health. From this year on, however, he was often quite suffering. In particular, a bladder complaint, which had afflicted him in that year, often caused him a great deal of distress. In addition, there were almost annual attacks of influenza. He was again affected by such an attack in January 1903, and this time the flu was particularly severe, so that it was often almost impossible for him to preach. Although his doctor told him already at that time that he should take it easy, allow himself rest and recuperation and let all work rest for a while, he could not decide to do so. Although sick and weak, he did not want to ask his congregation for a longer vacation before Easter, but continued to work, preached as often as he was able, and held his confirmation classes almost daily. But at this he completely collapsed. With the last of his strength he blessed his confirmands on Palm Sunday - he could no longer give a - confirmation speech - and baptized a baby after the service. These were his last official acts. Probably as a result of the flu and overexertion he developed a severe nervous condition, and in addition his old heart condition returned, and his bladder condition became worse and worse. His congregation gladly gave him an indefinite leave of absence so that he could seek rest and recovery in a southern climate, as the doctor had advised. However, although he had made up his mind to undertake a journey to St. Louis after Easter, he did not dare to make this journey in his frail condition. Now followed a long, difficult time of suffering. It is difficult to describe the temptations and inner struggles he fought through. If God's Word had not been his comfort, he would have perished in his misery. He sighed and pleaded that God would have mercy on him and soon deliver him from all evil through a blessed death and help him to his heavenly kingdom. He had all his earthly affairs in order, and he only waited with longing to be allowed to depart and be with Christ forever. But God's hour had not yet struck. As his nervous condition worsened, he finally gave in to the urging of the doctor, his relatives, the undersigned and especially his board of directors, who also promised to help pay the not inconsiderable costs, to seek healing in a sanitarium in Wauwatosa. He himself, of course, had little hope of finding physical recovery. His wish and hope were those expressed in a letter written from the sanitarium to his wife: "Mr. C. Eißfeldt also died last Tuesday. Happy for him that he is at rest! Would that I, too, were only so far gone! Now, my dears, the hour of redemption will also strike us. Let us only wait patiently." After a prolonged stay in the Sanitarium, his nervous condition had so improved that he was able to return to Grafton. Unfortunately, however, the improvement did not hold. It was with a heavy heart, therefore, that he found himself compelled to resign on the last Sunday in July, 1903, from his office at the



Parish in Grafton. Since the doctors still hoped that he could find healing in a southern climate, Father Rader brought him from Wauwatosa to St. Louis, where he spent six weeks in a hospital. But all the medical art and the faithful care of his wife, who had followed him and stayed daily at his bedside, proved to be in vain, Father Hanser writes: "The illness and the pain increased. At times his consciousness also darkened. He could almost no longer take any food. As a result of inflammation of the stomach, the esophagus and the mouth, even pure water, but above all medicine, caused him the most terrible pain. Like a real Lazarus he lay on his sickbed in such misery that one could only sigh: Make an end, O Lord, make an end of all his misery! But he was able to bear witness to the fact that he bore his suffering with great patience, and that God's word was his rod and staff in this dark valley of death. A few days before his end he was taken to his home. Here Father Hanser also visited him and strengthened and comforted him with God's Word. The latter wrote: "When asked whether he wanted to die in joyful faith in his Saviour, whom he had preached for so long, he answered in a whisper: 'Yes, certainly!' But the expression of his eye spoke louder than words the certain hope of his soon salvation. We pleaded with him, and the answer came through pleading and understanding. On Thursday evening I prayed with him: "Lord, my shepherd," etc., and: 'Make an end, O Lord,' etc. The next morning the hour of answer followed. It was at 10 o'clock. His head rested in the arms of his little daughter, who asked him: "Papa, you will soon be with the Saviour, won't you? Then he breathed another yes in answer. In the meantime his wife entered; she saw the change in his face and joined him. Then he breathed his last, and the angels received his believing soul and carried it into the bosom of Jesus, his Saviour. Thankfully we said: "His sorrow, his affliction, and his misery are come to a blessed end.""

He died at the age of 61 years and 2 months. The funeral sermon was held by Father Hanser in the Dreieinigkeits-Kirche about 2 Tim. 4, 18. His disembodied body was carried to the grave by a number of his fellow ministers and buried on the Lutheran Concordia - Gottesacker. There he now rests in his chamber, awaiting the joyful resurrection to eternal life. Paul Wichmann.

To the ecclesiastical chronicle.

America.

From our Synod. As is well known, our Oregon and Washington District is primarily a missionary district, which depends on the support of the older districts for its extensive work. Recently we were able to report about the congregation in Spokane, Wash., that the same congregation, with heartfelt thanks for the help received so far, renounced further support from the missionary treasury. Now the congregation in North Yakima, Wash., has also grown so strong that it can and will meet the expenses for its congregational budget itself. They have declared this to the president of the district and at the same time addressed a letter of thanks to the same for the support so far. F. P.

Dr. Edmund J. Wolf, president of the General Lutheran Synod, died January 10, after a short illness, at the age of 64 years. He had also been professor of theology in the seminary at Gettysburg, Pa. for 30 years, and was one of the leaders of the better way in his synod. L. F.

That the religious education of the youth of our country, as it is carried on within most church communities, is not sufficient for these communities themselves, has often been communicated in these columns in the words of their own representatives. In order to remedy this state of emergency, a large "Religious Education Association" was founded about two years ago. The first meeting was held in Chicago, was attended by distinguished representatives of the various church denominations, and created a sensation throughout the country. At the head were such people as President Harper of Chicago University. To spread religion and morality throughout the country, and especially to promote the religious education of adolescent youth, was designated as the purpose of the association. A well-known preacher, Landrith, was appointed secretary to carry on the work vigorously. Now comes the news that the whole association is declining and its dissolution is probably not far off. There is a constant lack of money, in consequence of which the secretary has resigned his office and left. The great enthusiasm has passed away. It was a purely Unionist enterprise; even Unitarians, that is, deniers of the doctrine of the Holy Trinity and the Deity of Christ and His work of redemption, were members of the Union. - Let us thank God that we have an excellent and godly institution for the religious education of our youth, and let us use it faithfully, our Christian parochial schools. L. F.

Abroad.

In the Russian Empire, to which the eyes of the world are directed at the present time, the Greek Catholic sect reigns undisputedly as the state church. It is well known how much this sect has hindered and oppressed the other church communities, especially the Lutheran Church in the partly German Baltic provinces. However, there are also many Lutheran Christians in other parts of the vast Russian empire, whose ecclesiastical care is, of course, made very difficult because the areas are so large and the workers so few. A few recent reports may illustrate this. The Lutheran pastor of Petrovsk received dark news of Lutheran colonists in the region of the lower Terek. He made a journey of discovery there and found over 300 families who were in the hard struggle for daily bread with no one to provide them with the bread of life. He will serve them from now on, but with his excessive work in a parish that is perhaps larger than many a German state, he will certainly only be able to make the trip a few times a year to hold services for the poor people and to perform the most necessary official acts. - In Siberia, scattered over an area of 225,000 square miles, live about 25,000 Lutherans, served by 7 pastors. The pastor of Omsk, for example, in one year administered Holy Communion to 3600 persons on his travels, baptized 543 children, and married 49 couples. - There is also a Lutheran pastor in the war port of Vladivostok on the calm ocean. This pastor visited the now much-named town of Pott Arthur and Dalny for the first time in 1902, and held a service in Dalny which was attended by 600 persons, including 400 soldiers. A Lutheran church was to be built in Dalny, and the pastor to be called there would then also serve the Lutherans in Manchuria

(about 1000) officially have to serve, if the war had not now prevented everything. L. F.

Harnack, this presently much-mentioned irreligious and unbelieving Berlin professor, some time ago declared the great missionary command of Christ: "Go ye therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost," Matt. 28:19, to be spurious and not belonging to the Scriptures. No sooner is this attack made than another new-fangled German theologian, the Rev. Arthur Bonus, comes along and declares himself a fundamental opponent of all Christian mission. He, too, denies the authenticity of the scriptural passage just quoted, and says that the only somewhat reliable word of Jesus concerning missions is Matt. 23:15, where it says: "Woe to you, Christian scholars and Pharisees, hypocrites, who move about land and water, to make a fellow Jew; and when he has become one, you make him a child of hell, twofold more than you are." Thus Bonus declares those who do missionary work to be hypocrites who only bring harm to the Gentiles, as he also expressly says that it is "morally questionable" to "alienate individual Gentiles from their association of nations." Of the missionaries who once brought the Gospel to the Germans, he says that they "polluted our most sacred ideas." He then goes on to say that the so-called apostles of the Germans should have carefully spared the old heathen ideas. And he who writes this nonsense and godlessness out into the world is not a Social Democrat, but a preacher at a Christian congregation and a chief contributor to a sheet called the "Christian World." What might such a "preacher" say from the pulpit? How will such a wolf murder souls! L. F.

In England, for the first time, a woman has recently been allowed to ascend a pulpit as an orderly preacher of a Unitarian congregation, which, of course, is no longer a rarity in our country. But the woman in question, Fräulein von Petzold, is a German, a disciple of modern irreligious theology, especially Harnack's, and a reader and friend of the above-mentioned "Christian World," in which all the basic doctrines of Christianity are attacked and set aside. It has happened more than once that students and followers of this theology have finally found themselves in such circles that are outside the Christian Church because of their denial of the doctrine of the Holy Trinity. No wonder that they then also disregard the Scriptural prohibition against preaching to women. L. F.

Mrs. Bishop, a well-known English traveller and writer, who did much service to the heathen mission by her testimonies, **died recently.** She often said that at first she did not think much of the missionary work. But what brought her to a quite different view of it was her direct observation of the great heathen misery, especially in the ancient countries of Asia, which she summed up in the words: "The whole head is sick and the whole heart is weak. What can lift these people politically and socially, morally and religiously, is the Gospel alone." So reports the "Leipziger Missionsblatt." Mrs. Bishop, of course, has not mentioned the main thing, because she - stops at the outward effects of the gospel. The gospel alone can make poor, dark, lost heathen souls blessed. L. F.

From World and Time.

The name Carnegie is on everyone's lips. His wealth seems to be unlimited. After all, he has donated millions and millions to scientific institutes and, in particular, to public Libraries and is therefore praised as a benefactor of mankind. It is not reported that he helped suffering humanity through all kinds of charitable donations, and that he gave some of his uncounted millions for the most necessary work on earth, for the spreading of the gospel, is also not the case. He does not know the power and glory of the gospel, and therefore, in spite of his millions, he is a poor, truly unenviable man, who is also tormented by great fear of death. In his environment - so it is reported - there must never be any talk of dying; if it does happen, he goes out of earshot. When his mother was dying, he told a friend: "When my mother dies, I don't want to be told about it. You take care of everything!" To this day he does not know how or when she died, although he was not twelve paces from her at the time and was himself unwell in bed. When, a while before, his brother Tom died, and they tried to break the news to him in a tender way, he answered at once to the report that the brother was precariously ill with pneumonia, "Then he'll never get over it!" turned his face to the wall, and would hear no more, and to this day he has not asked after his brother again. - The gospel proclaims that Christ by his death took away the power of him that had the power of death, the devil, and redeemed them who through fear of death were servants all their lives, Heb. 2:14 ff. And therefore the believing Christian boasts:

> Because thou art risen from death, I will not abide in the grave; My highest consolation is thy ascension, Fear of death can banish it; For where thou art, there I go, That I always live and am with thee, Therefore I go with joy.

L. F.

"Too sharp, too severe!"

Such is a judgment which, asked or unasked, some people pass upon their pastor, or even upon another pastor. "He is too sharp, he is too exact, he is too strict!" is easily and quickly said on this or that occasion, or even without any occasion or cause. Now, if this judgment should befall such - preachers as are domineering, who like to rule and command by their own power, who demand to be obeyed because they say so, or who deal with people unmercifully, roughly, and repulsively, then an unfavorable judgment and a bitter complaint against them is certainly justified. For the Lord God Himself complained long ago in the Old Testament about unfaithful shepherds who rule harshly over the sheep of His pasture (Ezek. 34, Zech. 11). In the New Testament, however, it is still more emphatically inculcated that a servant of the Lord should not insist, but be mild and friendly toward everyone. Christ says to His disciples, "The kings of the world reign, and the mighty are called merciful lords: but ye are not so," Luc. 22:25 ff. St. Peter exhorts all preachers to feed the flock of Christ in such a way that they will not rule over the people, 1 Pet. 5:2. f. St. Paul says of himself and all his fellow-workers in the preaching ministry: "We preach not ourselves, but JESUS Christ, that he is the LORD; but we your servants for JESUS' sake." "Not that we are lords over your faith, but we are helpers of your joy." "Not that we command you any thing." 2 Cor. 4, 5. 1, 24. 8, 8. Even then, of course, there were, as the same Apostle



But if Christ's servants are not allowed to be rude, defiant and insistent, if they have nothing at all to rule and nothing to command, then it is clear at the same time that the accusation that they are too harsh and too sharp can never hit them with truth. He who is really too harsh and too sharp is not a righteous pastor, but a domineering church tyrant who is certainly too exact, much too exact with his commandments of men, but certainly not with God's Word; for one can never be too exact with God's Word.

But this is the real bone of contention for some, and the real reason why they like to say that the pastor is too harsh and too strict, or that he is too strict: they do not want him to be strict at all, but to preach and do as the people like, or at least as they like. But this he must not do. St. Paul says of himself and his associates to the Christian churches, "We are your servants," but "for Jesus' sake. If therefore even now righteous preachers are servants of the churches, it by no means follows that they must always do what the churches want, but what Jesus Christ wants. For it is not the churches that make preachers their servants, but it is Jesus Christ who makes preachers the servants of the churches. A servant in the house has to serve the children of the house, but she does not let the children tell her what to do, but only the father and the mother of the house, for they have appointed her to serve themselves and their children. We preachers have been made ministers of the churches by Christ. From him, therefore, we have also received our instruction, or the precepts how we should administer our ministry. In this sense, therefore, St. Paul also says: "If I were still pleasing men, I would not be Christ's servant," Gal. 1:10.

This faithful servant of Christ, precisely because he did not want to fall into sinful complacency, could not always proceed so mildly and gently, but sometimes had to use sharpness, as he himself testifies, according to the power which the Lord had given him to amend and not to destroy, 2 Cor. 13, 10. 13, 10. And our dear Lord Christ Himself, the loving, kind, gentle Saviour, what terrible judgments He often passed, for example, on the Pharisees and scribes, even on His disciple Peter, whom He called a Satan! Matth. 23. 16, 23. How sharp words he often used, for example when he threatened the cities of Chorazin, Bethsaida and Capernaum! Matth. 11, 20. ff. How sharply he judged and condemned the unforgiving servant who did not want to show patience to his fellow servant! Matth. 18, 32. ff. With how stern and severe words, after the condemnation and expulsion of that wicked servant, he pronounces upon all of us the universal sentence: "So shall my heavenly - Father do unto you, if ye forgive not your brother his trespasses from your hearts. Should not this example, since even our dear Lord Christ needed very sensitive severity, be a reminder to all his Christians that they should think carefully before pronouncing the sentence of too great severity on their preachers? But, of course, the strictest judges of morals, from whom the most faithful preachers have to suffer, are usually those who least consider how excessively harsh and merciless they themselves often condemn their neighbor, especially when they are offended by him or even believe themselves to be offended.

Enter through the narrow gate.

Forstmann, a pious preacher in Solingen, published a sermon in 1743 with the title: "The Gospel for the Godless. He had preached it at the funeral of a pardoned youth, whose edifying biography he had printed. This sermon was printed in many thousands of copies and was accompanied by extraordinary blessings. One of the most curious examples is the following: A young nobleman, who had wallowed in all sins, and to whom Germany did not seem large enough for his dissipations, went to Holland without the knowledge of his family, and there sought opportunity to go to India. As he had to hold out for a few days, he went to a bookshop to pass the time, and when he saw a little book there with the inscription, "The Gospel for the ungodly," he said jokingly, "That would be a book for me," and bought the sermon. No sooner was he at home, and had read half through the little book, than he was seized, and could read no further. After some time he took up the sermon again and was convinced by it of his lost condition to such an extent that he came to repentance. Many had reproached Forstmann for not preaching the law sharply enough in this sermon and for not pointing out death, judgment, and hell enough, and had judged that this sermon could have no blessing, but at most could produce a careless faith. But just here the converting and saving power of the gospel was revealed. The nobleman learned to believe with all his heart that the Lord had died for him, the ungodly, and this faith was counted to him for righteousness. Now he had no desire to go to the East Indies, where he had nothing to do. He returned to his home, of which he became the ornament and light.

On reading unbelieving and ungodly books.

A well-known English preacher has said: Many read unbelieving and even frivolous books, if they are only wittily written. They fear they may be thought ignorant if they have not read a well-written novel that is the fashion, or a witty article in a magazine. But what is the use of reading such writings if, instead of encouraging you in prayer and faith, they excite doubts in you and give you trouble, so that you spend the time you ought to be using in growing in grace and working for others in inward struggles which you might well spare yourself? We are told that we must keep pace with the times; but if the times are on the wrong track, I do not see why we should run with them. Let us rather occupy ourselves with eternity. If I can refresh myself with good books, if I am made better and wiser by them, I am thankful; but if, in order to warm my hands, I have to stain them with unbelief, I would rather stay far away from the fire.

The outspoken preacher.

D. Jakob Weller, chief preacher in Dresden, punished with much frankness the wild, licentious life and the extraordinary indulgence at the Electoral Court. The Elector therefore once said to him: "I am content with him, if only he did not zeal so hard and so often against drink, and thereby made enemies of the courtiers." "If I have only God for a friend," replied Weller, "I can be content with all the courtiers, even with the Elector.

Disgrace will not hurt." - The minister, who was just present, was annoyed by this frank answer of the court preacher. When Weller noticed that the latter was trying to provoke the Elector more and more, he pulled out his appointment, laid it on the table, and said: "In this letter it is written that I should faithfully attend to my office, care for and watch over your Serene Highness and his high relatives' dear souls, and omit nothing that is necessary for your salvation and happiness. Now I have done this faithfully up to now and will continue to do so. But if I am no longer free to do this, then I can no longer administer my office with a clear conscience, and I would rather humbly request that Your Electoral Serene Highness take the vocation from me again and graciously dismiss me from my office." "No," replied the Elector, "you are an honest and conscientious preacher and mean better to me than all the courtiers. Preach further as your office requires. We have, of course, done too much for the cause, cannot justify ourselves, and need admonition and punishment. We remain in your good graces."

The reason for salvation.

In Vienna lived a Doctor Kreizenach, who not only diligently exhorted others to good works, but in his own way - he was a Catholic - was diligent in them. He gave much alms, went to mass every day, fasted three times a week, and founded a special house in which poor people and those who had fallen deeply into sin because of poverty should find shelter and food and be guided to a better life. When he was about to die, and thoughts of God's judgment came to him along with thoughts of death, his heart was troubled with great anguish for the sake of his salvation, so that he thought he would perish from great fear. Then he wanted to oppose his good works to the divine judgment, and sought out one after another his masses, alms, mortifications, and charitable endowments, but felt no consolation from them, but said sadly each time, "It will not help either." At last, when nothing of all this would stand against the consuming fire of divine judgment, he drew a long sigh from the bottom of his anxious heart, the tears ran down his cheeks, and he said, "Miserere mei, Deus, propter Jesum Christum!" (Have mercy on me, O God, for the sake of JESUS CHRIST!) Then he had true consolation and fell asleep gently and blessedly, for he had found the right ground, the ground "that stands immovable when earth and heaven perish."

As the tree falls, so it stays.

A miller tells me that I was sitting in a garden with a friend. Then an acquaintance of my friend, a fine city gentleman, came to our table. "Have you heard, then," he addressed him, "that our N. died last night?" "Yes, quite suddenly. What a pity about the man! He was a pleasant and efficient business man, and an amiable companion"-and in this tone it went on for some time, until at last he concluded with his highest and best consolation: "Well, at least he had a pleasant life, and enjoyed his life too, and he did right, for once we are dead, everything is over." "Is it all over?" I started up questioningly; "do you really mean that it is all over then?" "Ah," he replied, smiling, "I suppose you are still stuck in the old superstition? What is to become of us after death? As the tree falls, so it remains."

"Quite right," I said, "as the tree falls, so it remains - but, don't take it amiss, if you want to prove with this saying that everything is over after death, then you have probably not yet seen it properly, for it fits this opinion like a glove. You see," I continued, "in addition to my milling business, I also have a small lumber business; now and then I buy a piece of forest and have the wood cut. I have sometimes stood before the felled trunks and thought of the saying: 'As the tree falleth, so it remaineth' - none of them then puts on another annual ring, none of them grows thicker and taller, nor better or worse; more than has become of it now cannot become. But, dear sir, now it is not all over with him, now it is just about to begin. So I go from trunk to trunk, examining them: this one, I say, is good for timber, that one is good for lumber, but that one and that one are good for nothing but firewood! - Now you understand how I mean this thing."

God's word.

What an unspeakable grace it is that God speaks to us through his word, and speaks so graciously to us that he thereby proclaims and offers us his blessed peace and eternal kingdom. Alas! O Lord God, why then are we not proud and arrogant, and boast that we hear God speak to us so warmly and kindly of eternal life, peace, and blessedness? O fie thee! thou shameful, sorrowful unbelief, how dost thou rob us of so great a glory! O woe to thee! damned world, eternal, who with hearing ears are deaf, and with seeing eyes blind, and want to be and remain wanton. (Luther.)

Obituaries.

On January I, as the result of a heart attack, Fr. Friedrich Traugott Körner, faithful pastor of Immanuel Parish in Brooklyn, N. Y., passed away at the age of 59 years, II months and 18 days, of which he had served in the holy preaching ministry for nearly 40 years, and was laid to rest on January 15. And on the 19th of January, also as a result of apoplexy, Father Johann Paul Beyer, faithful pastor of St. John's parish, Brooklyn, N. A., and formerly president of the Eastern District and vice-president of the General Synod, passed away at the age of 72 years, 5 months and 24 days, of which he ministered nearly 50 years in the sacred preaching ministry, and was laid to rest on the 23rd of January. A. E. Frey.

On December 9, 1904 Johann Georg Tröller, teacher emeritus, passed away in faith in his Savior and was buried on December II with great congregation. He reached the age of 80 years. Ed. Sylvester.

On January 3, after a short illness, teacher George Paul Fehrmann, formerly a teacher at the church in Sharpsburg, Pa. died in faith in his Savior at the age of 50 years.

___________ K. Walz.

On January 7, Oscar Fischer, a faithful and diligent student of our high school at Fort Wayne, died in faith in his Savior. During the Christmas vacation he was taken ill with encephalitis at the home of his parents at Napoleon, O. The funeral was held January 10. M. Lücke.

New printed matter.

Proceedings of the Twentieth Assembly of the Lutheran Synodical Conference of North America at Winona, Minn, August 17-23, 1904. 80 pp. St. Louis, Mo. Concordia Publishing House. Price: 15 Cts.

The paper by Father J. F. G. Harder, which is here in print and which was approved by the Conference, deals with the question: "Can a Lutheran pastor administer Holy Communion to a member of the Lodge, or must he refuse it to him? In the first part, according to Scripture, the right principles for admission to Holy Communion, or refusal of the same, are set forth. In the second part the lodge system, especially the antichristian morals, r "8p. Religion of the lodges. And the third part shows how lodge membership and communion are not compatible with each other. These doctrinal treatises are very instructive for all Lutheran pastors and congregations. For lodges exist wherever Lutheran congregations are found. And so every congregation must also deal with the lodge question. God help that this report may help to strengthen our congregations in their opposition to the lodges, to protect our Christians from this deception of Satan, and to save some souls who are still caught in these ropes! The report of the Commission for Negro Missions gives an all-round insight into the present state of this mission and should make all congregations of the Synodal Conference want and have the courage to continue working on this blessed work. Ample contributions are especially desired in the near future because the Conference has decided, among other things, to expand the two preparatory schools in North Carolina and Louisiana into educational institutions for future missionary teachers. G. S t.

Introductions.

By order of Venerable President Walker, Father GeorgeJohannSpilman was inducted into his Zion parish at Plymouth, Mast. on the 10th of Sonnt, n. Trin. 1904, by F. C. Wurl.

By order of Hon. Pres. Wegener, Rev. R. Feh lau was inducted on Christmas Day, 2, at Chunchula, Ala. as traveling preacher for Baldwin, Mobile and Washington Co, Ala. by J. F. K. Schmidt.

By order of the Honorable President Wegener, l'. Theo. Farmer on the 1st of Sunday, n. Epiph. in his parishes of Willow Hole and Kurten, Tex. introduced by Im. Eckhardt.

By order of the Honorable Praeses Spiegel, Alb. W. Schultz on the 1st of Sonnt, n. Epiph. in St. John's parish at Grand Haven, Mich. introduced by C. Huth.

By order of the Venerable Praeses Pfotenhauer, Fr. A. F. Breihan on the 2nd of Sunday, n. Epiph. in his parish at Canastota, S. Dak. introduced by G. Doge.

By order of Venerable Praeses Seuel, Rev. Bro. C: Esemann was inducted on the 2nd of Sonnt, n. Epiph. in the English Mission congregation at Racine, Wis. assisted by Bro. J. F. Borger, by H. Steck.

By order of Hon. President Pfotenhauer, Rev. H. Hafner was introduced at Wahpeton, N. Dak. on the 2nd of Sonnt, n. Epiph. and the following day at Manston, Minn. by J. C. Meyer.

By order of the Hon. President Engelbrecht, the Rev. A. C. C. Meyer was introduced to his congregation at Coal City, III, on the 2nd of Sonnt, n. Epiph. by C. F. Mariens.

By order of the Hon. Praeses Walker, l'. G. J. Müller on the 2nd of Sunday, n. Epiph. in Trinity Parish at Pitcairn, Pa., with the assistance of P. H. Siegers son. introduced by W. Bröcker.

By order of Hon. Pres. Seuel, Rev. C. Witschonke was introduced to his congregation at Green Grove, Wis. on the 2nd of Sonnt, n. Epiph. by Bro. H. Moecker.

In substitution of the Hon. Pres. Engelbrecht, the Rev. PaulDöderlein was installed on the 3rd of Sonnt, n. Epiph. in the parish at Dundee, III, assisted by the kk. Döderlein son. and A. Wangerin, introduced as second pastor by C. Steege.

By order of the Honorable President of the Illinois District, Rev. W. F. Benecke was introduced on the 3rd of Sonnt, n. Epiph. at St. John's parish, near Bible Grove, III, assisted by Rev. Pissel, by F. Zagel.

Initiations.

On the 1st Sunday of Adv. the Lutheran congregation of Morro Pellado, Rio Grande do Sul, Brazil, consecrated their church to the service of God. Preacher: H. A. Klein. The consecration was performed by H . Stiemke.

St. John's congregation at St. James, Mo. consecrated their new church (25X40, tower 34 feet) to the service of God on the 2nd of Sunday, A.D. Epiph. ?. H. Bartels 86v. preached. A. C. Barz.

On the 23d of Sonnt, n. Trin. the St. John's parish at Brooklyn, N. D., dedicated their new school (28X70 feet). Preachers: l'?. Paul Lindemann and W. King (English). A. J. Beyer.

Mission Festivals.

On the 18th of Sunday, A.D.: Zion's church at Chippewa Falls, Wis. Preachers: Bubeck, M. Plaß and Lätsch (English). Collecte: -35.00. (Rained out.) As a supplement on the 22nd of Sunday, n. Trin.: Preacher: P. Schmidtke Collecte: -25.00.

On the 20th Sunday, A. D.: The congregations at Brooklyn, N. A. Preachers: 1'k. M. Holls and J. Holthusen (English). Collecte: -344. 85.

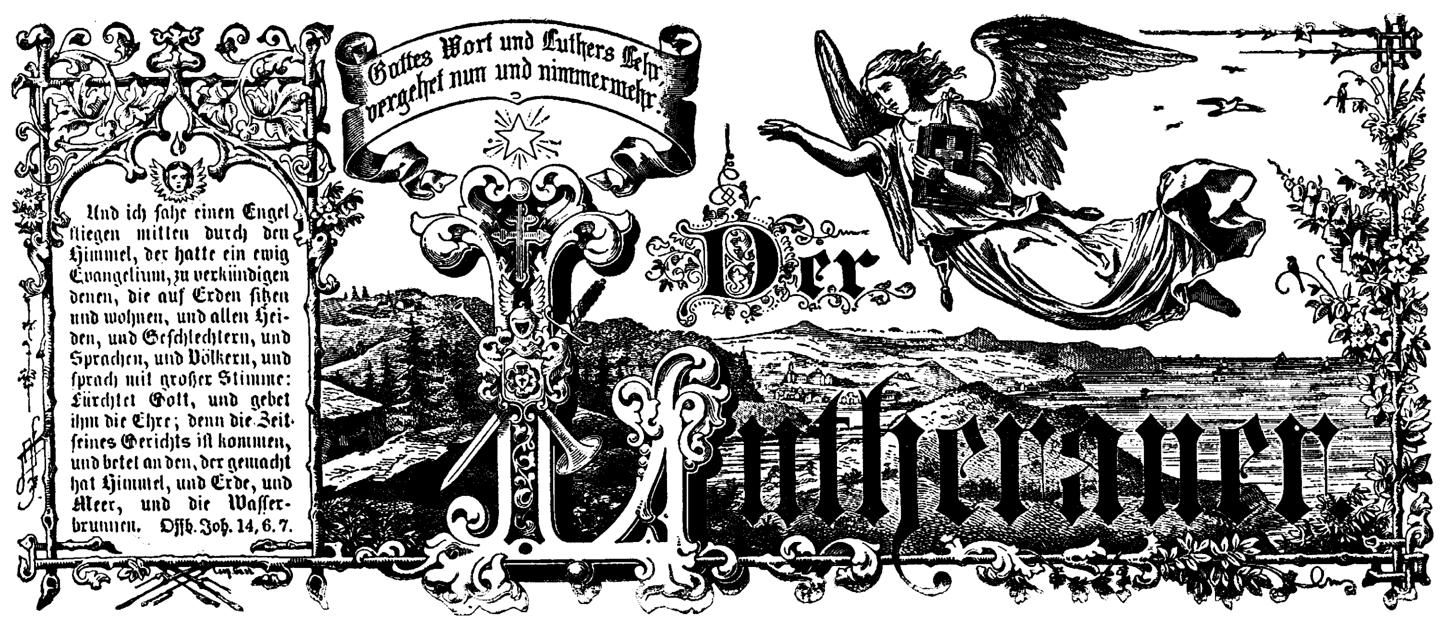
On the 21st of Sonnt, n. Trin. the church at Plainfield, III Serm:

A. Schlechte and Loth. Collecte after deduction: -43. 33. - St. John's parish at Meade, Kans. Preacher: Gronemeyer (and lecture). Collecte: -18. 25th - The congregation at Iowa Park, Tex. Preachers: Hellmann and Rohm (English). Collecte after deduction: -27. 25th - The St. Paul's congregation at Hamilton, Tex. Preachers: kt'. F. H. Rudi and Hodde. Collecte after deduction: -41.00. - The congregations at and near Logan, O. Preachers: ?. H. W. Walker (and English). Collecte: -26. 75. - The Christ Church at Peoria, III. preachers: l'?. E. Mariens and Schwagmeyer. Collecte: -68. 36. - St. Peter's parish at Mishawaka, Ind. preachers: kt'. Böster and Thieme (English). Collecte: -27.00. - The Bethlehem congregation at Richmond, Va. Preachers: t>k. R. Franke and Meuschke (English). Collecte : -24.00. - Immanuel congregation at Neeseville, and Zion congregation at Clyman, Wis. Preachers : ??. Chr. Sauer and O. Hanser. Collecte after deduction: -49. 70. - The congregation at Union, Okla. Preachers: l'?. Th. Meyer and B. Richter. Collecte: -20. 20. - The St. John's congregation at York, Pa-, with guests. Preachers: U?. Bornmann and Muhly (English). Intake: -131. 32. - The congregation at Westfield, Tex. Preachers: UU. Wäch and G. W. Fischer (English). Collecte after deduction: -32. 50. - St. John's parish at Quincy, III. preachers: Uk. Heyne, Jacobs, and Kuppler (English). Collecte : -74. 81. - The Zion congregation at Alva, Okla. Preacher : UU. Huchthausen and Gräbner (lecture and English). Collecte after deduction: -26. 58. - The Zion congregation at New Holland, III. preachers: UU. Groth and Kroger. Collecte: -27. 50. - St. Peter's parish at Deshler, Nebr. preachers: Kauffeld and Cholcher. Collecte: -63. 50. - The congregation. to the Holy Cross in St. Louis, Mo. preachers: UU. C. Penalties and C. C. Schmidt. Collecte: -289.00.

On the 22nd of Sunday, A.D.: St. John's parish at Wellman, Iowa. Preachers: UU. Matthaideß (English) and Oehlert. Collecte:-23. 40th-The congregation at Antigo, Wis. Preachers:-UU. Holst, Jr. and Fuhrmann. Collecte:-41st 83rd - The Trinity congregation at Neelyville, III (second). Preachers: UU. Schwagmeyer and Eberhardt (English). Collecte after deduction: -40.66.- The church at Anderson, Tex. Preacher: P. Manz. Collecte: -23.60. - St. Paul's parish at St. Thomas, N. Dak. Preacher: I'l'. Hangers and Sugar (English). Collecte: -76. 25. - The parish at Canyon, Okla. Preacher : P. Lehenbauer. Collecte : -7. 20th - The congregations at Dwight and Goodfarm, III, in Dwight. Preachers : Prof. R. Pieper and Bräunig. Collecte : -105 42nd - The Trinity congregation at Minneapolis, Minn. Preachers: k1>. Baumhöfener and Achenbach. Collecte: -73.00.

On the 23rd Sunday, A.D.: St. Paul's parish at Garden Plain, Kans. Preachers: kk. Kleinhans and Krenke. Collecte: -56. 20th - The congregations at Eau Claire and Pleasant Valley, Wis. Preacher: Stelter and Schmidtke (English). Collecte: -35. 93. - The congregation at Sauk Rapids, Minn. Preachers: Prof. Abbetmeyer, I'l'. Heidmann and Agather (Polish). Collecte: -75. 26. - The St. Lucas congregation at Chicago, III. preachers:

Keller and B. Sievers. Collecte: -112.00. - St. John's parish at Royston, Mich. Preachers: l'k. Heidel and Marzinsli (English). Collecte: -30.00. - The



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The forgiven sins.

2.

We have seen in the previous number of the "Lutheran" that the gracious Word of God in the Holy Scriptures teaches every Christian to say, "I believe forgiveness of sins." Item, every Christian is to put his finger on God's Word and say, "I believe and am certain that God will abundantly forgive all sins daily to me and to all believers. Item, we have seen that God justifies and makes us poor sinners blessed, who believe in JESUS CHRIST, through the forgiveness of sins. -

But we wanted to consider this piece of the forgiveness of sins or justification more closely, so that we might know the right and certain reason for it.

So let us see today what is the cause that moves God to forgive us our sins and so justify us.

God says this very clearly and precisely in his word. And only when you recognize this clearly and precisely can you be quite sure of the forgiveness of your sins and of your justification.

And, dear reader, notice that in setting out to answer this question, I am not going by my own opinion, nor by any human opinion, but I am going by the Word of God alone. For what can human opinions help us? But God's word, that is certain, that we can rely on, that God will never deny, that is true in time and eternity. -

What, then, is the cause that moves God to forgive our sins and so justify us?

To this question I first answer from God's word thus: The cause that moves God to forgive us our sins, and so justify us, is not to be found in us at all. No work that we have done or are doing; no forgiveness that we have done. service that we have; no righteousness of any kind that is found in us; no special kind or quality that distinguishes us; in a word, nothing, absolutely nothing in us is the cause that moves God to forgive us our sins and so justify us.

So I say. And I know that God says so.

And what you must now say at once is this: If this is true, if this is really God's word, that nothing, absolutely nothing in us is the cause that moves God to forgive us our sins and thus to justify us, then, yes, then a great burden falls from my heart; for then I too can take comfort in the forgiveness of my sins and my justification, that I am the same who and how I am.

Yes, my dear, it is just so. You can, you may, you shall take comfort in the forgiveness of your sins and your justification, whoever and however you are. There is nothing in thee, nor does God seek or want anything in thee, to be moved thereby to forgive thee thy sins and justify thee. God has a very different cause for this, and has had it for a long time, which is quite apart from you.

But now I will show you clearly from God's Word that no work, no merit, no righteousness, no special kind or quality in us is the cause that moves God to forgive us our sins and so justify us.

O there are many such words of God; I can only show you a few here.

Rom. 3:23 says, "There is no distinction here; they are all sinners, and lack the glory which they ought to have in God." Here God, that I may say so, casts all men into one pot and pie, and says that yet before him they are all sinners without distinction, and that before him no man can boast of any special kind or quality by which he is distinguished from others, or by which God would be moved to forgive his sins, to justify him.

And then v. 24. goes on to say, "And are justified without merit." There you have it! Without merit, without their merit, men are justified before God. So human merit, human special nature and quality is not the cause that moves God to forgive our sins and so justify us.

Rom. 3, 28. it says: "We therefore hold that a man is justified without works of the law". So no work by which we fulfill the law of God, no righteousness that comes from our fulfilling the law, is or should be the cause that moves God to forgive our sins and so justify us, to make us righteous. We are justified without works of the law.

Romans 4:5 says that God "justifies the ungodly. There we see most clearly that no work, no merit, no righteousness, no special kind and no special quality in us is the cause that moves God to forgive our sins and thus to justify us, to make us righteous. God justifies the ungodly! -

What then is the cause that moves God to forgive us our sins and so justify us?

His Grace.

Grace, grace, only and solely grace is what moves God to forgive us our sins and so justify us.

God's word says: "There is no difference here; they are all sinners, and lack the glory which they ought to have in God, and are justified without merit by his grace", Rom. 3, 23. 24. So men who are in no way distinguished from other men, but who are sinners like all others, who have nothing in themselves that distinguishes them from others, or that brings them any glory with God, who therefore have no merit at all - they are justified, justified without merit, free of charge, as a gift, by God's grace. Take this right to heart! If you ask what is the cause that moves God to forgive our sins and so justify us, you must take this as the divine answer: It is no merit at all, no righteousness at all, no special kind and no special quality at all, item, nothing at all that is found in and in us men, but it is only and solely and exclusively grace, his grace, that moves God to forgive us our sins and to justify us.

Be completely serious about this decision! It is only and exclusively grace, God's grace, from which you receive forgiveness of sins and justification.

If you are in earnest about this, namely, that it is only and exclusively grace that moves God to forgive your sins and justify you, then you will have two great and glorious advantages. First, you can take comfort in the forgiveness of your sins and your justification in the most certain and joyful way. You can say, "Of course I am a sinner, and a great sinner at that; it does not matter at all now. There is nothing in me that moves God to forgive my sins and thus justify me, but it is only His grace. And that, O God, suits me very well and fits me without a doubt. me. Hallelujah!" And, secondly, you are then a very fine scholar of God and of the Scriptures, though you are otherwise a simple-minded and unlearned man. For the main and real lie which Satan wants to smuggle into Christianity, and by which he wants to corrupt Christianity, is that it is not grace alone, but also something in us, which moves God to forgive us our sins, and thus to justify us and make us blessed. By this Satan wants to draw us into the puffed-up and spiritually desolate pagan religion, namely, the religion that we are to be justified and made blessed by our own righteousness. O, and this lie is often told so finely and with such sweet and deceptive and also learned words by "Christian" preachers, that a simple-minded Christian might easily be deceived, or yet think, "There I unlearned man cannot find my way through, cannot judge." But if you do so firmly in heart and mind, and if you let heart and mind be completely filled with the fact that it is only grace and nothing in you that moves God to justify you and make you blessed, then - yes, then you notice, feel, perceive when something is said that violates it; then it repels you, then it breathes coldly and strangely upon you, then it wounds and offends you in your most holy faith; thou canst then suffer a serenade of such false doctrine of Satan as little as thou canst suffer a speck of dust in thine eye; then it makes thee agitated and moved in the heart, and is grievous to thee, as a little drop of weapon that comes into, as they say, the wrong throat, is grievous to thee, and makes thee cough up. So then no speech, however fine and lovely and deceptive and learned, can deceive thee. And thou art a fine scholar of God and of the Scriptures, though thou be otherwise simple-minded and unlearned.

So only and solely God's grace is what moves God to forgive your sins and justify you and make you blessed. And thou shalt abide in it. Take comfort in this. And freshly and freely reject all doctrine that teaches otherwise. -

But "grace... came through Jesus Christ", Joh. 1, 17.

Jesus Christ, the eternal Son of the eternal Father, the true God and Lord, came to us by grace, became man and our Savior. And He took upon Himself the sin of the whole world, and your sin also, and bore it for the whole world, and instead of the whole world, and for you, and instead of you. And so he also took upon himself all the wrath of God, all misery, all death, all - condemnation - all that came upon the whole world and upon you because of sin - and bore it instead of the whole world and you. And he atoned for all this for the whole world and for you through his bitter suffering and death. He has earned for the whole world and for you an everlasting merit and a perfect righteousness through his most holy obedience and his innocent, bitter suffering and death. His merit and righteousness belong to the whole world and to you. Thus Jesus Christ has redeemed the whole world and you from sin and from the wrath of God and from misery, death, and condemnation, and has purchased for the whole world and for you the grace of God.

Thus grace became through JEsum Christum.

And the grace of God, which became through JEsum Christ, is the cause that moves God to forgive us our sins, and so to justify us.

It is said that there are two causes which move God to forgive us our sins and thus justify us, namely, the grace of God and the merit of Jesus Christ. That is right. But thou must also understand that these two things are actually and in truth One Thing, namely, the grace of God which became through JEsum Christ. There is no other grace of God than that which came to be through JESUS Christ. And Jesus Christ is the bodily and manifested grace of God.

Therefore God's word speaks thus: "There is no difference here; they are all sinners, and lack the glory which they ought to have in God, and are justified without merit by his grace through the redemption that came by Christ Jesus", Rom. 3, 23. 24.

God has in grace laid your sins upon Christ, and now sees them laid upon Christ and atoned for by Him. God in grace put Christ's righteousness upon thee, and now beholdeth it in thee. And therefore he forgives your sins, and so justifies you.

There is no other cause that moves God to forgive our sins and thus justify us - neither in heaven nor on earth, neither in eternity nor in time, neither with God nor with us.

So much for today.

Just a little saying and a little song I'd like to give you.

The saying is this: "But if it is by grace, it is not by merit of works; otherwise grace would not be grace. But if it be by merit of works, grace is nothing: otherwise merit is not merit.

And the ditty is this:

By grace shall I be saved;
Heart, do you believe it or not?
What are you trying to be so stupid about?
If what the scripture promises be true, Then this also must be truth: By grace is heaven thine.

By grace! - There is no merit here, Your own works fall;
God who appeared in the flesh for love,
Bringeth us the blessed gain, That his death hath brought us salvation, And maketh us blessed by grace.

By grace! - remember this word: By grace!
As often as your sin plagues you,
As often as Satan wants to harm you, As often as your conscience gnaws at you. What reason cannot grasp, God offers you by grace.

By grace came his son on earth
And took on the burden of sin.
What makes him want to be your friend?
Tell me where you've got something to boast about.
Was it not that he would have thy best, and help thee by grace?

By grace! - this reason will remain, As long as God is called true.
What all servants JE!u write,
What God praises in His Word,
On which all our faith rests, Is grace through the blood of the Lamb.

C. M. Z.

What are the most distinguished funds in our synod ?

If you pick up any issue of our "Lutheran", you will find on the last pages a long series of receipts for all kinds of gifts that the Christians in our congregations have offered back and forth for this or that purpose. Money has been collected for our synodal treasury, for poor students, for various missions, gifts for a church building in this or that city, or for charitable institutions such as orphanages, old people's homes and hospitals. Also, donations are often collected for these and those brethren in faith who have been afflicted by severe misfortune, such as water shortages and stormy weather. In what manifold ways the charity of our Christians proves itself can be seen from the fact that, for example, in the "Lutheran" number of December 6, 1904, only four of our 14 District Treasurers have acknowledged funds in the amount of tz16, 245. 31 for about 60 different boxes.

Now the question is obvious, and it is also worth answering: What are the noblest castes in our Synod? A Christian and a Christian congregation should not only prove their love for their Savior through the sacrifice of their hands, but they should also be prudent, intelligent, and wise, as in all things, so also in giving, that is, they should not forget the most important matters of the church above inferior things, and they should give mainly to the noblest works of the church.

Now this question: What are the noblest castes in our Synod? is easy to answer first of all thus: The noblest castes in our Synod are those castes which have been established for the noblest work of our Synod.

But what is the noblest work of our Synod? That is the preaching of the gospel. Against this work all other works, such as the building of hospitals, old people's homes and orphanages, the support of sick and needy fellow believers and the like, take a back seat.

The preaching of the Gospel is the noblest work of our Synod for the following reasons:

(1) Before the dear Saviour ascended into heaven, he gave clear directions to his church concerning what it should do until the last day. His words are these: "Go ye into all the world, and preach the gospel to every creature. He that believeth and is baptized shall be saved; but he that believeth not shall be damned," Marc. 16:15, 16. Here the Lord is silent concerning all other works, and mentions only one: the preaching of the gospel. The church must not neglect this work at any time and under any circumstances if she wants to remain faithful to her calling and fulfill her mission on earth.

(2) All other works, such as the establishment of hospitals and homes for the aged, and the support of needy people, can be done by the children of the world as well as by the church. Thus the city hospitals and county poor-houses are at least as well established as such ecclesiastical institutions. One also reads in the newspapers that the heathen Japanese have an excellent hospital service for the sick and wounded in the present war. One work, however, can be based on



in the whole wide world no one else does but the church, and that is the preaching of the gospel.

(3) If we had to refrain from all other works, such as the building of hospitals and lodgings for travelers, or the erection of beautiful church buildings in the large cities of our country, because of the unpleasantness of the times, we could still have a good conscience before God if we only preached the gospel. But we must never and under no circumstances omit the preaching of the gospel. The preaching of the gospel is the only means by which men can be saved, and it was for this very purpose, and for nothing else, that the Lord established his church on earth, that men might be saved through the preaching of the gospel. If, then, we were to give up preaching, we would cease to be a Christian church, and we would also litter our whole country with charitable institutions.

The most important funds in our synod are therefore those funds which serve directly and exclusively the preaching of the gospel. These funds are the synodal and synodal building funds, the poor students' funds and the mission funds. From our Synodal Fund and Synodal Building Fund all the large apparatus is purchased and maintained which is necessary to train preachers and teachers in our teaching institutions. The student fund - supports poor students during their studies. And the mission funds make it possible for us to send messengers of peace near and far, who tell poor people how they can be saved and go to heaven.

It is clear to everyone that if we let these coffers suffer hardship, the course of the gospel will be hindered as much as is in us, and the noblest, the main work of the church will suffer damage. Therefore, as dear as the gospel is to us, let us be hard on these treasuries.

Now from what has been said follows many things, among them also this:

Our synodical funds shall be of equal importance and significance to all our Christians and all our congregations throughout the synod. Just as the congregations take care of their own budgets, they should also take care of the synodal funds. Just as, for example, at the annual meeting when the accounts are presented, the congregation gives an account of the state of its finances and helps out if there is a lack, so a sensible congregation should also regularly inquire about the state of our "synod treasury" and help out if there is a lack. Especially the treasurers and presidents, who have to collect the contributions and collections of the congregation by virtue of their office, could contribute much to the fact that their congregation diligently - remembers the synodal funds. The fact that, despite the great shortage of preachers and teachers and the many pleas and encouragements at district synods and in the "Lutheran", the relatively small sum that the last Synod of Delegates deemed necessary to keep our prophetic schools going has still not been received, is proof that among our pastors and congregations there is still often a lack of the necessary recognition of the importance and great significance of our synodal funds for the task of the church. Many congregations, which have contributed abundantly to other funds, have not yet realized this major work of ours.

Synod overlooked. The consequence of this is that our General Treasurer recently had to announce through the "Lutheran" that our synodal coffers were in great need.

Nor is it wise and prudent for a congregation to build a magnificent church building or a well-equipped, modern school, plunge itself into debt, and then decide to do so: We have enough to do with ourselves at present; consequently, collecting for synodal purposes among us must cease for the time being. A congregation should rather think and act thus: The edification and preservation of our schools of the prophets is as important for us and our children as the preservation and edification of our congregation. Preachers and teachers are trained in our institutions. What good are all the beautiful churches and comfortable schoolhouses if we have no preachers of the gospel and Christian school teachers? Therefore we must by all means help to preserve our prophetic schools. And then, if we cannot build such a magnificent church and school, we must arrange ourselves a little more modestly. We want to do the one and not leave the other.

002 Now that in the foregoing those treasuries which minister directly to the preaching of the gospel have been highly exalted above all other treasuries among us, it is not to be said that the other treasuries are not also important and useful. Though they are far from reaching those treasuries in importance, yet they also have their ornament and glory. They all serve works which God has commanded. God has commanded. To visit and nurse the sick, to give hospitality to guests, to clothe the naked, to care for the widows and orphans. And even though God has not commanded these works to the church as a church, but to individual Christians, it is certainly not wrong, but rather pleasing to God, if the church also does these works, if it has the time, opportunity and means to do so in addition to its actual task, the preaching of the gospel. And our churches here in America now live in such quiet, comfortable, and abundant circumstances that we have time, opportunity, - and means for these works apart from the preaching of the gospel. It is - therefore not unwise and need not interfere with our actual synodal work, the preaching of the gospel, that our synod and individual circles in our synod establish and maintain all kinds of charitable institutions, such as emigrant homes, orphanages, children's friend societies, hospitals, and homes for the aged. But we must be careful not to make these works too prominent in the church, to put them in the wrong light, and so confuse the view of our Christians. We must not, therefore, say that the church, as a church, is as much bound by God to practice all kinds of works of Christian mercy as it is bound to preach the gospel; or that it is as important for the continuance and welfare of our synod that it should establish all kinds of charitable institutions as it is important for it to maintain schools for prophets. It is also wrong to bring works of charity, which have only local significance and could well be done in a narrow circle, before all our congregations and to gather for them in wide circles. For this reason we have the laudable order that a petition for charitable purposes, if it is of local importance, should be presented to the

The only way to go beyond the limits of the Church is to be examined and recommended by the commissions appointed for this purpose by the Synod.

May Jesus Christ, our faithful Saviour, who redeemed us with his holy blood and gave our synod the treasure of the pure word, keep us in his grace and in all good works. Above all, may he grant that we may be more and more willing to help that the gospel may be preached in all the world. F. Pf.

Our Esthen and Latvian Mission.

When we remind our dear "Lutheran" readers in the following of the mission mentioned in the headline, we do so for a threefold reason: Firstly, because this mission is a matter for the entire Synod, which therefore also has a right to know how things are going in this mission field; secondly, because we are convinced that the readers will rejoice with us when we can report that the faithful God has also held His protecting and blessing hand over this mission; And finally, because funds are necessary for the conduct of this mission, too, if its blessed progress is not to be called into question, but these funds are not available to the extent that is absolutely necessary for the successful operation of the mission.

Concerning the first point, that the mission among the Estonians and Latvians is a matter for the entire Synod, we have already heard more about it, so that it is not necessary to say anything more about it. Suffice it to say that two missionaries are at present active in the service of the Synod in the great field which embraces the whole of the United States and Canada. Of these, one has been assigned the eastern, the other the western half of the territory as a field of labor. Both missionaries work with great faithfulness and self-denial, and in their often very arduous work they give themselves a good deal of sour grapes. Although one of the missionaries has been seriously ill during the past year as a result of great hardships, this has not discouraged him, and today, after God has restored him to health, he works with the same faithfulness and zeal as before.

With thanksgiving to God we may also report that the work of our dear missionaries has not been in vain. The mission territory already won has been preserved and fortified, and many a new door has been opened to us. Even though there have been many struggles in this mission field, the word of God has been victorious here as well, and according to the Lord's promise, His word has not come back empty in the Esthen and Latvian missions. - Especially in the far northwest an extraordinarily promising mission field - seems to be waiting to be worked on, since the stream of immigrating Esthians and Latvians is pouring into it more and more. If the necessary means were at hand, the appointment of another missionary would have to be seriously considered. As it is, however, the funds provided by our congregations for the operation of this mission are barely sufficient to maintain the two missionaries who are already in the service of the Synod. The Commission allows itself

Therefore - and this brings us to the third point for which this short report appears - to remind the dear Christians of our Synod once again of our Estonian and Latvian missions with the request that they remember them not only in their prayers but also with their gifts, so that God's blessing can be received in this field as well. They are, after all, fellow believers, even if they are not related to us in language, to whom our help is directed; and here, too, the word of the apostle is valid: "Let us do good to everyone, but most of all to those who are of the faith.

In the name and on behalf of the Commission for the Estonian and Latvian MissionsH . Birkner, Secretary.

To the Ecclesiastical Chronicle.

America.

The Latvian and Estonian mission of our Synod, about which a brief report is given elsewhere in today's issue, indeed extends over an immense area. In order to illustrate this, we will take a few details from the "Statistical Yearbook" of our Synod, which is currently being prepared. The missionary of the Eastern part, Father Rebane, who resides in Boston, Mast. serves 10 congregations and 16 preaching points, which, however, are scattered over the following States: Maine, Massachusetts, Connecticut, New York, Pennsylvania, Delaware, Maryland, Ohio, Illinois, Wisconsin. 857 souls and 453 communicants are under his care in these States. The Missionary of the Western Part, Father Sillak, at Josephsburg, Assiniboia, Can. serves 4 churches and 12 preaching places in the following provinces of Canadas and states of our country: Assiniboia, Alberta, Manitoba, North Dakota, South Dakota and Minnesota. 463 souls and 235 communicants are under his pastoral care. In addition, he has served a German missionary district that has been vacant for a year and a half, consisting of one congregation and five preaching stations. It is obvious that with the great distance between the individual posts in both areas, an extraordinary amount of time must be spent on travel, and that as a result the service in most places can only be a very infrequent one, not to mention the great travel expenses. If illness occurs, some posts cannot even receive this emergency service, as, for example, the missionary of the eastern region was not able to visit two places at all during the year because of illness. What a spiritual hunger must arise among our fellow believers, to whom other pastors of our Synod cannot minister at all, or can only minister in German or English in a very meager way; but also what dangers and temptations to indifference and apostasy will come upon some of these Lutheran Latvians and Esthans! Certainly a third missionary should be employed as soon as possible, who might take over the mission in the Middle States. But how can the Commission even think of this, when it has already had a deficit in the caste for months and has had to borrow the necessary funds. From our whole Synod only $579.30 has been received during the past year for the Latvian and Esthenmisfion. Let us not overlook and forget this branch of our missionary work, which is outwardly small and not conspicuous, but nevertheless so necessary!

L. F.

The divorce question is again much discussed at present in secular and ecclesiastical journals. Most of the English



As is well known, church communities have united in a joint conference which wants to work towards making the divorce laws in the individual states of our country more uniform and stricter, so that this will help to counteract the increase in divorces which is so conspicuous. At the present time, those who wish to divorce need only spend a short time in South Dakota, for example, to obtain a divorce there that would not be granted to them in their home state. The conference, which recently met in Washington, also paid its respects through a delegation to the President, who in a short speech - described it as one of the most alarming perceptions in our national life that in the old American families the birth rate is constantly declining and the marriage bond is too frequently dissolved, and promised the conference his cooperation in a matter which is of the highest importance for the national welfare. There is also a movement afoot among the pastors of various church communions, with the Episcopalians at the head, that none of them should marry an unlawfully divorced person, which has hitherto been done in many cases without further ado. Of course, there is much ambiguity and ignorance in ecclesiastical circles. Some think that no divorce should take place at all; others hold that a person may only divorce if his spouse has broken the marriage, and that only such an innocent party should be permitted to - remarry and be married in church. Therefore it must be emphasized again and again that the Holy Scriptures know but one ground for divorce, namely, marital unfaithfulness, according to the clear words of the Lord: "Whosoever shall put away his wife (except for the sake of fornication), and shall marry another, committeth adultery." But it is equally clear that, according to 1 Cor. 7:15, "If the unbeliever divorces, let him divorce, there is no brother or sister caught in such cases," a person may suffer the divorce of his marriage, namely, if one unchristian spouse maliciously leaves the other, with the proved intention of not returning to him. In such a case, the innocent party may ultimately seek a judicial divorce, and then remarry. L. F.

On this question of divorce, on the occasion of the above-mentioned movements, there is a lengthy article under the heading "Divorce and Remarriage" in the latest number of the *Lutheran Quarterly* from the General Synod. The author is v. Richard, professor at the theological seminary at Gettysburg, Pa. and he represents on the whole the correct position. At the same time, however, he inculcates into the minds of pastors that they should be concerned not only with the question of marriage of divorced persons, but also and especially with their duty to instruct their hearers from the pulpit on marriage and divorce according to God's Word. He asks-and his question becomes a grave indictment-"How many readers of the *Lutheran Quarterly* have ever heard a sermon on the sixth commandment, or on the divine institution of marriage, or on the mutual duties of husband and wife? How many? The writer has never heard a sermon on any of these, and by inquiry it turns out that very few other persons have ever heard sermons on these doctrines. This shows an almost criminal dereliction of duty on the part of the preachers. Largely as a result of this dereliction of duty, it can be safely asserted that hardly any young person of twenty capable of marriage knows that marriage is a divine institution, that God created male and female persons for this purpose.... and that marriage is indissoluble unless a serious crime is committed" (adultery), D. Richard puts his finger on a sore spot. That's just the trouble with most america

The fact is, that some preachers, even some who call themselves Lutheran, talk about all kinds of things from the pulpit, but not about the Christian doctrines and rules of life. Hence the ignorance, hence the many divorces among those who still call themselves Christians. But D. Richard can also find enough Lutheran churches where the pastors in marriage sermons, in catechism sermons, and especially on the second Sunday after Epiphany on the basis of the Gospel of the Wedding at Cana treat over and over again just the pieces mentioned. Let us thank God that we have preachers who also tell us the Word of God in this respect. And when D. Richard, in order to improve these conditions, inculcates into the Lutheran preachers that their church "has always laid special emphasis on teaching, and especially on teaching the youth," let us gratefully remember that in our parochial schools we have a place where even the children are taught the aforementioned truths of the catechism. L. F.

Abroad.

How do Christians get rid of false teachers? At St. Marcus Church in Berlin, a pastor has revealed himself to be an outspoken unbeliever. This man - Fischer is his name - holds that Christ is not an "object of religious worship" at all. The Brandenburg Consistory has given Fischer a reprimand. But already thirty Berlin pastors have taken Fischer's side. But it is also sad to observe how better-minded pastors, namely pastors who still want to see faith in Christ preached as the Savior of sinners, think they can help the cause. They persuade fishermen and other like-minded people that they should be so kind as to separate themselves from the Christians. As if the false teachers went voluntarily! It is in the nature of false teachers not to separate from Christianity, but to cling firmly to Christianity in order to live from it. This the Holy Spirit well knew. Therefore, in the Holy Scriptures, He does not exhort Christians to persuade the false teachers that they (the false teachers) depart from Christians, but He gives the Christians the command that they (the Christians) in their turn depart from the false teachers. "Depart from them," Rom. 16:17. If this admonition, so clear and simple, were obeyed by Christians, the outward dissension of the Christian Church would soon be healed. F. P.

Final message.

It was on a hot, sultry day, the Bible messenger Bompain tells us, that I stopped at a farmhouse in the middle of Setis in Algiers, Africa, during my walk and asked for a glass of water. When the owner of the house saw that I was very tired and exhausted, he offered me a glass of absinthe instead, which I politely refused. On this occasion we had a long talk about this intoxicating drink, and I tried to convince him how harmful it was for body and soul to indulge in this stimulant. Then I offered him a New Testament, and added: "Here you have something which will be better for you in every respect than all the pernicious spirits; for this book makes happy and contented all those who faithfully accept its teachings."

The man received the book and opened the title-page. But no sooner had he opened it and read its inscription than he said, with visible movement and faltering voice: "O I know this little book well! My brother made the field in his time

I went with him to Madagascar and met the missionary Escande, whose meetings he attended. One day I received a letter from my brother in which, among other things, he wrote to me with joy: 'I have found the one delicious pearl and feel very happy.' When I read these lines, the matter seemed very strange to me, and at first I thought my poor brother had received sunstroke, or was in a fever. I wrote back to him, but instead of an answer I received word from the War Ministry that he had succumbed to dysentery at the hospital. After some time I received a parcel sent to me containing his few belongings. Among them was a booklet just like the one you have just given me. But on the first page of it I found this entry of his: "He who believes in him has eternal life. And underneath it said: You can imagine," continued the narrator, "how much I was moved when I opened your booklet and saw from the title that its contents were the same as those of my brother. And now that I know what consolation and hope it afforded him, permit me to shake hands with you from the bottom of my heart, and to thank God with you for all the good he has done through it to my unforgettable brother."

When I left him, the Bible messenger adds, I earnestly asked the man to follow his brother's example, so that he too might find the precious pearl and, like him, rejoice in it with all his heart.

Inconvenient truth.

A missionary in India showed a distinguished Hindu, a so-called Brahmin, various objects under a magnifying glass. The amazement and delight of the observer had no bounds. Now the missionary asked the Brahmin priest to look also at a drop of wafers from the cistern under the magnifying glass. The amazement remained, but the rapture faded. The horror of the revealed truth seized him. For this worm, which here rolled past his eye in immense magnification: did it not contaminate the water in which the pious priest performed his religious ablutions and - what was even more hair-raising - did it not also live in the water which he drank? Quite dejected, the Brahmin left the missionary's home. But after a few days he returned with the wish to buy the microscope. The missionary refused to give it to him. At last, however, for the sake of his pleading and agonizing, he yielded. The buyer paid the price demanded, hastily seized the microscope, and threw it to the ground with such force that it burst into pieces. The missionary was both astonished and indignant. "Why did you do that?" he asked, after he had composed himself. "I did it for the sake of that drop of waster. He left me alone day and night, eating and drinking, in no exercise. Always I saw before me the hideous worm. I like no more such revelations. Nor shall other eyes see them any more, therefore I have smashed the vile glass!"

This man was far from the vaunted Brahmin wisdom. It would have been better if, after the revelation of the truth, he had sought ways and means to recognise the evil of the stagnant water than to close his eye to it.
But do not many people act just as unwise as this Hindu? Do they not hate the truth when it is disagreeably revealed to them? Did not the king Jehoiakim cut up and burn the book in which Jeremiah the prophet wrote the words of the Lord? had written, after the reading of the same? (Jer. 36.) Only they that are of the truth rejoice in the great truth, even when it wounds to bring right healing. "He that is of the truth heareth my voice," says the Saviour John 18:37.

Stubbornness.

Parents are often told that they should begin educating a child at the first stage of its life. But that a good part of the education should be finished with the third year may be new to many. And yet there is much truth in this, and all that remains to be done later is to improve and maintain what was begun in the first three years of life. In this most people make the mistake of doing everything they can to a so-called "nestling". When a two-year-old is very naughty, they say, "He is so little yet; when he is bigger, let us break him of it." But, dear mother, what you want to wean him from, do not abolish, but pull out the obstinacy and naughtiness by the root; thereby you save yourself and your child many a gloomy hour; yes, you lay the foundation for your child's happiness. You so often hear it said, "But it does want, and if you don't give it to it, it cries out, and for the sake of dear peace I give it what it wants." Yes, of course a child wants some things, which may even be harmful to it, but that is why God created older people, who are to be understanding and educate the child, but not to spoil it. I do not mean to say that the child should not have a will of its own, only that it should not have a will of its own. And once you have said no, you must stand firm and not let anything be wrested from you. Children are very clever, and when they realize that they need only shout to get everything, they shout until they get what they want. Do you not know, dear mother, that in failure there is often greater good for the child than in giving? Just look up at the blue sky. The father up there does not do everything you want either, yet you must tell yourself again and again that he has chosen the right thing. If you have once said no, you must not, when the child cries and stamps, finally, in order to have peace, do his will. Nor should you ever smile at any naughtiness, or even, as so often happens, speak of it in the child's presence. Whoever wishes to drive out obstinacy from the child, remember the proverb: "There is no profit in obstinacy."

A meaningful carving.

In the old city of Nuremberg, a work of art can be seen that is remarkable not only for its antiquity, but also for the thought that guided the artist. It is a wood carving depicting our Lord Jesus Christ surrounded by his apostles. As is befitting, the Lord occupies an elevated position. Under his figure there is a screw. If one turns this, not only the main figure but also all the other figures are detached from the base. On the other hand, each of the twelve apostle figures can be unscrewed without shaking the others in the least.

Has not the old artist, who so skilfully carved and arranged his work, given an important lesson to all admirers of it for centuries to come? It is as if he said: Take away from Christianity the revealed Christ, accuse him of a single sin, discover a single stain on him - and everything breaks with

of his person. Apostles and prophets fall with him; all faith is then foolishness, all preaching vain. On the other hand, the church of Christ should not be discouraged when one of its confessors or teachers falls. The existence of the church of Jesus is therefore not questioned. Her head and king stand no less firm, even if a Judas goes over to the enemy camp to betray the holy cause to his eternal destruction - how much less if one or the other, who has been much less close to the Lord, brings shame to the Christian name.

Our redemption through Jesus Christ.

Our redemption is no different from that of prisoners, whose release from prison has already been purchased with the ransom. When their redemption is announced to them, and the gate and door are opened, and some of them accept their redemption, believe that they have been ransomed, and go out of prison, they really and truly enjoy this redemption. Those, however, do not enjoy redemption, which has taken place completely, who get the foolish idea that they are not imprisoned and therefore do not need a redeemer, or who imagine that they can help themselves best and do not consider that another has paid for them. Those also deceive themselves who put their trust in other emergency helpers who would help them out of prison, and do not want to have anything to do with this redeemer who has already really and truly ransomed them, or who think that nothing better could happen to them than if they always remained in their prison, and so do not want to know anything at all about redemption. He also wilfully deprives himself of his liberty who thinks that, though the redemption of some who have already left prison may have taken place, it is of no concern to me at all, and I have no need to take comfort in it, or who considers the message of his redemption to be mere foolishness and a lie, as if only a vain hope had been made for him.

Eternally wretched are all those who spurn salvation through Christ; they remain prisoners of death, the devil and hell.

Spiritual understanding.

He who does not direct and send his heart to that everlasting life and only clings to this temporal, perishable life does not understand what baptism, the gospel, Christ and faith are. For Christ calls us to eternal life through the gospel, and through baptism sets us in his eternal kingdom, and so assures us by word and sacrament that, if we believe the word and sign, we are much more assured of the same life and kingdom than of this life and kingdom on earth. Whoever then thinks that all is to be done here, that he may live, eat, and drink, scratch, and scrape, be greedy, and gather much money, seek lust, and have good courage, what can he know and understand of baptism, the gospel, Christ, and faith? (Luther.)

All lost.

Henry VIII of England had emptied the cup of pleasures and tried again and again to quench his awakening conscience with eating and drinking. He was king only once. Only once could ...to enjoy the pleasures of life. But his conscience beat louder than ever in the hour of death. Then he had a glass of wine brought to him on his deathbed, drank it hastily, and said to the bystanders: "So, gentlemen, now everything is gone-my crown, my body, and my soul!"

Church attendance^ and prison inmates.

A non-believer and mocker of religion made fun of the Christian religion, adding triumphantly, "Two-thirds of all church-goers in this country are, after all, women!" This is true, indeed. But it is equally true that of the 45,000 - criminals in the state prisons of our country, more than 43,000 are men.

Ordination and Introductions.

By order of the Honorable President Hafner, Cand. A. Oetting was ordained and introduced by A. R. Roglitz on 3 Sonnt, n. Epiph. at Bazine, Kans.

On 25 Sonnt, n. Trin. 1904 Fr. H. Frehner, who had been colloquirt on 8 - September on behalf of the examining committee concerned, was introduced to his congregation at Conventos Vermelhos on the upper Taquary, Brazil, by W. Mahler.

By order of Hon. Praeses Pfotenhauer, E. G. Nachtsheim was introduced to his congregation at Town Aston, Minn. on the 1st of Sonnt, n. Epiph. by W. F. G. Schneider.

By order of Hon. Praeses Niemann, Joh. A. Bescherer was introduced at St. Paul's parish, Porter, Ind. on 3 Sonnt, n. Epiph. by E. H. Polzin.

By order of the Hon. President of the Nebraska - District, Rev. H. Ramelow was introduced to his congregation on Ash Creek near McCook, Nebr. on the 3rd of Sonnt, n. Epiph. by C. Predöhl.

By order of the Venerable President Clöter, Fr. Theo. Haussen on 4 Sonnt, n. Epiph. in his parish at Latimer, Iowa, under the assistance of Judge introduced by G. Theiß.

In accordance with the commission received, Fr. Joh. Büschen was introduced on 4 Sonnt, n. Epiph. at St. Marcus Parish at McKees Rocks, Pa. by W. Bröcker.

By order of the Venerable Praeses Pfotenhauer, Father H. Kettler was introduced to the congregation at Lynch, N. Dak. on the 4th of Sonnt, n. Epiph. by Father M. Dautenhahn.

By order of Venerable President Clöter, Father Joh. Linse was introduced to his congregation at Boomer Tp, Iowa, on the 4th of Sonnt, n. Epiph. by L. Eschbach.

On the 3rd of Sonnt, n. Epiph. teacher G. L. Masch hoff was introduced as teacher in St. Paul's school at Town Washington, III, by A. H. Brauer.

On the 5th of Sonnt, n. Epiph. teacher H. Burmeister was introduced as senior teacher at the Gethsemane School, Chicago, III, by J. G. Nützel.

Initiations.

On 1 Sunday, Adv. 1904, St. John's congregation at Lake Tp, Nebr. dedicated their newly built church to the service of God. Preacher:

K. Iahn and Willens, Fr. Iahn said the consecration prayer.

H. Wilkens.

On the 3rd Sunday of Epiphany, Lutheran Christians in Long Beach, Cal., dedicated their mission chapel to the service of God. The dedication was performed by President Runkel. Preachers: Kogler and I . W. Tisza

On the 4th of Sunday, A.D. Epiphany, St. Paul's parish at Island Grove, III, dedicated their new pipe organ to the service of God. Preacher, Rev. W. Heinemann. A. F. Ziebell.



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The forgiveness of sins.

3.

What we have discerned so far in these articles is this: The Holy Spirit, through the Gospel, teaches every Christian to say, "I believe forgiveness of sins." Let every one who belongs to Christendom believe and be quite sure of this, that God will abundantly forgive all sins daily to him and to all believers. By such forgiveness of sins God makes us poor sinners, who believe in JESUS CHRIST, righteous and blessed in his sight. Now the cause which moves God to do this is not in any way in us or in our conduct, but the cause which moves God to forgive us our sins and so justify us is solely the grace of God which came to pass through Jesus Christ.

That's what we've realized so far. -

Today we ask: How do we come into possession of the forgiveness of sins or justification?

And the answer is: by faith alone.

This we shall seek to understand aright. -

First, I will show you, dear reader, by some examples, that the Holy Scriptures say that we come into possession of justification, that is, the forgiveness of sins, by faith alone.

Rom. 3, 23-25. Says it thus: "There is no difference here; they are all sinners, and lack the glory which they ought to have in God; and are justified without merit by his grace through the redemption that was made by Christ Jesus; whom God hath set forth to be a mercy seat through faith in his blood." - What is said here? This: Sinners who are not distinguished in anything before others, who have no standing, no glory before God in any thing, receive forgiveness of sins, or justification of sins. The redemption and redemption that came about through Christ Jesus, and which is always valid and present in Christ Jesus for sinners, is a free gift by the grace of God. Thus far we know this saying from before. - But now the saying goes on to say that God has presented, ordained, sent, and set before our eyes this Christ JEsum by the word of the gospel as a mercy seat, that is, as an atonement, as a covering, as a forgiveness of our sins, for he is so presented to us in his blood, which is shed for the atonement and forgiveness of our sins. Yes, God has done that. But how then do we come into possession of that which God has so graciously presented to us? By faith, says the apostle, adding very briefly. By faith we are to take hold of Jesus Christ, presented by God as the mercy seat, and sprinkled with his blood; then we have, then we possess him, who is the propitiation, the covering, the forgiveness of our sins-then we have and possess the forgiveness of sins, justification.

Thus also saith the holy scripture, Rom. 3:28: "Therefore we hold that a man is justified without works of the law, but by faith alone." So it is by faith alone that we come into possession of the forgiveness of sins, the justification that is in Christ for us.

And Rom. 4, 5 it says: "But to him that worketh not works, but believeth on him that justifieth the ungodly, his faith is counted for righteousness." Who, then, comes into possession of the forgiveness of sins and justification? He who will not bring it about by his works, but he who believes and trusts God, God who by grace for the merit of Christ justifies the ungodly by forgiving their sins. Yes, God does not let such faith be put to shame. To such a man God says: "You cannot be justified before me by your works? You

But will you believe and trust in my word, that by grace I will justify the wicked through Christ? Yea, I say my amen unto it. Thou also art righteous before me. Your faith, that which you believe, I also count to you for righteousness." Thus it is by faith alone that we come into possession of the forgiveness of sins and justification.

And it is through faith alone that we come to the constant possession of the forgiveness of our sins, to the constant and freely open access to the grace of God that justifies us for Christ's sake. The Scriptures say, "Therefore being justified by faith, we have peace with God through our Lord Jesus Christ; by whom also we have access by faith into this grace wherein we stand." Romans 5:1, 2. By faith, and through faith alone, we have the unspeakably great grace of God's daily abundant forgiveness of all our sins, daily, until He takes us up into His heaven.

That we come into the possession of the forgiveness of sins and justification by faith alone is also shown by the well-known word of Christ: "Go into all the world and preach the gospel to every creature. He that believeth and is baptized shall be saved; but he that believeth not shall be damned," Marc. 16:15, 16.

You know the story of the gout-ridden man and his friends. It says: "When Jesus saw their faith, he said to the paleface: "Be of good cheer, my son, your sins are forgiven you", Matth. 9, 2. So only through faith the paleface came and we come into the possession of the forgiveness of sins, the justification.

And you know the story of the poor sinner, the tax collector. He beat his breast and said, "God, be merciful to me a sinner!" That was a word of faith in Him who justifies the ungodly. And what saith the Lord JEsus of him? He says, "This man went down justified into his house," Luc. 18:13, 14. By faith, and faith alone, the publican had, and we have, justification.

But enough, enough!

Let us now briefly consider and bring to mind what we have recognized from Scripture.

It is this:

Before God we are all sinners without distinction. Not a single one of us has anything in his whole being and conduct that he can show as a glory or advantage before God. Now when God forgives our sins, and so justifies us or makes us righteous, he does it without any merit on our part, for nothing at all, purely as a gift; he does it by grace, for Christ's sake, who redeemed us, purchased and won us from all sins, from death, and from the power of the devil, not with gold or silver, but with his holy, precious blood, and with his innocent suffering and death. And this is how God acts: He sets Christ before us - through the gospel. Christ is the mercy seat sprinkled with his blood, that is, the bodily atonement, Covering, forgiveness of our sins; Christ is our righteousness. Now to come into possession of this our righteousness and forgiveness of sins (which is Christ and which is in Christ) - what shall we do? Simply believe, simply accept, simply trust, simply rely. What are we to simply believe and accept? What shall we simply trust and rely upon? That Christ is our righteousness; that Christ is the mercy seat sprinkled with his blood, the bodily atonement, covering, forgiveness of our sins; that God forgives our sins by grace, for Christ's sake, without our merit (of which we have none), purely as a gift, and so justifies us. This we are simply to believe, this we are simply to accept, this we are simply to trust, this we are simply to rely upon. Then we have it, then we possess it. Then what do we have, what do we possess? The forgiveness of sins, the justification.

Thus we sinners are justified in the sight of God, without any work of the law which we do, without any good conduct on our part, or at least better conduct than others, by faith alone.

God makes the ungodly righteous - this we are to believe; then we have righteousness, this righteousness that God gives: the forgiveness of our sins. That which we believe - God counts that to us sinners for righteousness.

And so it is not only once, not only for the first time, but so it is always and ever and continually. Always, always, continually, daily, hourly, we sinners have an access, a free access to this grace by faith alone. Never shall we insist on our works, never need we look for any work or conduct that would have been or could be found in us: always, and always, and continually, and daily, and hourly, we possess and enjoy forgiveness of sins and justification by faith alone - by simple acceptance alone, by simple trust and reliance on the grace which God in Christ offers and gives to us, freely and gratuitously gives.

How great is the grace of God!

How incomprehensible, how incomprehensibly great is the grace of God! Through faith alone, and always through faith alone, we have forgiveness of sins, justification.

We hardly dare to reach out.

But we are to take hold of it. The Holy Spirit, the true God, proclaims it to us.

We must take hold of it, or we will be lost and condemned. "But he that believeth not shall be damned."

Hence D. Luther says in his Small Catechism, "In which Christendom he doth daily abundantly forgive me and all believers all sins." Christianity is the faithful. By faith, by faith alone, we come into the possession and enjoyment of the forgiveness of sins, of justification.

And here I want to say what you should also remember: If anyone comes to the mercy seat with weak, trembling faith, he still has forgiveness of sins.

And justification. It is not strength that does it, but faith; and weak faith is faith. I almost think the publican had a weak, trembling faith; it seems so to me. But yet saith the Lord Jesus, "This man went down justified into his own house." That the dear disciples had a weak, a very weak faith on the night when the Lord Jesus was betrayed, is quite certain. And yet the Lord Jesus said to them, "Ye are now clean," John 1:3; that is, ye have forgiveness of sins. Even if we have to say, as we read in Marc. 9:24, "I believe, dear Lord, help my unbelief," he says, "Him that cometh to me I will not cast out," Joh. 3:37. And we have forgiveness of sins. Of such weak believers the Scripture says, "The miserable shall eat, that they may be filled," Ps. 22:27. and, "The smoldering wick he will not quench," Isa. 42:3. -

Well? Do you want forgiveness of sins? Do you want the righteousness that is before God ? Do you want eternal bliss ?

All things are here and ready for thee by Jesus Christ, and in Jesus Christ; God giveth thee all things by grace.

Have faith!

There you go. -

But I'm not quite done with this piece yet. I don't want to tell you anything new. You now know how you come into possession of the forgiveness of sins: through faith alone. But I will yet show thee how this doctrine of faith is miserably corrupted even by such preachers as are supposed to be believers. And in so doing I will show thee how it is preserved. - But I will do this in a special article; it would be too much for today.

> Christ's blood and righteousness, That is my ornament and robe of honor, With this I will stand before God, When I enter heaven.

C. M. Z.

A new secret farmer liaison.

1.

Under the name: "The Farmers' Educational and Co- Operative Union ob America", usually abbreviated to "The Farmers' Union", a new secret farmers' association was organized towards the end of 1902, which, according to its statement, now numbers about 150,00 members and is said to be spread over almost all Southern States. Similar to the "Grundes", then the "Wheelers" and finally the "Farmers' Alliance", it is rapidly increasing in number. It also pursues similar purposes as those: mutual instruction and protection, the social, spiritual, moral and financial promotion and uplifting of its members. Like the former, the latter is also a secret association, which recognizes itself by secret signs and binds itself by oaths to keep the secrets of the order strictly, to be obedient to the laws of the order, to stand by each other and to promote the purposes of the association. Although no difference of religion may be considered in the admission of members, so that Christians, pagans, Jews, etc., have equal rights. are supposed to be, a specially appointed chaplain prays at the meetings. In short, we are dealing here with a similar secret farmers' association as the above-mentioned societies were and partly still are. It only appears in a slightly different form or under a different name.

Since this latest farmers' association is also a danger that threatens our congregations in the South and especially worries our rural congregations, because unfortunately even some Christians allow themselves to be prayed to and join this ungodly association, which troubles the consciences through frivolous oaths, abuse of the Word of God and prayer, and close fraternization with the world, it is our duty to let this association give information about itself in its own words and to test it according to its words and works in the Word of God.

The Farmers' Educational and Co-Operative Union of America is a secret society, much like all secret societies. It calls itself a "secret society," its assembly a "lodge," its union an "order." So it calls itself in its Constitution, and its officers and members so call it in speech and writing. Often, too, it calls itself a "brotherhood." It thus gives itself the same names by which other lodges call themselves.

But this association is also anxious to preserve the character of a secret society. This is evident from the fact that in the oath which new members have to swear upon their admission to this Lodge, the first thing is that they will faithfully preserve the secrets of the Order and never reveal them. According to the Ritual of this Lodge (p. 3), the beginning of the Oath is, "I, N. N., according to my own free will, in the presence of God and these Farmers, do hereby promise that I will not reveal any of the secrets of this Association to any one who is not entitled to know them," etc. And according to Z 27 of the Constitution of this Lodge, members who in any way put out of sight the preservation of the secrets of the Order are expelled and branded as traitors.

It is certain, then, that the Farmer's League, of which we are speaking here, is really a secret society, a lodge, with secret work, secret signs, secrets, to the preservation of which it binds and obliges its members from the beginning by an oath. But what is more objectionable to us about this lodge than its secret nature is its oath, its abuse of the divine word, its abuse of prayer, and the brotherhood with the ungodly into which a Christian enters when he excludes himself from this union.

First of all, there is the illicit oath. It is true that one is frequently answered by members of this Lodge, "We have no oath. We need not swear." But if we only look closely at the vow which is taken in this society, we shall see that it is really an oath, and that he who takes it really swears by God's name. For what, according to the explanation of the second commandment, does swearing by God's name mean? Answer: "To call God as a witness to the truth and as an avenger of falsehood." But what does he do who speaks with the vow of the Farmers' Educational and Co-Operative Union of America, "I, N. N, after

my own free will, in the presence of God and these farmers, do hereby promise," etc.? He calls God to witness, as in whose presence he vows to keep what he now promises. It is as if I promised something to one in the presence of two men, and said, "In the presence of these two men, I promise you this or jmes." The opinion is: let these two men be witnesses. But he who calls God to witness swears, he takes an oath by God's name. - But not only for witness, but also for "avenger of falsehood," God is invoked by the above formula. For when any one says, "In the presence of God," it means, God shall hear what I now vow and promise, God, who "killeth the liars," and "hath abominations in the wrong-doers;" he shall blast me if I do not keep what I vow before his face, and with invocation of his holy name. And this invocation is further strengthened when the vow closes with the words, "So help me God," that is, For keeping this promise, God shall help me; if I do not keep it, he shall not help me, shall withdraw his hand from me in life and in death. So in this Farmer's Union there is really a swearing, an oath taken. That, too, is certain.

Then it is asked: "What do you have against it? Is it an injustice for us to demand and take such an oath? Does not a judge also require an oath from a witness?" Such questions, however, a Lutheran Christian should not ask. He should know the second commandment better. We answer with the counter-question, "What swearing then is forbidden?" The Catechism says, "All false, blasphemous, and frivolous swearing, as well as all oaths in uncertain matters." Now when a man is admitted into this secret order of farmers, he swears first of all that he will preserve the secrets of the order, and not betray any of them. Does he know these secrets when he takes such an oath? Certainly not; the brothers of the order will be careful not to reveal things to him that they have kept secret and that they themselves want to keep as secrets and have sworn to keep secret before he, in turn, has sworn to keep them secret. Perhaps he has some idea of what secrets he will learn in the Lodge, but he does not know for certain. So, at best, he swears in uncertain things. But according to our catechism this is a forbidden swearing; and God the Lord says his Amen to it: Thou shalt not take the name of the Lord thy God in vain, thou shalt not abuse it by calling it to witness to a promise, the meaning of which thou knowest not thyself.

Furthermore, how can anyone who takes such an oath know in advance whether he will not learn things in the Lodge that he must not keep secret for the sake of his conscience? The word of God says: "He who hears cursing and does not tell, hastens his life," Prov. 29:24. Therefore, he who hears how evil is wished for his neighbor, how his neighbor's harm is planned and arranged, should, as dear as his life and his blessedness are to him, warn his neighbor, against whom others have evil in mind, at the proper time, and not keep the evil counsel secret. But how if such a thing should happen in the Lodge to which you belong? You say you do not expect it ? But do you not know that in such associations How many things happen in your life that some people didn't expect? For as long as you have flesh and blood, you cannot even stand up for yourself. Does not the Scripture also say to you: "Whoever lets himself think that he stands, may well see that he does not fall"? How wilt thou stand up for a whole society, in which even Jews and heathen may be, if they believe but one supreme being? How can a Christian swear that he will keep as a secret whatever such a society, of which he knows the very least of its members, may in future intend to do in secret? In so doing he puts himself in great danger of swearing blasphemously. And that is a forbidden swearing. For this is truly taking the name of God in vain, even blasphemously, when one calls God, the holy and righteous God, as a witness to a promise by which one vows to possibly commit a sin, to do what God has forbidden, to refrain from doing what he has commanded, to conceal what one ought to make known.

At last some say, "Ah, there is nothing much the matter with our secrets; they are trifling things." But why are they so anxious to keep them secret? Why do they swear not to reveal them? Tell me, dear fellow Lutheran Christian, what swearing is also forbidden? Answer: swearing in frivolous things. How dare a man call the great, majestic God, before whom all angels and archangels bow and whom they worship in reverence, to witness and avenge him, where trifling things are concerned? A judge, as the officer of our authorities, who are "God's ordinance," "God's servant," commands to swear; but not in blasphemous, frivolous, and uncertain things. Such swearing is also forbidden by the secular court.

In short, you may look at the swearing that goes on in the Fanners' Educational and Co-Operative Union of America, and is required by its laws, as you will, it is and remains a sinful, presumptuous, sacrilegious thing, with which no Christian should defile himself." R.

From London.

It was on Monday, August 15, 1904, when the undersigned happily arrived in London on his return from South America after a three-week sea voyage. There he was to visit our two congregations together with their pastors and their teacher on behalf of the President of the Eastern District and at the same time, as a member of the General Mission Commission, to gain an insight into the conditions of our church work there. He was received by Schulze at the train station, and after an hour's ride through the busy streets of the metropolis, we arrived at the parsonage.

On Wednesday evening the visitation took place. Although it had to be held on a weekday, the congregation was almost complete. Father Poch had come from the congregation in Tottenham with his overseers. The preceding service, at which the undersigned preached, was followed by the congregational meeting. After the usual questions of visitation had been asked and answered.

After the replies had been received, a report was given on the work and the field of work of the two congregations. The congregation of Fr. Schutzes is located in Kentish Town, a part of the city situated in the northwest of - London. However, only a small part of the congregation lives near the church; most of the congregation members have to travel long distances by horse-drawn tram or bus to get to the church. Apart from the dangers of the big city, the fact that the Germans live so scattered among the six and a half million English inhabitants of London, and consequently have to travel great distances, is one of the main difficulties with which our work here has to reckon. It was all the more gratifying to hear that not only are the services well attended, but that the adults also participate in the Christian teachings by reciting the Small Catechism and answering the questions addressed to them. The congregation also maintains a weekly school, presided over by teacher Vornsand, educated at our seminary in Addison. The school was at present attended by 26 children. No doubt the number of pupils would be larger, if it were not for the long and for children especially dangerous ways. The treasurer of the parish read a detailed and well-arranged financial report. This showed that the funds sent by our General Mission Commission had been used for the purpose for which they were intended, but also the great willingness of our congregation in London to make sacrifices. This congregation numbers only 21 voting and 74 communicating members, and this small group has raised the sum of £238 ($1190.00) during the past year for the salary of their pastor and teacher and for interest. The individual members of the congregation give from their weekly wages, which are by no means large, from 2 to 10 shillings (50 cents to $2. 50) week by week as a contribution to the church treasury.

As to the property acquired by this congregation, the undersigned was pleasantly surprised both by its beautiful situation and appearance, and by its convenience. The whole consists of a spacious double house, secluded from the noise of the street, with a chapel behind it, and offers enough room for church and school, as well as for a pastor's and teacher's apartment, without having to build, and in addition the congregation has profitably rented out a part of the house.

South Tottenham, a suburb of London in the north, is the field of work of Father Poch. The congregation, which was founded by Fr. Poch, has 6 voting members and 23 communicating members, a total of 105 souls. But there is prospect of increase there. Also in South Tottenham we have a parish school with 38 children taught by Poch. In order that he might devote more of his time and energy to missionary work, his congregation, having for the second time unsuccessfully appointed a candidate for the school office, has decided to employ a teacher, which has been done according to a letter recently received. As there was no puffing property to be had in South Tottenham, it was necessary to build. The building (20X40 feet) is simple and fit for purpose. During the week it serves as a school, on Sundays as a church.

Furthermore, the two pastors, together with teachers Vornsand also established a third mission post in North Woolwich and Silvertown in the far east of London, where a number of German glass workers and their families have settled. It is still questionable whether a - congregation will be planted there, given the unsteady itinerant life these people usually lead. On Sundays there are 30 to 40 children and, when there is a sermon service, also a number of adults. In order to encourage the - children especially in catechism and biblical history, teacher Vornsand will, with the consent of the Kentish Towner congregation, establish a Sunday school there again this winter.

But not only in the East, but also in other parts of the giant city of London, our congregations could, as the undersigned has been told, begin missions, and new preaching places could be founded, if there were not a great obstacle in the way. This obstacle is a heavy burden of debt on the property of both congregations. In the aggregate these debts amount to $5785.00; of which the Kentish Town property accounts for $3840.00, and the balance, $1945.00, the South Tottenham property. About two-thirds of this sum is charged with 5 cents interest, for which, as for the whole Capital, P. Schutz Township is liable. This very interest, which is always to be paid, is also a great obstacle and a constant worry to this parish. No sooner has it happily paid the interest for the first quarter than the second is due again. The last Synod of Delegates decided to help pay off the debt owed to the mission congregations in London (see the report of 1902, p. 73); but the Commission has not yet been able to comply with this decision for lack of the necessary funds. If, in the near future, each synodal congregation would raise a collection for this purpose, these sister congregations of ours, who are hard-pressed and willing to make sacrifices, would soon be helped out of their great need. Do we, beloved fellow Christians, not want to do this, and soon? Our fellow believers in London could also be helped out of their plight by interest-free loans. Then the congregation could pay off annually in capital what it now has to pay out in interest, and in the course of time would be freed from its debts.

At ten o'clock in the evening the negotiations and consultations were over. The visitation in London was one of the most beautiful that the undersigned ever had the opportunity to hold. The members' discussions testified to a good knowledge of Christian doctrine, a fervent zeal for God's kingdom, and deep gratitude to our Synod. The meeting was closed with the Holy Our Father and the hymn No. 346.L. Lochner.

P. Schulze, for good cause, has, since the above visitation report was issued, taken an appointment to Hamler, O., and commenced his duties there in December. Father Poch has therefore removed from South Tottenham to Kentish Town, and for the present serves both parishes. That there is no lack of work there is also evident from the fact that he held sixteen services in eight days during the past festival season. The Editorial.



To the ecclesiastical chronicle.

America.

So-called revivals or revival meetings, in which one seeks to convert whole crowds at once through special sermons and other events, are held on and on in the circles of the General Council and the General Synod. The "Lutheran Church Gazette," published within the General Council, reports, "The English Lutheran, Rev. Dr. G. W. Dunlap, of Elwood, Ind. closed a successful revival at his church Jan. 22. Ten persons were converted. His son, Rev. Chas. R. Dunlap, assisted him with singing and preaching." Both belong to the General Council. The same paper also reports, "From the 8th to the 22nd of January mighty proselytizing sermons were preached in the English Lutheran Church at Jersey Shore, Pa. No. J. M. Warden, of Harrisburg, was the leader of the conversion services. For eight years he has been to Jersey Shore for the third time, and has brought about mighty conversions." According to the Lutheran calendars, only General Council and General Synod congregations are located in Jersey Shore. It is all the more unfortunate that those who call themselves Lutheran are holding these un-Lutheran, rapturous revival meetings, since a better understanding is breaking out even in the circles from which the revivals originally came. The new Bishop Spellmeyer of Cincinnati, as reported in the "Lutherische Kirchenzeitung," recently expressed himself as follows: "The effects of the modern revival are too often too superficial. The methods employed are superficial, and the effects do not last. How many of those thus converted remain faithful? Is it one in ten? Surely it is better to convert ten by the ordinary, than a hundred by the extraordinary means." And in the *Christian Standard,* a paper of the Campbellites or Disciples, it is said, "The former Revival, whereby people were converted en masse by forcible action upon their feelings, is a thing of the past. Let it be so, we have often been embarrassed by it. Today people, both religiously and politically, are led not by feelings but by convictions." The "ordinary" means ever used by the faithful Lutheran Church are the means of grace of the Word and Sacraments. It is by the continued preaching of the Law and the Gospel alone that men are brought to repentance and faith, not by assaulting the mind and feelings. L. F.

A real sensational preacher, but one who in truth desecrates the Christian pulpit, is the Episcopal preacher, John L. Scudder, of Jersey City, N. J. Across the street from his church a New York millionaire has built a "People's Palace," of which Scudder and his congregation have taken charge. In this building all the facilities for social gatherings, amusements, etc. have been provided, and in order to attract quite a large number of people, Scudder has set up a dancing school for the young people of his congregation. He gives the dancing lessons himself, and his wife assists him. She also assists him in other ways in his "ministry". For when he was recently absent from his congregation and the appointed deputy had an accident on the way, his wife climbed into the pulpit and, after fifteen minutes of "preparation", preached the "sermon". Such occurrences are unfortunately not uncommon in American church life. When a church thus becomes the world, we must not be surprised if the world despises such a church and hardens itself in its ungodly nature. L. F.

Abroad.

There are also **sensational preachers** in Germany. Because in May one hundred years will have passed since the death of the German poet Schiller, the preacher Burggraf in Bremen has announced to his congregation "sermons" on Schiller's poetry, which he will hold from New Year's Day until Pentecost. The "Christliche Welt," the ecclesiastical paper of the liberals, says of it, "It is a very fine programme. On the soil of Bremen such an enterprise may be less daring than elsewhere. And it is well that there are churches in which the attempt is possible." Bremen has just long been known as a place where even the very grossest unbelief may be proclaimed unhindered from the pulpits. Schiller's poems as "sermon texts" instead of the Gospel of Christ, approved and praised by an ecclesiastical paper adorning itself with a Christian name and published for Protestant Christians! L. F.

In England the struggle against the unjust school law, which has already been mentioned here several times, continues. This law stipulates that not only the members of the Episcopal State Church, but also those of the various English Free Churches must pay taxes for schools in which religious instruction is given in the sense of the State or Episcopal Church. The so-called Dissenters, Presbyterians, Baptists, Methodists, and others, are opposed to this, and refuse on principle to pay these taxes, so that charges have been brought against thousands, and a number of arrest warrants have already been issued. It is a battle between the State Church and the Free Church, and there is no telling yet how it will end. The scripturally wrong mixture of church and state always brings injustice in its wake, and we should not only be heartily thankful for the clean separation of the two in our country, but also earnestly watch that it may be preserved for us and our people in church and school. L. F.

Where is the Saviour Jesus Christ? The "Theologische Blätter" from Strasbourg report a prayer that the widowed Queen of Italy has written for the peace of mind of her murdered husband. At the same time she asked the Bishop of Cremona to have this prayer printed and distributed among the people, so that it might be prayed for the deceased. At the beginning and at the end, and also between the individual sentences, which are separated by dashes, ten Ave Maria (Hail Mary), Pater Noster (Our Father) and other prayers are always to be inserted, which through the frequent repetition become pure babble. The prayer reads: "Prayer in memory of King Humbert I, my lord and dearly beloved husband: Because he was merciful to all, according to thy law, O Lord, be thou also merciful to him and give him peace! - Because he never desired anything but justice, be merciful to him, O Lord! - Because he forgave all at all times, you also forgive him the faults that are inseparable from human nature, O Lord! - Because he loved his people and had but one thought: the good of the fatherland, you open to him the gates of the glorious fatherland, O Lord! - Because he was good to his last breath and fell as a victim of his goodness, give him the eternal crown of martyrs, O Lord! - O Lord, he did good in this world, he harbored no hatred against anyone, he always forgave those who did him evil, he sacrificed his life for his duty and the good of the fatherland; to his last breath he strove to fulfill his mission. For the sake of this red blood of his, which gushed forth from three wounds, for the sake of the works of goodness and righteousness which he performed in life, receive him, O merciful and just Lord, into thine arms, and give him the eternal prize!" The whole prayer is an abomination in the sight of God. It prays for

the deceased, whose eternal destiny was decided at the moment of his death, the blessedness as the reward of his works and merits, and says not a word of the merit of the Mediator and Sin-bearer JEsu Christ. L. F.

From World and Time.

According to a German newspaper, the "Watching Church" reports the following as a **judgment of God:** In a small town in the province of Posen a shocking incident occurred recently. Two masters were sitting in an inn in the evening having a drink. During the conversation, the two got into a disagreement, and an angry argument ensued, which one of the two masters concluded with the wish: "The devil take you! The other was amused by this curse, and he replied, "He will not harness on my account alone, so you come along." The next morning the second hurried to his friend's house to make up with him. There he receives the news that his friend is dead! Early in the morning the blow would have touched him. Shaken by this news, he too collapsed. A heartbeat also put an end to his life. Keep still and think! L. F.

Michael Cölius.

Among the excellent men whom God raised up at the time of the Reformation and who proved to be faithful co-workers of Luther was Michael Cölius. He was born on September 7, 1492, at Döbeln in Saxony. His righteous, God-fearing parents kept him in school at an early age, where he soon showed great interest and aptitude for the sciences. Already at the age of seventeen, his parents sent him to the University of Leipzig on the advice of his teachers, where he studied for two and a half years with untiring diligence. In 1512, he became a teacher at the school of his hometown and soon thereafter Rector of the school in Rochlitz, where among his students was Johannes Mathesius, the later excellent preacher at Joachimsthal in Bohemia.

In 1518 he was ordained a priest in Merseburg by the bishop there and employed as a preacher in Crimmitschau, but soon after was called to his hometown of Döbeln in the same capacity. Immediately afterward he became acquainted with Luther's writings; he read them as a zealous Papist, and fought with all weapons against the evangelical doctrine preached in them. "He wriggled," says Cyriacus Spangenberg in the funeral oration, "in the beginning like an earthworm, before he could renounce the papacy and things so pleasing to human reason, and might turn to that of which human reason knows less than nothing." But the truth became too strong for him, especially when the detailed news of the Leipzig disputation and Luther's courageous responsibility at Worms reached him.

In 1522 he had decided inwardly for the gospel, moved to Wittenberg, heard Luther and his co-workers at the university and broke also outwardly with the papacy in the same year by entering the married state. In 1523 he was appointed preacher in Pensau in Bohemia by Friedrich von Salhausen. Here he preached the pure gospel in great power, to the joy of the lovers of evangelical truth, but to the chagrin of the papists. On the third Sunday of Advent, 1523, the Roman legate and cathedral provost, Ernst von Schleinitz, found himself in his church. "When now in the sermon of the papal priests pomp,

When the arrogance and arrogance, as well as the abomination of the sacrifice of the Mass, were touched, the cathedral provost began to cry out for anger and wrath like a man possessed, even like the devil himself with a trembling voice: 'It is not true! All that the priest says is false; do not believe him, he is a knave, a seducer, an apostate from the Roman Church!' And thereupon he rushed out of the church with a great clamor, with storms and many threatening words, some of which were not in vain; for from that day on Mr. Michael Cölius was violently and in many ways assailed, until at last he was chased away and brought to misery."

Cölius had withdrawn with his books into a hidden chamber. Only his sexton, whom he had showered with blessings, had entered the secret. But this disloyal man betrayed him. In the middle of winter, on January 25, 1525, Cölius escaped from the persecution that had broken out, wandered from place to place, and finally found a meager place to stay in Lausorg. From here, towards the end of the year, he was appointed by Count Albrecht of Mansfeld, on Luther's recommendation, as court preacher there.

In his difficult position as court preacher, Cölius behaved with prudent frankness. He did not interfere in worldly affairs, but when asked for advice, he often gave it bitterly in the beginning, but in the end he gave good advice. With Luther Cölius stood in the most intimate community; it was also granted to him to be present at Luther's blessed departure from this life and to facilitate the last days of life for the dying man. He was always mentioned by Luther in these last days at the same time as Jonah; e. g. in the sayings: "My Lord says: I will raise them up on the last day; and he will then say: D. Martine, D. Jonah, Mr. Michael Cölius, come here! And he shall call us all by our names, as the Lord Christ saith in John, And he calleth them by name. Be ye therefore undaunted! - D. Jonas and Mr. Michael, pray for our Lord God and his gospel, that it may go well with him, for the Concilium of Trent and the grievous pope are angry with him. - D. Jonas and Mr. Michael, I am baptized here at Eisleben, how if I should stay here?" Cölius preached the second sermon over the corpse of Luther at Eisleben, and is, with Jonas, author of the writing, "Of the Christian Departure of the Venerable D. Martini Luther."

To that funeral sermon Cölius prefaces the text: Is. 57, 1. 2.: "But the righteous perish, and there is none that taketh it to heart; and holy men are raised up, and no man heareth. For the righteous are snatched away from calamity; and they that have walked rightly before them come to peace, and rest in their chambers." In his sermon he shows that Luther was also at this time such a mighty prophet sent of God, as Elijah and John the Baptist had once been in their lines. "Well, the man who in our time walked in the spirit and power of Elijah, who was also a forerunner before the last day, a true John, is now gone by his last departure, and we shall see him no more before the end of the world. Therefore we also, like Elisha the prophet, lament, My father, my father, chariots of Israel, and his horsemen, and with the disciples of John, bury him with all honour in the Christian earth. Neither shall we fail to take hold with Elisha of the mantle of this Elijah, which are his books, which he wrote by inspiration of the Spirit of God, and left behind him, that we also might receive of his spirit. For though he died in the flesh, yet he liveth by his spirit, and in his books, he shall live, God willing, with his writings, after his spirit.

Let the death of the pope be his death, as he was his pestilence in life; and let us now hold to the same writings, love and value them, which point us to the holy Scriptures, and thank God for them. And let this be said, so far as the one piece is concerned, namely, what D. Martin Luther was, and what he is to be regarded and held for, as having been in our time Elias and John, not a common preacher like myself (Cölius) and my kind, but a high, excellent man, through whom God has again purified his church and graced it with pure doctrine and true worship."

Cölius defended the teachings of Luther firmly and steadfastly, not only against the papists, but also against the interimists, antinomians, majorists, and sacramentalists. He fought with great joy in the midst of pain because of the many false teachings that appeared in the Lutheran Church soon after Luther's death. Cölius died gently and quietly in Christ on December 13, 1559.

Become like the children.

A poor widow tells how, in her heartache, she learned from her children to be happy and cheerful, even when the sun was hidden behind dark, heavy clouds and her fingers had to occupy themselves more with sewing than with cooking, because there is not much to cook in empty pots. So once I sat at the window on a stormy autumn day, she says, and inside my heart was even stormier than outside because of all the worries. To be sure, when I saw the few snowflakes falling from the sky, I should have turned out my eyes and seen that on the little white flakes was written, "God greet thee!" But I was like the children who are so lost in their play that they do not hear their father's voice; sorrows surged and raged in my heart, and I overheard! the comforting voice. When my husband died, I had lost the support that had made me forget the right help in all distress. I held flesh for my arm as long as he lived. Now I lacked this support, and my two boys grew bigger and bigger, the demands more and more.

Today it was quite dull again. My boys had to come out of school soon; I myself had eaten as little as possible, and I put the rest on the table. Then I heard a cheerful child's voice singing on the stairs. It was my youngest, only eight years old. He was always in good spirits, and his friendly greeting when he came in, "Good day, mother!" was always a comfort to me. The older one, ten years old, was more serious, slightly grumpy, and worried me more. He also came up the stairs. The little one had prayed and was already sitting at the table, honestly sharing the little lunch. I sat at the window, bent low on my work, anxious to see if they would get their fill. "Mother, I am very hungry!" and: "So little!" - these two words, with which the older man came to the table, cut into my soul. What will it be like to-morrow! But because I had not understood the greeting from the heavenly father through the snowflakes earlier, he now greeted me more audibly through the mouth of my little one. "So little?" he answered the elder, "bet 'tis first." "Will it be more then?" "No, but you'll be full!" And now he told how today in school the teacher had told them that the Lord Jesus had fed many, many people with a few loaves and fishes, because he had given thanks and blessed the few loaves.

This was a serious sermon to me; it struck my heart powerfully, punished my little faith and gave me faith. I went into my closet and prayed. The next day there was bread again. My big boy never again said, "So little!" and I never again complained within myself, but always went to the Lord and cast all my cares upon him. When he asks me once, "Hast thou ever lacked?" I must confess, "Lord, never none."

A better way.

An American pastor, whose congregation sought annually to improve its financial condition by holding a fair, announced one Sunday after the sermon, as the time of the fair approached, that he had decided to urge the congregation heartily to refrain from holding a fair this year, and to adopt a better course. He added that he knew that his proposal would not meet with general approval, but that he might at least expect that they would make an honest attempt at it, and then they could decide later whether they wished to keep the Fair or not. He made this suggestion: each family should make an estimate of how much they would contribute to the fair; the housewife should calculate how much food she would supply, and then add up exactly how much everything was worth. The father should calculate how much money he would have to come up with for a fair that lasted about a week; and the children should also add up how much they would spend on oranges and sweets. Then also a compensation in money should be fixed for the sour work of a whole week. All these sums were to be honestly added up, put into an envelope, marked with the name, and brought to church next Sunday as a contribution.

The congregation did exactly as the pastor had indicated, and the next Sunday a large crowd gathered; the offerings were collected, and the pastor announced that after church the money would be counted, and whoever - wished to wait for the results could stay. Many stayed behind. At last the preacher came forward and said in an animated voice that he first of all called upon everyone in the congregation to thank the Lord from the bottom of their hearts; for for the first time a true and God-pleasing sense of sacrifice had been shown in the congregation, for the collection amounted to just twice as much as the respective former net profit of the Fair. Since then, however, no more fairs have been held in that congregation.

(Luth. Herald.)

Respect before the house of God.

Who would not know that in many communities in this country there is very little respect for the house of God? In particular, it is the youth who often behave quite unseemly in church before and after the service. They gossip and laugh as if the church were a place of entertainment. The main blame lies with the schools, where the great mass of children in this country hear nothing of the importance of the church, and then with the parents, who do not educate their children to behave properly in church. But pastors and congregations are also often partly to blame for the fact that in some places there is so little respect for the house of God. A newspaper says quite rightly about this: "What good is it if on Sunday the preacher begins the service with the words: 'Holiness is the ornament of your house forever' - and on the next Tuesday or Wednesday evening at a concert a piano is placed at the altar, and a woman appears and sings a love song, and the listeners applaud so that the sacred rooms echo with it?

What is the use of zealously opposing in the newspapers the disturbing disturbance at the service, while in the sermon one cracks jokes that make everyone laugh uproariously, or plays the furry nickel in church at Christmas, so that some shout with fear, others with delight? What is the use of exhorting the young to behave properly in church, when during the week the house of prayer is turned into a department store, where coffee, frozen food, strawberries, etc., are sold? Where is the respect for the house of God to come from in all this?" (Luth. Kirchenzeitung.)

The right death grate.

A doctor writes: "It is now more than two years since I treated a poor linen weaver. He had been suffering for many years from a serious, incurable disease, and I had always wondered how quietly and devotedly he bore his suffering. One day, when I entered his room again, I found his wife and children at his bedside, and the preacher who had just been praying. I had never dared to tell the sick man that he must die. But now he said to me: I know well that I must die; but I am now at peace, Doctor, I am now at peace, for I have forgiveness of my sins.

"I knew nothing to answer, I could only have heard; but as often since then as I step into desolate sick-rooms, and as often as I indulge my thoughts in solitude, I must always think of the linen-weaver's rust: 'I am now comforted, Doctor, I am now at peace, for I have forgiveness of my sins!'" Do you have this linen cloth? Do you have this peace?

World Lust.

"I could dance myself to death," said young Mrs. Shelly, in New York, to her husband, as they were both going home in the evening from a visit to friends, where there had been a good deal of dancing. The next morning she complained of feeling very tired, and when the husband returned home from work that evening he found, to his horror, his wife lying cold and stiff in bed. The doctor gave heart attack as the cause of death. - Who would want to stand before God's judgment seat in this way?

New printed matter.

Sing to the Lord! A collection of spiritual songs for mixed choirs. Issue 5. Easter. 12 pp. 11X8. Concordia Publishing House, St. Louis, Mo. price: 20 cts.; price per dozen: $1. 50.

This booklet contains four Easter hymns, namely the wonderful chorale: "JEsus, meine Zuversicht", furthermore: "Würdig ist das Lamm" by A. Käppel (choir, soprano solo with organ accompaniment, choir), "Christus ist erstanden" by J. Rheinberger and "O kommt, laßt uns singen" by D. Bück. We can only recommend this booklet of the already repeatedly praised collection to our church choirs. L. F.

Ordination and Introductions.

On behalf of the Hon. President Spiegel, Cand. O. A. Stamm was ordained on the 2nd of Sonnt, n. Epiph. and introduced into his congregations at Mayville and Wells, Mich. with the assistance of Bro.

By order of Hon. Praeses Seuel, Rev. H. Maack jnn. was introduced to his congregation at Grand Rapids, Wis. on New Year's Day, by K. Krotke.

By order of the Honorable President Clöter, I?. J. H. Lindemeyer on the 5th of Sonnt, n. Epiph. in St. Paul's parish at Council Bluffs, Iowa, introduced by E. J. Frese.

By order of Hon. Praeses Becker, Rev. C. Predöhl was introduced to the Salems congregation at Beaver Precinct, Nebr. on the 5th of Sonnt, n. Epiph. by Th. Möllering.

Received commission, Rev. P. Ross was introduced to his congregations at Thief River Falls and Germantown, Minn. on the 5th of Sonnt, n. Epiph. by Rev. Schedler.

By order of Venerable Praeses Hafner, Father Edmund Meier was introduced on the 5th of Sonnt, n. Epiph. in the Lutheran parish near Breckinridge, Okla. by E. Mähr.

By order of the Honorable Praeses Pfotenhauer, Rev. G. Hüben he was introduced on the 6th Sunday, n. Epiph. and on the Sunday. Septuagesimä in his congregations at Pine City, Rush Lake, Brook Park and Kroschel, Minn. introduced by J. H. Kretzschmar.

By order of Venerable Praeses Niemann, Father Hermann Arndt was installed in his parish at Haughville, Ind. on the 6th of Sonnt, n. Epiph. assisted by 1*. Biedermann was introduced by Father Seuel.

By order of the Venerable President Clöter Fr. C. Zollmann Jr. was introduced on Sunday. Septuagesimä in his congregation in Williamsburg, Iowa, with the assistance of Fr Baumhöfener, introduced by Fr Bonovsky.

By order of the Honorable Praeses Engelbrecht, Fr. J. H. Haake was installed at his parish of the Holy Cross in Chicago, III. on Sunday. Septuagesimä in his parish to the holy cross in Chicago, III, under assistance of theSchlechte and Hinz introduced by W. C. Kohn.

By order of the Honorable President of the Middle DistrictU. H. B. Wurthmann on the Sunday of. Septuagesimä in the Bethlehem parish near Fort Wayne, Ind. under the assistance of Fr.

On the 6th of Sonnt, n. Epiph. teacher J. Sagehorn was introduced as teacher in the middle class of St. Paul's school at Concordia, Mo. by Bro. Brust.

On the 6th of Sonnt, n. Epiph. teacher A. W. Hoffman" was introduced as teacher at the St. Paul school at Strasburg, III, by A. Werfelmann.

Initiations.

On the 4th of Sunday, Advent, 1904, the newly formed Immanuel congregation at Bonaparte, Wash. dedicated their new church (16X32 feet) to the service of God. The sermon was in German and English

C. Weber, stuck, tüool.

On the 6th of Sonnt, n. Epiph. the St. John's parish at Orange, Cal. dedicated their two-story school building. Preachers: Fr. Lußky and

I. Kogler.

On Sunday. Septuagesimä the St. Paul parish of Millington, Mich., dedicated their new school (16X24 feet) in Arbela Tp.

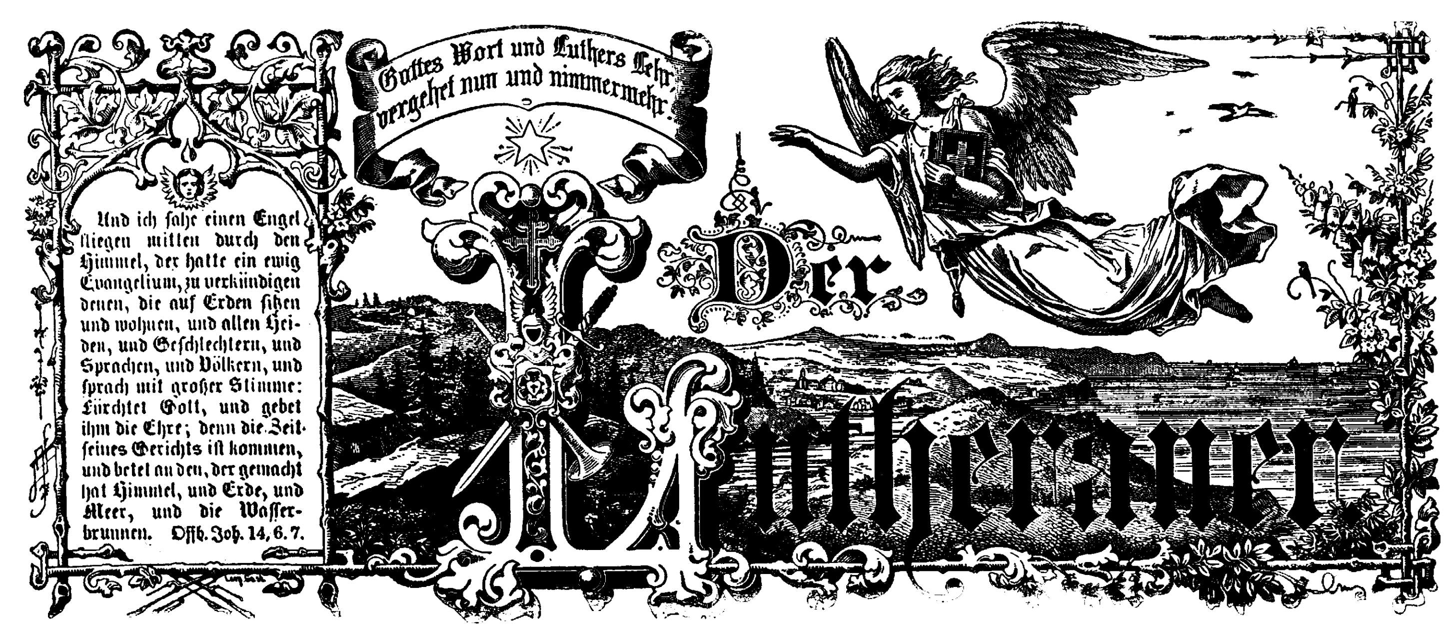
Th. Wuggazer.

On the 5th of Sunday, A.D. Epiphany, the Trinity congregation at Atchison, Kans. dedicated their new pipe organ to the service of God. Preachers: UU. M. Große and Neitzel. The altar service was conducted by Praeses C. Hafner. The consecration was performed by C . Vetter.

On the 6th of Sunday, A.D. Epiphany, St. Paul's parish at Albany, Wis. dedicated their new organ to the service of God. Preacher: Father Hemann. The dedicatory prayer was said byH . A. Handrich.

Explanation.

I regret to have caused the assumption, through thoughtless words and rash steps, that I do not share all the divine truths stated in the Lutheran's statement about me (page 28 of the current volume). In particular, I regret that I allowed myself to be led to an unscriptural conclusion in the doctrine of election by grace, that I did not seek to remove certain misgivings and ambiguities which were found in me with respect to some points of doctrine by further discussion with Synodical brethren, as has now been done, and that I applied to the Iowa Synod for admission. I therefore withdrew the petition, because I had



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"Yea, an excellent summa that I am esteemed of them!" Zech. 11, 13.

What does the prophet speak of? Of the "thirty pieces of silver, wherewith was paid him that was sold, whom they bought of the children of Israel", Matth. 27, 9. Now again Christianity remembers the suffering and death of the Lord Jesus Christ and also the unholy Judaism. This deal was made by human wickedness to the eternal shame of the human race, but God made a wonderful deal to the praise of His glorious grace. God Himself became a buyer and purchased the ungodly at the price of His own Son. "Come, thou worthy ransom," we sang recently during the holy season of Advent. "The debt is all at once paid," shall now resound. The Judas trade shows in a small way what the whole history of the Lord's Passion testifies, namely, that God made his precious child worthless, and cast him away from his presence, as one casts away that which is worthless, that he may make that which is base glorious.

Christ was a noble rice. He was the child of an impoverished but pious and blameless virgin, and Joseph and Mary were of royal blood. David's blood flowed in him. David and David's kingdom were the pride and crown of the Jews. Thus Christ was worthy of all honor as the offspring of a highly famous lineage. - Christ grew up to be a "famous plant", Ezek. 34, 29. 34, 29. His fame spread to his country and people even in the days of his flesh. He directed the eyes of the world to the people of the Jews, from whom salvation had to come, Joh. 4, 22. Also the wise Greeks asked about Him, Joh. 12, 20. f., and Herod, the king, "would have liked to see Him long ago, for he had heard much about Him", Luc. 23, 8. - Christ was a man of great value. According to the judgment of Nicodemus and the multitude, He was an incomparable teacher, Joh. 3, 2. 7, 46. Matth. 7, 28. f. His sub His judgment was of a kind that cannot be weighed in gold, Ps. 19, 11. 119, 72. He proved to be "rich above all who call upon Him", Rom. 10, 12. With a generous hand he shared out the treasures of knowledge that were hidden in him to the ignorant and taught even those who were hostile to him "the right way of God", Matth. 22, 16. If a people should rightly hold their teachers in high esteem, then this teacher of the people deserves honor and glory until the end of time. For through his teaching he made men wise for the eternal and also taught them how they should arrange their lives here in order to be useful to others. - Christ was especially a valuable man to his countrymen. He was philanthropic, a friend of the people and a benefactor. He had a heart for the lack, the need, the misery that appears in so many forms in this pitiful valley. He helped gladly and abundantly and thoroughly. Trails of blessing marked his passage through the promised land. The masses of the people had much in this man. If one otherwise honors a public benefactor, a skilled physician, a generous rich man, and the like, what honors would have been due to this greatest benefactor of his people! It is not to be wondered at that he was loved, but that he was loved by so few, loved by none.

The value of Christ rises to immeasurable heights when we consider that he is not a mere man, but "God over all, blessed for ever. The angelic message at His birth, the testimony of the Father and the Holy Spirit at His baptism and afterwards at His transfiguration, the proof which He Himself gave in deed with many signs and wonders, John 5:36, 7:31, 8:14, 10:37, etc. - all this proves Him to be the eternal and true God. He is before Abraham was. He is the only begotten of the Father, God's own Son. He is "the beloved," Eph. 1:6. He is "the man that is nearest unto the LORD of hosts," Zech. 13:7. Heaven is full of his glory. To him resounds since the



Morning of creation the song of the seraphim. When he came into the world, the most precious jewel of heaven entered this cursed earth. The pagan warrior under the cross affirms with truth: "Verily, this was the Son of God", Matth. 27, 54.

This "noble guest", to whom we sang a welcome at Christmas, is now presented to us as "the most despised and unworthy", Is. 53, 3. It was a mockery money, which the thief Judas collected in that deal with the priests for his Lord. Those who know old coins say he got $16. 96 after our money. This was as much as the owner of an ox had to pay when he killed a servant in bondage, Ex 21:35. Now when such a bargain is made in earthly transactions, in which the value of the goods bears no relation to the price, then the buyer and seller are ridiculed and mocked as fools and scoundrels. So God, too, in holy indignation, sneers at this bargain: "A goodly sum, which I am worth by them!"

But it was not only through this deal that it was made known to the world that Christ was not to be "esteemed anything", Is. 53, 3. but His whole life is a continuous chain of dishonorable humiliations. His first camp was prepared for Him in the stable, in the feeding trough of the domestic animals; He grew up as the "son of a carpenter", Matth. 13, 55. in the despised Nazareth, Joh. 1, 46. and Galilee, Joh. 7, 52. He appeared as a poor man, 2 Cor. 8, 9.; He had no earthly house of His own, Matth. 8, 20. The great of his people usually shut the door upon him; he became "the companion of publicans and sinners"; they "washed of him in the gate, and sang of him in the taverns"; he came to be rumored to be "a glutton and a winebibber," Matth. 11, 19. Ps. 69, 13. He was said to be in league with Beelzebub, to be a common sorcerer, Matth. 12, 24. He was taken up as a rebel and given a short trial. Between his first interrogation at the proper place and his execution there were only a few hours! A degenerate highwayman, Barabbas, was preferred to him. Rough soldiers made fun of him. He had to hang at the stake among criminals, a target of desolate and bitter scorn. He had become "a stranger to his brethren", Ps. 69, 9. There was at last "no form nor beauty" in him, Is. 53, 3.; he had become the lowest servant, Phil. 2, 7. f., a "worm", Ps. 22, 7. They hid their faces from him in disgust. Thus he was smitten in the house of his friends, in the midst of his lovers, who should have risen up by hundreds to turn the reproach from him, Zech. 13, 6. The heathen Nineveh and Sheba must one day appear and put to shame the enlightened Jerusalem, which dealt so shamefully with him who was more than Jonas and Solomon, Matth. 12, 41. f.

But it was not men, but God himself, who made the man of value so worthless. It was the LORD of hosts that commanded the sword, "Arise against my shepherd, and against the man that is nigh unto me, and smite him," Zech. 13:7. His earthly enemies persecuted him whom God had smitten, and boasted that God smote his own so viciously, Ps. 69:72. "So the LORD would smite him with disease," Isa. 53:10. For the sake of the Lord he bore shame, and his face was full of shame, Ps. 69, 8. Christ knew this will of God and surrendered to it, Matth. 26, 39. "He expressed himself", Phil. 2, 7. For the sake of God he "held out his cheeks to those who reproached him, and did not hide his face from shame and spittle", Is. 50, 6.

Why did God do this? "The Lord cast all our sins upon Him," Is. 53, 6. and at the same time all sin's shame and disgrace. He "became a curse for us," therefore he is hanged on the cursing wood, Gal. 3, 13. The history of his suffering is not described so variously and precisely for the reason that we may pity him, but that we may weep over ourselves and over our children, Luc. 23, 28. In this transaction God sets before us the utter rejection of sinners from his sight. We are "wretched and miserable, poor, blind, and bare," Revelation 3:17, "worms and maggots," and - deserving to be "dipped in dung," Job 25:6, 9:31. "Our righteousness is as an vile garment," Isa. 64:6, our "glory as the flower of grass," 1 Pet. 1:24. We are "base," "despised," "nothing!" 1 Cor. 1, 28.

For us, that is, to acquire and win us lost and condemned people, God gave His Son. What a price!

> O miracle without measure, if one
> considers it right, The Lord has
> allowed himself to be martyred for his
> servant; The true God has given
> himself to death for me, a lost man!

God has bought us, not with the price of a slave, but with a ransom such as was never paid for a prince who had fallen into captivity. Yea, as a bargain God regards the giving of his Son in our stead. Twice in quick succession Paul reminds us: "Ye are bought with a price," 1 Cor. 6:20, 7:23. And Peter testifies that the purchase price was incomparable: "Know that ye are not redeemed with corruptible silver or gold, but with the precious blood of Christ, as of an innocent and spotless lamb," 1 Pet. 1:18 ff.

What we have had to pay dearly, that we value. The ransom that God has paid for us now also gives us great value in God's eyes. We were "nothing"; we are bought "that we might be something to the praise of his glory", Eph. 1, 12. We are "bought out of men for the firstfruits of God and of the Lamb", Revelation 14, 4, for a "chosen generation, for kings and priests, for a holy nation, for a people of inheritance", 1 Petr. 2:9, "heirs of God and joint-heirs with Christ," Rom. 8:17. Christ suffered "for the saints that are upon the earth, and for them that are glorious," Ps. 16:3; that is to say, we have become so through His suffering. To the church of the redeemed the Lord says: "Because thou art esteemed in mine eyes, thou must also be glorious, and I love thee," Isa. 43:4. We are to "become partakers of the divine nature," 2 Pet. 1:4. Even when we are chastened, God "yields us up as children," Heb. 12:7. "He taketh up our tears in his sackcloth, and numbereth them," he "esteemeth also the death of his saints," Isa. 43:4.

They shall be my own, saith the LORD of hosts, in the day that I will make," Mal. 3, 17.

Thus, believing in our ransom from all guilt and punishment, we turn the word of bitter lamentation by the prophet into loud praise and glory of God's mercy, and boast, "Yea, an excellent summa is set forth for us. We are bought with great price!"

> Enlarge thyself, my heart's shrine, Thou shalt become a treasure-house Of treasures far greater than heaven, sea, and earth. Away with gold Arabia! Away calamus, myrrh, kasia! I have found something better. My great treasure, O Lord Jesus Christ, Is this, which hath flowed From thy wounds.

W. H. T. D.

A new secret farmer connection.

2.

We have shown in the previous number that the Farmers' Educational and Co-Operative Union of America is a secret society which, by its oaths or affirmations, takes God's holy name in vain.

But these oaths are not the only things by which God's name is profaned in this society. There are also their reprehensible religious and worship ceremonies. Admittedly, if one reproaches its members for this, one is not infrequently answered, "We have no religion." But according to § 13 of the "Constitution and By-Laws" only a who believes in a "Supreme Being" can become a member. Who this Supreme Being is, we see from the introduction to the Constitution; there it is called (p. 2) "the Supreme Ruler of the Universe". To this lodge idol prayers are then offered. In § 8, p. 6, of the Constitution and By-Laws, it is said, "It shall be the duty of the Chaplain, when called upon by the President, to open and close the meeting with prayer, and to see to the spiritual welfare of the members." Also, when death occurs in the Lodge, the Chaplain is to read the funeral form after the ritual (pp. 7. 8). It is evident, then, that religious ceremonies are found in this secret Farmer's Union; but it is not the true Triune God who is worshipped, not the Father of our Lord JEsu Christ, but the "supreme ruler of the universe." God's word, however, says: "I, the Lord, that is my name; and will not give my glory to another, neither will I give my praise to idols", Is. 42, 8. "He that honoureth not the Son honoureth not the Father which sent him", Joh. 5, 23. "If ye shall ask anything of the Father in my name, he will give it you", Joh. 16, 23.

More could be mentioned; but what has been mentioned so far will be quite sufficient to judge this society, when we have answered the question of what kind of people it is who have gathered here to form a lodge for the performance of divine service. connect. It is not people of the same faith and confession, not even Christians, who unite with pure Christians. All that is required for admission to this society in a religious respect is this, that he who wants to become a member believes in a "supreme being. Therefore the Christian, the Jew, the Turk, the heathen, in short, everyone who believes in a higher being, is welcome in this brotherhood.

Now imagine, dear reader, such a company. There is a Christian who has recognized and loves his Lord Jesus as the Son of God, the only Saviour of the world, a Jew who regards the same Lord Jesus Christ as a deceiver, a heathen or an unbeliever who regards God's Word as a lie and faith in the Triune God as foolishness: these, if they belong to the same Lodge, choose a common chaplain, and he must then say prayers in the name of the whole Lodge. What an abominable office this is! How can a Christian stoop to be a Jew's religious servant? How can a - Christian, who has assumed such an office, go to a Gentile's grave and pronounce over his corpse the hope of a blessed resurrection through him "who has spoken: 'I am the way, and the truth, and the life'"? (Ritual, p. 8.) The Saviour said, "I am the way, and the truth, and the life; no man cometh unto the Father, but by me." But the Chaplain of the Lodge must twist God's word in the name of the Lodge into applying to every member at whose funeral he administers the words, "The dust must return to the earth as it was, and the spirit to God who gave it." (p. 8.) This is to declare the Lord Christ, and his bitter suffering and death, and faith in him as the only Saviour, to be superfluous; that is, to deny Christ before men. And every Christian who belongs to such a lodge, who has chosen the chaplain or acknowledges him as chaplain, is guilty of such a denial, for it is the chaplain of his society who speaks, who misuses God's word, who contradicts the Lord Christ to his face, who comforts where he should punish and warn.

Finally, this is also important: God's Word forbids Christians to cultivate friendship and fellowship with the children of the world. Believers and unbelievers are as far apart as Christ and Belial, as light and darkness. St. Paul reminds Christians of this when he writes: "What - enjoyment has righteousness with unrighteousness? What fellowship has light with darkness? How does Christ agree with Belial? Or what part hath the believer with the unbeliever? What likeness hath the temple of God to idols?" 2 Cor. 6, 14-16. But thereupon he exhorts them, "Come out therefore from them, and separate yourselves, saith the Lord," v. 17. And this coming out and separating must be done, even if the connection with such a sinful association promised great earthly advantages. God's Word says, "What shall it profit a man, if he shall gain the whole world, and yet suffer loss of soul?" Matth. 16, 26. A single sin against the conscience can lead to eternal death. A Christian, who in Christ is richly endowed with spiritual gifts in heavenly goods, should therefore avoid the temptation to sin.



prepared for him by the promise of earthly advantages, when it is a question of going into a society such as we have met in the Farmers' Educational and Co- Operative Union of America. R.

The Lutheran Pilgrim House and its mission in 1904.

"Now that we have time, let us do good to everyone, but most of all to our comrades in faith," Gal. 6:10. Pauli's admonition, we have been trying to carry out through the work of our emigrant mission for 36 years; for the care for the immigrants and other travelers is indeed a welfare through counsel and deed, in physical and spiritual relationship, and that without distinction of descent, language and religion; but in such a way that the "most of all to the comrades of faith" is always kept in mind and comes to its validity. If this work involves a great deal of business, it must be borne in mind that this is inherent in the circumstances, and that it is precisely in this way that a service is rendered to the wayfarers, by protecting them from misguidance and aberrations, and by giving them the opportunity to promote their spiritual and eternal welfare. How far this difficult task has been solved in the past year will be best judged by last year's guests of the Pilgrims' House and by those who were transported by me directly from Ellis Island to their destination. If not everybody has been advised and helped in the desired way, nobody regrets this more than the undersigned, but hopes for a lenient assessment, especially when one considers that often three, four and five thousand immigrants landed on Ellis Island in one day, while the Pilgrims' House was at the same time filled with guests from our congregations traveling to Germany, not to mention the many letters with funds, inquiries, and orders of all kinds to be opened, read (which often causes great difficulty), and answered. No wonder, if, as in former years, it again went through praise and blame, through bad rumors and good rumors.

Apart from the devotions, which were regularly held with the guests of the Pilgrims' House in German or Norwegian, depending on the - circumstances - on Sundays we direct the Germans to St. Matthew's Church (Fr. Sieker), the Norwegians and Danes to Fr. Eversson -, the actual missionary activity took place, as usual, on Ellis Island through the distribution of 1000 calendars and about 4000 tracts and church publications, as well as through verbal conversations, which can easily be initiated during the distribution of writings. I always begin by asking the question, "Are you a Protestant?" in order to find out with whom I am dealing. To this question one often gets the strangest answers, sometimes none at all. If I come across Catholics, Jews, people of other faiths in general, I give them an "Evening School," "Rundschau," or "Germania," but only if they ask for reading material. Apparently unbelievers, blasphemers and scoffers as a rule refuse to accept a tract, yet I seek, as far as God gives strength and grace, to drive a thorn into the conscience of such. I also come into contact with enthusiasts and sectarians, as I did repeatedly last year with those who belong to the "Church of God". These people imagine themselves to be perfectly holy and without sin in thoughts, words and deeds, and even claim that they no longer need to pray the fifth petition, and that the Lord's Prayer is only given to the apostles. Absolutely nothing can be done with such people who are drowned in spiritual pride. My missionary work proves most successful with those who wait on Ellis Island for weeks and months for the recovery of a family member lying in the hospital. There is ample opportunity to spread the undying seed, verbally and in writing. I particularly remember two Lutheran men, one of whom waited 60 days, the other 70 days, in pain, for a child to be discharged from the hospital, and who often did not know how to pass the time. When they had read through almost all the reading material at my disposal, they asked for a book. I brought them from Luther's popular library the interpretation of the Sermon on the Mount and the Holy Communion. When they had also read through these little books, they returned them to me with thanks and the remark that the book on the Holy Communion was the most beautiful. Two examples may prove how the distributed writings still bring blessings far away. One from Washington State wrote me, "The calendar we received from you has brought great blessing to our family, and we beg you to send us another." Another letter from the far West reads, "Request you to send me six pamphlets, entitled, 'Faithful Winks,' etc. It is so well written that I should like to send such to the old homestead." Even in the hospitals to which my profession takes me, I have the opportunity to put to the hearts of the sick the one thing that is needed. I only regret that my time is so occupied elsewhere that I cannot sufficiently attend to my profession as a spiritual seeder on Ellis Island and in the hospitals.

The total immigration of last year through New York amounts to 608, 510, of which 574, 930 came in steerage. Of these 109, 328 were Jews, 133, 864 Italians, 7450 Danes, 14, 366 Swedes, 16, 621 Norwegians, and 58, 182 of German tongue. Of these, as well as from our parishes, the Pilgrims' House accommodated 4419 guests, of whom 1689 were Germans and 2730 Scandinavians. In all, 29, 237 meals were served. These figures can be read quickly. But whoever considers the trouble, worry, and often bitter disappointment that the hospitality and accommodation of this crowd caused our housemother, as well as the reception, consultation, and onward transportation of the guests by me and my assistants, will wonder how all this could have been accomplished with relatively few forces. My faithful co-worker, Father E. Petersen, had a particularly difficult time, as he had to advise the large number of Scandinavians who came to the Pilgrims' House through him. Apart from caring for the German guests of the Pilgrims' House, I was also solely responsible for the reception, care and onward transportation of 293 persons who did not enter the Pilgrims' House at all, but travelled on directly from Ellis Island. There were

To pay out money in every single case, to hand in letters, to procure railway tickets, luggage and money exchange, to make advances. To liberate the detained, to telegraph and to jump up and down stairs, forty steps each time.

Among our guests we had not only those who could pay for board and lodging, but also the destitute, the needy, to whom 2334 meals, 679 night's lodging or provisions or a penny for the onward journey to the value of H502. 51 were supplied. Among them was a worthy family of ten souls, who lived for a long time in the Pilgrims' House until they had found accommodation. That we also sometimes help the unworthy, admittedly without suspecting it, shall only be mentioned here.

Where did the funds for this poor relief come from? A single gift from a Mr. Moore in Philadelphia in the amount of $1OO,OO together with $8,2O, which was in our poor box, was at our disposal; all the rest had to be supplied again by the Pilgrims' House coffee.

A section of the German press has continued to badmouth the conditions on Ellis Island and especially Commissioner Williams, and his political opponents offered everything up to the last presidential election (even the dead were dragged into the election battle by them) to defeat the party and overthrow Mr. Williams. They did not succeed; but lately Mr. Williams, whom I have known to be an efficient public servant, voluntarily resigned his post, and Mr. Watchorn succeeded him.

Through Fr. Restin's re-entry into the sacred preaching ministry I personally have lost a faithful co-worker and our mission in general has lost an efficient force. If the need for preachers had not been so great and the post to which he was appointed not so important, we would not have let him go so easily. Sörgel, who had mainly been in charge of the book business for several months, also had to give up his post because of physical weakness. He was surprised to find that there is more to do in the Pilgrims' House than is usually believed. Since my bookkeeper also left me at the end of November, I had to try to cope with the work as best I could with all the newcomers.

My helpers in Germany, Mr. Vopel in Hamburg and Mr. Gillhoff in Bremen, have again worked hand in hand with me in their usual manner. Due to the decrease in German emigration and other circumstances that have arisen there, their work has naturally also been greatly reduced.

Mr. C. Hauselt's cash report provides the necessary information about the financial situation of the Pilgrims' House and its mission. The box turnover of $152, 128. 84 testifies to work and progress. And yet more could be done and more could be earned for the good cause if in future the orders for ship tickets for steerage and cabins for the journey from or to Germany, as well as for money shipments and powers of attorney, were received in greater numbers than hitherto. On this occasion I ask those who want to have immigrants transported by the Pilgrims' House to first read what can also be read about this on page 34 in our Synodal Calendar, which should actually be found in the home of every member of the congregation and churchgoer.

However, I would like to draw special attention to one point for those who travel abroad, and that concerns becoming a citizen. Many people neglect this duty and thus embarrass themselves when they want to travel. Last year, for example, a 73-year-old, almost blind pastor, who had lived and worked here for decades but had neglected to take out his second citizenship paper, fared very badly. Indeed, he was not allowed to land without further ado, although a cabin pastagier, but had to go to Ellis Island, hold out there for several days, and then was only allowed to move to Pilgrim House under parole until he was picked up by his son, after he had pledged himself for him under oath. The possession of citizenship papers, or a puff, not only benefits and protects men and women abroad, but also on their return to this country.

Finally, it is my sad duty to place a humble memorial here to three former members of our Commission whom God has taken to Himself in recent times. Last autumn Mr. J. H. Bergmann, 83 years old, died and was given a Christian burial by Father Stechholz Jr. He had served on the commission for about six years, beginning in 1869. - At the close of the year Father J. H. Sieker departed this life. He served the Commission with great zeal and well-known punctuality, not only as secretary, but also in the purchase of the Pilgrims' House, through which our emigrant mission entered a new stage. As is well known, we had no money in our hands at that time, but ventured the purchase in trust in God and in the hope that our congregations would approve the purchase under the prevailing circumstances and help to bear the great debt burden of $45,000. In this and other financial difficulties, the deceased has helped us faithfully, not only with wise counsel, but also with action. - And now, on January 19, God also took our dear Father Beyer from us quite suddenly by death. Our emigrant mission and the pilgrims' house have lost much in him. We will miss in the future his experience, his perspicacity, his calmness with which he considered everything carefully before he spoke, judged and advised. His main merit for our mission is probably his well-known treatise: "Treuherzige Winke für deutsche Einwanderer" ("Faithful Hints for German Immigrants"), which he wrote 35 years ago and which has since been distributed by me in half a million copies. When I first began distributing it in the old Castle Garden, it was so well received in form and content that the Catholic representative at the time had it rewritten for distribution among Catholic immigrants, under the heading: "Jesus, Mary and Joseph." Whole passages were used verbatim. Where the Lutheran Church is mentioned, the Catholic Church was interpolated. A copy of this is still in the archives of the Pilgrims' House. May the faithful God reward the departed in the blessed eternity which they now undoubtedly enjoy, also for what they have done in addition to their already carefree and laborious occupation on behalf of our Synod for the benefit and piety of the strangers in a bodily and spiritual relationship, and may he grant us, as he did to them, when our hour comes, a blissful emigration from the strangeness of this world to the eternal home above in heaven.

S. Keyl.



To the ecclesiastical chronicle.

From the "Statistical Yearbook" for the year 1904, which will appear in print in the next few days, we report the following main figures. Our Synod now counts 1738 pastors in office, to whom, however, 50 professors and a large number of sick, emeritus and out-of-office preachers must be added, so that the total number of all pastors and professors according to the address list of our calendar is 1933. These 1738 pastors serve 2367 congregations, of which 1258 are members of the Synod, 1109 have not yet joined the Synod; to these, however, must be added 882 preaching places not yet organized into congregations, so that preaching takes place at a total of 3249 places. The number of souls amounts to 790, 505, the number of communicating members to 461, 867, the number of voting members to 108, 923. 96, 888 school children are taught in 1931 schools by 1082 school-keeping pastors, 874 parish school teachers and 187 female teachers, altogether by 2143 persons. In the course of the past year 33, 264 persons were baptized, 21, 742 confirmed, the number of communion guests amounted to 829, 534, the number of married couples 9031 and the number of buried persons 11, 380. 810, 363 of the communicants came to general confession, 19, 171 confessed privately or received the sacrament on the sickbed.
L.F.

The above figures mostly indicate an increase in relation to the year 1903. The number of pastors and professors in general has increased by 44, that of preachers in office by 25. The number of preaching positions has also increased by 84, namely that of the synodal congregations by 49, that of the congregations not belonging to the synod by 17 and that of the preaching positions by 18. The number of souls has increased by 19,810, the number of communicating members has increased by 12,072, that of those able to vote by 2295. There are 43 more schools than in the previous year, in which 695 more children are taught, the number of pastors holding schools has increased by 21, that of teachers by 17, that of female teachers by 11. The number of communicants has increased by 26, 449, of which 26, 113 fall to general confession, 336 to private confession, and 61 more persons have been buried. The number of those baptized has decreased by 90, that of those confirmed by 413, and that of couples married by 389. The fact that a decrease is to be recorded in just these categories gives pause for thought and confirms what we have already repeatedly said in this place about this matter. In comparison with the other numbers and the other growth of our Synod, the number of baptized, confirmed, copulated, and also the number of school children should be greater, and would be, if everything were correct everywhere. The number of communicants should also be considerably greater than it is. It shows that many do not receive Holy Communion as diligently as they should, and that many hold it in very low esteem. For if every communicant member came to the Lord's table even twice a year, the number of communicants would be 923, 734, and not merely 829, 534, that is, 94, 200 less. While the growth and outward prosperity of our Synod gives us cause to recognize and praise the blessing of the Lord, the last mentioned perceptions must move us to serious self-examination and deep humiliation.
L. F.

In addition to the parochial reports of all the pastors of our synod, the "Statistical Yearbook" also gives an overview of our mission work: Inner Mission, English Mission, Deaf and Dumb Mission, Esthen and Latvian Mission, Emigrant Mission, Mission to the Jews, India The following is a report on the missionary work of the Synod, the missionary work of the Gentiles, and the missionary work of the Negroes carried out by the entire Synodal Conference. This is followed by a report on the 9 higher educational institutions of our Synod, where 1413 pupils and seminarians are studying, taught by 49 professors and 6 assistant teachers. There is also a report on 3 private institutions, in St. Louis, Milwaukee and Wittenberg, Wis., and on the support of 48 sick or infirm preachers and teachers, 124 preachers' and teachers' widows and 107 preachers' and teachers' orphans. The following charitable institutions are maintained in the district of the Synod: 9 orphanages, 6 hospitals, 3 old people's homes, an orphanage and an old people's home, a deaf and dumb institution and an institution for the feeble-minded and epileptic; there are also 11 children's friend societies. In 1904, 86 churches and 31 schools were dedicated in our Synod. From the report on the Concordia Publishing House we inform you that during the past year 56, 817 hymnals, 37, 300 catechisms, 13,542 prayer books, and various other printed matter were produced, amounting to hundreds of thousands. Of the most widely circulated periodicals of the Synod, our "Lutheran" is printed in 34,500 copies, and the "Kinder- und Jugendblatt" in 58,000 copies. The sum total of money raised and publicly receipted during the past year for purposes outside our own congregations amounts to 8310, 557. 47. The principal receipts are in the following funds: Inner Mission $94,825.31, Charitable Institutions 855,637. 76, Synodal Building Caste 827,450.06, Poor Students $27, 399. 16, Benevolent Fund $16, 953.66, Negro Mission $16,832. 13, Synodal Fund $14, 275. 95. The total amount of money received has fallen short of that of the previous year by 831, 407. 33. This is partly explained by the fact that receipts from only 11 months were received from five Synodical districts, but chiefly by the fact that the receipts in the building caste were $20, 305. 74 less than in 1903. This is much to be regretted, and the article which appeared in the "Lutheran" a few weeks ago, "What are the most distinguished castes in our Synod?" deserves all notice. May God make us ever more willing to place our earthly goods in His service for the spread of His kingdom! - The death roll for the year lists 15 pastors and 9 teachers. L. F.

"For us."

It was in the evening when the bells called for the Passion devotion. A sharp east wind blew through the streets. A woman in a thin, much-patched work-dress, protected somewhat from the cold only by a worn shawl, came along the houses and suddenly stood still before the lighted church, glanced hesitatingly in and turned away again. But then-with quick decision she entered. "I can stop outside, after all, in the vestibule," whispered her lips, with a glance at her poor suit.

And now she stepped close to the crack of the inner door, through which a bright wave of light flooded towards her. She folded her hands over the parlour key she was holding; she only wanted to listen for a moment to see if a word of comfort might not be spoken for her sorrowful heart inside. She hears what she has often heard before, the passion story of the Lord, how he was bound and mocked, judged and crucified, and finally died "for us. How strange that this word should strike her for the first time today. For us-for you he sacrificed himself! Ah, that poor woman out there at the doorway knows what it is to "sacrifice herself for someone." As long as she can remember, she has worked for others, cared for, deprived, and starved. It wasn't so hard at first, then she did it...

gladly. But since her husband has been suffering from the evil lung disease and has become more and more demanding and dissatisfied, since the - number of children has grown and her earnings have become less and less, she has grumbled against God and found the daily sacrifice too hard for her strength. And now she hears that the Saviour, who could have had it so much better, has sacrificed himself for her, for a very stranger, without a word of complaint, and she sinks on her knees in the dark vestibule, and over her pale lips comes the soft cry, "Have mercy on me, O JEsu, help me!"

As the congregation prepares to go home, the woman rushes down the street in front of everyone. She has missed much time. But there is a quiet radiance on her pale face. She goes home wonderfully comforted, and though the sick man moans and grumbles as much as ever, and the children weep and cry over the little piece of bread she has only to distribute, yet all is different from usual. The word "for you" has done wonders for the poor heart. It now knows where it may lay down everything that oppresses and grieves it. The cross suddenly stands erect in it, and on it hangs the Saviour with arms "spread wide. "For you" He died. - For you, too, dear reader.

Yes, also for many a poor, lost person who does not dare to mix with the people and go to church with them, and who nevertheless is in such need of the comfort of the dear word of God.

Do you also know such, dear reader? Then do not think: they are none of my business! It often takes only a kind word of sympathy and encouragement to bring them to the place where their soul can recover. And when you render them this service, you do a great and glorious work, about which the angels in heaven will rejoice.

The Passion services that are taking place now are quite suitable for this. Why don't you see if you can't bring some of the distant ones under the sound of the word? (church bell.)

Under the cross.

When the Franco-German war broke out in 1870, two roofers, one an Elsäffer, the other a German, were working on a roof in the city of Basel. They had been good friends, and when they now had to part to take their places in the two hostile armies, they pressed each other's hand with heavy hearts. -

A number of the bloody battles had been fought. It was winter, and the German army lay before Paris. In the evening after the battle of Champigny, dead and wounded covered the field. The terrible cold increased the sufferings of the latter. Among those who still mustered their last strength to crawl towards the hospital, whose lights shone in the darkness, was the Alsatian roofer. He and his fellow-sufferers knew well that if they remained in the field they would be doomed to die of frostbite.

Suddenly our friend hears a voice beside him, "Brother! Brother!"

"That's not for me," he thinks, and laboriously continues on his way. But again it sounds, "Brother!"

This time the voice seems familiar to him, he turns, and behold, it is his comrade, the German roofer, who has seen him and calls him. "What," said the Elsäffer, "it's you and wounded too? Can you still move? Then come, there is the military hospital, we want to go there."

"But that belongs to the French!"

"No matter; you're taken in, it's under the Red Cross, there's no enemies left. They welcome everybody and take care of everybody."

"Are you sure?"

"Certainly! Come on, it may cost what it may. Anything is better than freezing to death here."

The German's foot was broken, every step caused him agony, alone bravely the two friends helped each other until they reached the military hospital, which took them both in and fed them until they were completely healed. -

There is another cross under which there are no more enemies, under which all men are brothers, under which all wounds are healed by the hand of the Divine Physician: the cross of Golgotha. Come thither and seek complete salvation there! And if you doubt and fear, yet come with confidence to Him of whom it is said, "God wills that all men be saved," 1 Tim. 2:4.

Just one more time.

1.

In a lonely churchyard in the corner of the forest is a fresh grave. A few withered wreaths lie on it; a single flower stem adorns it. At this grave stands a still young man. His hat, skirt and shoes are dusty; a travel bundle hangs at his side. He is returning from a long walk. Too late! Eight days ago the faithful mother's heart was buried here. How it had longed for the distant son, how urgently it had begged him: "Come, come! I will forgive thee, if thou hast also broken my heart with thy evil mind!" "It will not be so bad," he meant. Now he stands here - too late! Then he realizes it. It was the only heart in this world that loved him. He sinks to his knees. "Oh, I am to blame for this! Mother, mother, have you forgiven me? O could I once more look thee in the eye, once more hear thy voice! Couldst thou once more lay thy hand upon my head, as thou didst me when I was a child! Just once more!"

2.

There lies a young man on his sickbed, which is soon to become his deathbed. He already knows that. "So this was life!" we hear him say. "Instead of long years - short days! Instead of peace and joy - unrest of heart and bitter regret! Instead of the pleasure of the world which it promised me - sickness and pain! Instead of friendship and faithfulness of men - forsaken and rejected! And who is to blame for this? Oh, Lord, do not enter into judgment with me! Just once more in health, once more! How should things be different in my life!" But too late!

3.

Behind the iron bars in the narrow cell stands a man. His eye looks down on the prison yard. There the children of a guard are playing with dolls, with little stones, with flowers, just as children play. And the mother comes, brings them their bread, takes one after the other in her arms, caresses and kisses them. And the children eat happily and play on. Bitter tears roll down the prisoner's cheeks. "Such a child were

you too. That's how motherly love has cherished and cared for you, too. And how now? Twenty-five years in this cell, and so to the death! Ah, the unhappy passion! You unfortunate shot, which robbed the forester of his life and me of all my life's happiness. Return again, happy time of my childhood! Once more a child! Just once more!"

Dear reader, have you not already heard some human child say, "Just once more"? It need not be a prodigal son, a murderer behind the iron bars. But it was too late. Oh, that none of us should ever have to go through this bitter experience! Above all, that none of us should ever have to stand at a closed door - not behind it, as the poor prisoner did, but in front of it - and cry out, "Lord, Lord, open once more the door of eternal life, that I too, a lost and forlorn child, may enter in," and the answer then be, "Too late! "I have never known you; depart from me, all ye workers of iniquity!" "Verily I say unto you, I know you not!" Matth. 7, 23. 25, 12.

Patience in contestation.

It is true that things do not go on without temptation. When we are like Petro, working even one night in vain (Luke 5:5), we do not fail to be troubled, and soon we grumble, and grow impatient, and think that we will leave it all and go away. But we ought not to give place to such temptations, but to continue in our profession, one way after another, and let God take care of it. For this we often see, that there are fine, pious, obedient children, to whom nothing goes right, nor does anything happen; but to other wicked and disobedient boys everything goes right, and goes out as they wish.

But it does not last long, and in the end that which was evil at the beginning turns, and that which was good at the beginning goes out evil at last. Therefore, even if it happens to you that things do not always go well for you, hold fast and do not let yourself be weary, for misery is better where you remain obedient than good.

But God at last pushes down disobedience with happiness, however great it may be. But at last he helps obedience and gives it happiness. Even though good fortune refuses to come, and blessings will not come for a while, things will finally work out for the best. For God cannot leave it alone; he delights in obedience, and gives happiness in it; though he may put it off for a time, and try us, whether we will hold fast to his command.

(Luther.)

"My master has the keys!"

The old master tanner Diedrichs, a proven Christian, had just been much occupied with the intricate, often mysterious, and yet so blessed miracle-guiding of his God, and many a question had remained in his mind about the purpose of this and that in his own life and in the kingdom of God, when he had a worker in a ribbon factory show him the equipment of the loom invented at that time by Jacquard, as far as it was outwardly visible. Millions of threads were moving before his eyes, the spindles were turning, one thing interlocked with another, but in the middle there was a large locked cabinet from which all the movements emanated. To his remark that he could see the strange rain and movement produced by the machine, but did not understand the connection and purpose of it all, the workman replied: "My master has key to this closet, and I cannot open it for you!" And this simple remark was to him like an answer to the question of his heart, "Yes, my Lord has the lockers!!! I will let him have it, he thought, though I cannot look into it; enough that he rules! He accomplishes, even without my understanding the "how," what he has undertaken to do.

Under God's hat.

In the year 1655 the plague raged in London. A rich English gentleman wanted to avoid the danger and spend some time at a distant country estate. The carriage was already packed and stood before the door. The gentleman was still walking up and down the hall. Then he heard his black heathen servant outside say to a comrade: "Our master is leaving London to save himself from the plague. I fancy his God dwells in the country, and not in the city." The negro had spoken the word in his heathen sense. With the gentleman, however, it struck home. Quietly he said, "My God is everywhere; he can protect me in the city as well as in the country. The negro has given me a useful lesson. Forgive me, O Lord, the lack of faith that made me flee. I will not travel." And he did not travel; the disease left him untouched. The Lord keep from all evil.

"Delightful" sermons.

In the first of the "Conversations on Eloquence," the much-named French Archbishop Fenelon († 1715) introduces a Mr. B., who has just come from church, where the preacher "delighted" him, and says to a Mr. A.: "If you had heard him but once, you would have no taste for all the rest." A. replies, "Well, I certainly will not go, for I do not wish to be put off all the others by one preacher; rather, I seek a man who will teach me so much taste and so much respect for the word of God, that it will please me out of every mouth."

New printed matter.

Eighteenth Synodal Report of the Iowa - District of the German Lutheran Synod of Missouri, Ohio, & other States. 1904 St. Louis, Mo. concordia publishing house. 128 pages 9X6. Price: 25 Cts.

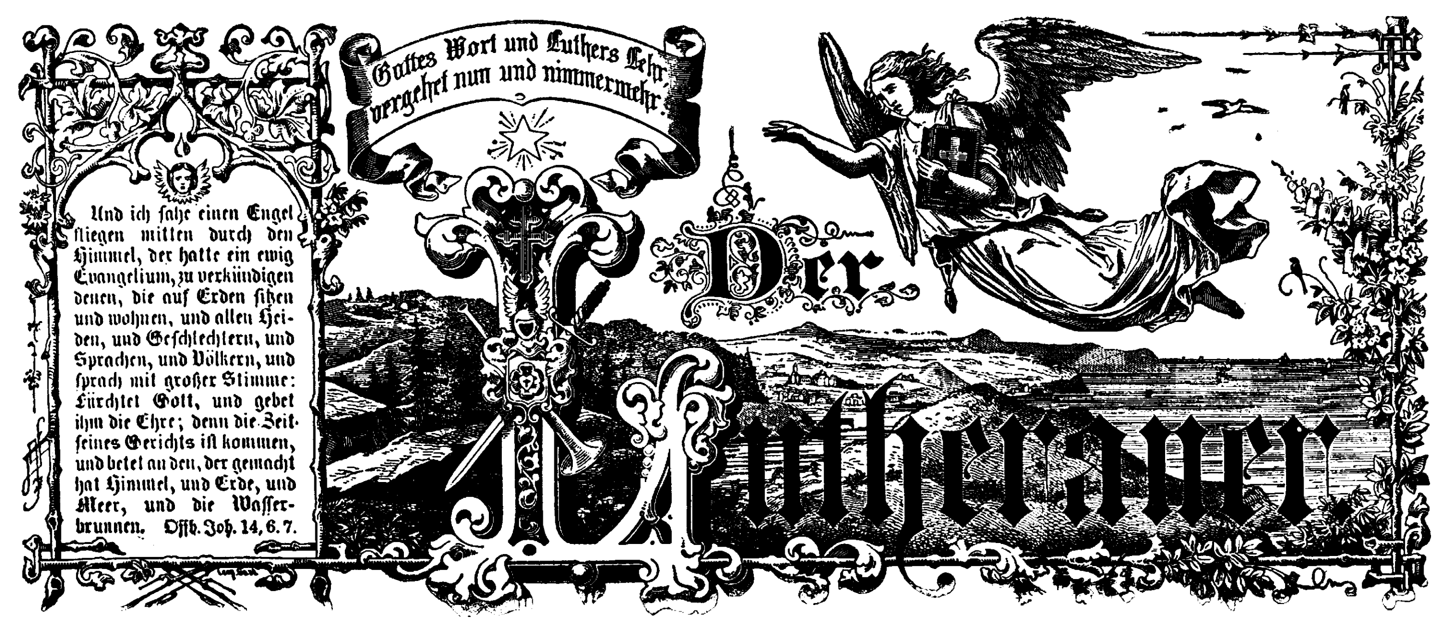
The second part of Prof. R. Pieper's lecture on the Lutheran Church's doctrine of justification forms the basis of the doctrinal discussions. Here it is demonstrated that we are justified by grace alone, for Christ's sake through faith, that justification is offered to us through the Word and the sacraments, and that it is a constant, perfect, certain one. On each point the Lutheran doctrine, according to the Scriptures, is contrasted with the doctrine of the Catholic and Reformed Church. The report on Inner Mission gives an overview of the work in the 28 mission fields.

G. St.

Statistical yearbook of the German Lutheran Synod of Missouri, Ohio and other states for the year 1904. St. Louis, Mo. Concordia Publishing House. 1905. 160 pages 9X6. Price: 30 Cts.

The figures that we share from the "Yearbook" elsewhere in today's issue are only some of the main numbers. Those who wish to have a more exact insight into the external state and work of our Synod, should obtain the complete Yearbook.

L. F.



Published by the German Evangelical Lutheran Synod of Missouri, Ohio, and other states.

Edited by the teachers' college of the theological seminary in St. Louis-

Vol. 61. St. Louis, Mo. March 28, 1905. **No. 7.**

Soul, go to Golgotha!

Soul, go to Golgotha,
Sit under JEsu's crossAnd
consider what
urges you to repent,
If you will be insensible,
O then you are more than stone l

Behold the lamentable image,
Hanging between
earth and heaven,
How the blood flows with streams,
That all strength is gone from him.
Alas, the exceeding misery,
It is my JEsus dead!

O Lamb of God without guilt,
All this I have owed,
And thou, out of great mercy,
Sufferedst
torment
and death for me;
That I might not be lost,
Thou gavest thyself to the cross.

Immaculate Lamb of God,
I adore your love.
Look from the cross's trunk,
how I grieve for you:

I can never, never
repay thee for these
plagues;
You connect me so much.
I'll bet you a thousand.
Oh, that wouldn't be enough. Just
for a bile drink.

Well, I know another thing for thee:
I will give thee the heart;
This shall
live
continuallyUnder
thy cross,
As thou art mine, so will I be thineLiving
, suffering, dying.

Let thy heart stand open to me,
Open the door of thy wounds;
Thither will I ever go,
When I feel distress and cross,
As a deer thirsts for water,
Till thou shalt restore me.

Crucify my flesh and blood,
Teach me to spurn the world.
Let me
see

At last let me
patiently overcome my distress.
Nowhere else will death
find meAs
in thy wounds,
He who makes a bed here,

(Benj. Schmolck.)

For the holy season of Passion.

"Behold, this is the Lamb of God, which beareth the sin of the world," says John. "Behold!" says he, who usually preached to thousands-not, "Behold!" to each individual soul he addresses himself, to your soul. "Behold!" he says, and with that he shows.

...tell you what to do. Yes, look! Look at him, the man on the cross! There he hangs with his whole body weight on three nails, and on and on his hands and feet tear. I would say to you: Think how it must burn. But you can't: this suffering goes far beyond your thinking and mine.

Behold his body full of wounds, bruises, and welts. Oh, there is no good Samaritan anywhere who will have mercy on him, who will bind up his innumerable wounds, who will pour out oil and wine for him.

Behold that thorn-crowned head, disfigured with blood and sweat. No place where he may lay it, no hand that may stretch to support it!

But look deeper still - look into his heart! This heart, full of mercy towards sinners, towards the wretched in soul and body; this heart, full of love towards friend and foe; this heart, full of the most holy obedience towards the Father, this heart of Jesus, this heart of God - now abandoned by God and man, plunged into the deepest darkness, breaking under a thousand pains through the deep fervor of his love, through the hopeless superiority of sins!

Behold, this is the Lamb of God who bears the sin of the world. Behold, this is how God punishes sins. Hast thou never read, "The Lord cast upon him the sin of us all"? Hast thou never felt how one sin can oppress, torment, anguish? O know then the burden that was upon his heart. If thou wouldst weigh it, that burden, thou couldst not. The weight of all the worlds would weigh too light!

Behold, thou canst do nothing to thy Saviour to relieve his distress. He alone bringeth out all things. To redeem, to reconcile, is his business. But thou needest it not. He has no need of thee, and thou hearest him crying with a loud voice at the moment of his death, so that heaven and hell and the world hear it: "It is finished!"

(Little Passionale.)



The forgiveness of sins.

4.

We saw last time how we come into the possession and enjoyment of the forgiveness of sins, or justification, which is in Christ for us, and which God gives us by grace, through faith alone.

But I still wanted to show you, dear Christian, how this doctrine of faith is miserably corrupted even by such preachers as are considered believers. And I wanted to show you how it is preserved.

Let this then be the second sacred object of our present consideration. -

I. The false doctrine of faith.

Thousands and thousands of preachers, who are said to be believers, teach of faith, of justifying faith, by which one comes into possession of the forgiveness of sins, as follows:

1. We men, they say, are lost and damned sinners. (That is right.)

002 God, they say, hath had mercy upon us, and hath made his only begotten Son our Lord Jesus Christ to be man, and hath laid all our sins upon him. (This is certainly true.)

3. Christ suffered and died for us, reconciling us to God by such vicarious innocent and bitter suffering and death. (This, as it stands, is true.)

004 This, they continue, God sent the Lord Christ to do for us, that he might forgive us our sins, and justify us. (Here the falsehood begins quietly and imperceptibly.)

5 God shows us through the gospel the atonement made by Christ, and at the same time tells us what condition we must fulfill in order for him to really forgive our sins and justify us: namely, we must first believe. (Here it goes further into the wrong, I wonder if you notice it).

006 The reconciliation made through Christ, they say, is one thing, and the forgiveness of sins, or justification, is another thing. By the reconciliation the holy and gracious God has indeed come to meet us, and has in his turn removed the hindrances, so that he can now forgive our sins and justify us. But by faith we must now also meet God, and on our part also let there be no more hindrances; then God truly forgives our sins and justifies us. (This is false.)

007 Thus, they say, there is a twofold cause which moves God to forgive us our sins, and to justify us. The one cause is in God, which is his grace and the merit of Christ, item, the propitiation made by his grace through Christ. The other cause is in man - that is faith. (This is quite wrong.)

When these preachers speak a little learnedly, they speak thus: Through the reconciliation of the world made by Christ, it has been made possible for the holiness of God to exercise grace and forgive the sins of us sinners, and to justify us in this way. Through faith, however, which is a "moral act" of man and through which man proves to be receptive to grace, God is moved to really let grace prevail over him and to forgive him, the believer, his sins and to justify him.

When these preachers speak more simply, they speak thus: God hath shewed us much mercy; he hath caused his Son to make the great sacrifice of himself for sin and atonement, whereby he, God, is reconciled to the world. And he indicates this to us by the gospel. But in order to receive forgiveness of sins and justification in consequence of the atonement that has taken place, we too must do something in our part. We must believe, that is to say, we must recognize the grace of God, send ourselves to it, be thankful to God, repent of our sins and hate them and leave them, call upon God for grace, begin a new Christian life - then God will forgive our sins and justify us, for then he will see that we are also worthy of his grace, that we are receptive to it.

Both speeches, the learned and the simple, are fundamentally false, though they may sound Christian to the ears of the uninitiated.

For both these sayings amount to one thing, that God should thus say to us, "I have done so much for you; but now do ye also something; and I will forgive your sins for Christ's sake, and justify you."

Those who teach in this way also place in us a cause by which God is to be moved to forgive us our sins and justify us, namely, faith. And they make faith a moral act, a work of man, which must be added to the atonement made by Christ, in order to move God to forgive a man's sins and justify him.

This is, I must say, a curse-worthy speech and teaching. For by it God's word of grace is made a lie, the grace of God is degraded, human works are put in their place, poor sinners are deprived of their proper comfort.

And these teachers still want to decorate their false teachings with Bible verses. Here is just one or two examples. They take Matth. 9, 2.: "When Jesus therefore saw their faith, he said unto the sick of the palsy, Be of good cheer, my son; thy sins be forgiven thee." And Rom. 4:3: "What then saith the scripture? Abraham believed God, and it was counted unto him for righteousness." So you see, they say, faith must be added, and then God forgives sins by grace for Christ's sake; even that a man believes, God reckons to him for righteousness.

Against this false speech and teaching I will now set the right speech and teaching. Then the matter will become clearest to you, and the right teaching will be preserved.

II The right doctrine of faith.

The right doctrine of faith, of justifying faith, by which one comes into possession of the forgiveness of sins, is as follows:

1. we humans are lost and damned sinners.

002 God hath had mercy upon us, and hath made his only begotten Son, our Lord Jesus Christ, to be man, and hath put all our sins upon him.

3. Christ suffered and died for us, reconciling us to God through such vicarious, innocent and bitter suffering and death.

004 This reconciliation of the whole world by Christ is the justification of the whole world. - Yes, my dear, you must pay close attention here, so that you may understand what I am saying. - I say that the reconciliation of the whole world through Christ is the justification of the whole world. Now think! If Christ has fulfilled the whole law in our stead, if Christ has taken upon himself our sins, the wrath of God that has burned against us, the punishment we deserve, namely misery and death and damnation, and has borne them in our stead, and paid for them completely, and thereby reconciled God to us, what is that? Yes, I ask, what is that? Is it not that we - by "we" I mean the whole world - are now righteous and without sin before God in Christ and through Christ? Is it not that now in Christ and through Christ we are free from God's wrath and punishment forever and ever? If God is reconciled to us through Christ, does he still impute our sins to us? No! For he has laid our sins on Christ, himself, and he is reconciled to us sinners through Christ's suffering. So he no longer imputes our sins to us sinners, but rather imputes the righteousness of Christ to us; he forgives our sins - to us, to the whole world. As soon as the reconciliation of the world was accomplished through Christ, as soon as the forgiveness of sins and the justification of the whole world were accomplished, as soon as the justification of life came over all men, as soon as the forgiveness of sins had become the property of the whole world of sinners, purchased by God's blood. So I say: This reconciliation of the whole world through Christ is the justification of the whole world.

Oh, my dear Christian, I would so much like you to understand this matter rightly!

Now I will show you that I have taken what I have just said from the Holy Scriptures - what? That the reconciliation of the world through Christ is the justification of the world, that with the reconciliation of the world there is also the justification of the world, that reconciliation and justification cannot be separated and separated and made two different things.

Now look here!

2 Cor. 5:19 says, "God was in Christ reconciling the world unto himself, and not imputing their sins unto them." So God in Christ reconciled the world to Himself, and did not impute their sins to them (the world), but forgave them.

Rom. 5, 18. it says: "As therefore by one man's (Adam's) sin came condemnation upon all men: so also by one man's (Christ's) righteousness came justification of life upon all men come." So justification came upon all men through and with the righteousness and merit of our substitute Christ.

When God is described in Rom. 4, 5 as "the one who justifies the ungodly", it is clear that he did this through the atonement of Christ and not only when the ungodly were no longer ungodly. God has justified the ungodly world to himself through Christ and in Christ.

Rom. 4, 25. it says: "Who (JEsus) was given for our sins, and was raised for our righteousness." Christ, who for our sins was given to death to make reconciliation to God, is raised up by God. By this God has declared that He is now reconciled and that we are justified. The raising of Christ is our, the whole world's, justification.

1 Cor. 1:30. it is said of Christ JEsu, "Who of God is made unto us . . unto righteousness." So there is Christ, crucified and risen, the reconciler of the world, the solemnly certified reconciler of the world by God-well, he is our righteousness, our justification, the forgiveness of our sins.

Do you understand all this?

It is not true, then, that God has reconciled us through Christ in order that he might forgive our sins and justify us, but that the reconciliation through Christ is our justification and the forgiveness of our sins - ours and those of the whole world.

It is not true that through the atonement of the world made by Christ it is only "made possible" for the holiness of God to work grace and forgive our sins and justify us, but through the atonement made by Christ God has already fully worked his grace upon us and given us forgiveness of sins and justification - to us and to the whole world.

It is not true that the atonement made by Christ is one thing, and the forgiveness of sins, or justification, is another thing; but atonement and the forgiveness of sins, or justification, is one thing, which came upon the whole world through Christ and in Christ.

But I am not done with it yet. C. M. Z.

Our East India Mission.

Missionary Naumann's report on his first sermon to the Gentiles?)

For a long time I had longed for actual missionary work, and with the study of the language it was therefore always not fast enough for me. I wanted to enter the battlefield as soon as possible and, as it were, come into the melee with the powers of darkness. I was told that one who was not yet firmly grounded in the language would easily come into the

*) The report was written in October last year.

There is no doubt that there is a great deal of jostling going on, and that it could cause a great deal of inconvenience and perhaps even harm to the gospel if one who does not yet know the language well were to preach to the heathen. Well, there is some truth in that, and even here in Krishnagiri I have got into trouble a few times when I had to deal with a mischievous Hindu. Since I could not find a Munschi or a language teacher, I had to see how I could get into contact with the people. Here in the city there is certainly - enough opportunity. On my way to school I can easily get into contact with Turks and heathens, but that is where the danger of getting into trouble is greatest. So I decided to try my hand at preaching to the heathen in the villages, and I wanted to decide whether or not I should take part in this, the main missionary work, based on how the attempt turned out. The success was, as I will report today.

After I had already been to three villages on September 12, where I had at least one decent opportunity to talk to some people, I set out again on September 16 with fresh courage. The ox-driver, who in this case is also the alarm clock, came at 5 o'clock in the morning and called me out of bed. But it was 5 o'clock before I could get into the ox cart. The ox was very shy, so I had to throw in my pillows, which one cannot well do without in the featherless vehicle, my pith hat and blanket, and then jump behind it myself, while the ox was already in full swing. The stars were still twinkling magnificently at this hour. We drove along in a southwesterly direction for three miles on the country road. In the process I was able to observe the dawning of the new day. The landscape in India is at its most beautiful in the early morning, as I have often been assured by the blessed Näther, who has seen many a morning dawn miles away from here. Finally we had to turn off the country road with its wonderful shade trees and take a dirt road; but from this path we had a beautiful view of the distant blue mountains.

When we had gone about a mile through sand and water, over stones and rocks, the village at last appeared, and we stopped at a temple of idols. For the time being there were only Muhammedans to be seen, who were joined by my carter, who is one himself. The man has now been on all the heathen preaching tours for over seven years, but has seldom listened to a sermon, still less accepted anything from it. In his opinion, he is a pious man who has no need of conversion. It was just 6 o'clock and the sun was rising, and yet a loud noise could already be heard in the village. "There must be something special," I thought, and sure enough, there was a crowd of people gathered around a house in the village of Paria, evidently to serenade someone, for there was a terrible drumming. Now, drumming can mean all sorts of things. In India, drums are played at everything that moves the Indian heart; it can be a funeral, a wedding, a folk festival or an idol festival. There is always drumming. But here it was an exorcism, as I assumed. I could not really find out whether it was a devil or an idol. After all, both come to the same thing in the case of the Pariahs, for the devils are cast out at

They also worshipped me. When all the people became aware of me, I began to speak to them and spoke of how, above all, the devil with all his works and all his nature had to be driven out of their hearts. I described to them, as well as I could with my still clumsy tongue, how all kinds of evil lusts and desires and similar devilish evil were still to be found in their hearts, and how this also showed itself in their words and deeds. Then I also told them about Christ, who had taken away the power of the devil and delivered us from his power. He that believeth in him is free from the devil, and serveth him no more.

While I was still talking, the noise started anew, and they began to look at me as an intruder. "Go! Go! Go!" - such cries I heard more and more. But I did not go until I had read out another tract. Then, because I was almost pushed, I walked back a little and stopped at the entrance to the village, where various people were gathered. It was a general holiday in the whole village today. Here I had to deal with an elderly Muhammadan who asked me all sorts of pointed questions. These people can be quite a nuisance if you want to preach to the Hindus and Pariahs, and yet you would like to preach to them about Christ. The usual questions, as this Turk also asked me, are such as: Who is JEsu's father - namely, his human father? How can a virgin bear a child? I told him that it was not by natural means, but by the power of God and the working of the Holy Spirit. But with God no thing is impossible. We, however, with our reason cannot understand this, nor should we. Another question was, which are the holy books? I told him the Muhammadan division, namely: Taurath, that is, Moses, Sabur, that is, the Psalms and Prophets, and Indschil, the Gospel or New Testament. Apart from these, he said, there were no sacred writings. Of course, the Muhammadan now remarked that I had forgotten the Koran. The Koran, I told him, is not a divine book, but was conceived and written by Muhammad. He had recognized that there was only One God, and had then gone into solitude and simulated until a new religion had come into his mind. Depending on how useful it seemed to him, he would publish a new doctrine in a new section of his Koran. For instance, when he was inflamed with sinful lust for the wife of his foster son Said, he suddenly received, as he said, a revelation from God that he should make this woman his wife. This was only to cover up his adultery. Thus Muhammad was an adulterer and a deceiver. But such a one cannot be a prophet sent by God, etc. The Turk departed.

Finally I also went on and found other men sitting in another part of the village near the school. They were complaining that no rain had come. I asked, "Can't your idol here in the little temple give you rain?" They shook their heads. "Why, that is a poor god - sitting there in his temple, having hands and not being able to grasp anything, having eyes and not being able to see, etc. He can't give you rain either; you made it yourselves. The rain

is the God from heaven who created everything. Why do you not worship him? Yes, you offend him with your sins every day, and that is why he must cast you into hell. But he is also a merciful God who came himself to redeem you. He became a man, bore your sin and atoned for it. He suffered for you and died on the cross. But on the third day he rose again from the dead, and lives and reigns forever. He that believeth on him, and worshippeth him, shall be saved."

But now the old Turk arrived again to continue the discussion. Since I noticed that people pay attention when they see that one is being attacked, I let him have his way. He said: "How can Jesus be the Son of God; does God have a wife? How can God have a son if he has no wife? Surely God has no human form either." "Well," I said, holding him at his words, "God has no body?" Answer, "No." "No eyes?" Answer, "No." "But he does see?" "Yes." "He has no ears like us, but he hears?" "Yes." "He has no wife, yet he has a son. He has no body, and yet he has borne the Son from eternity, as he says through David: 'Thou art my Son, this day have I begotten thee.'"

Now my adversary began to speak of Christ's human birth. Then I took occasion to show the people how Christ is a true man like ourselves, yet without sin. "He is not like us," I said roughly, "flesh born of flesh, not born in a natural way, but born of a virgin by the operation of the Holy Ghost. He lived as a holy man, perfectly fulfilling all the commandments of God, paying the penalty for our sins and transgressions, and thereby acquiring for us a righteousness that is valid before God." The Turk brought up some more questions, which I used to instruct the people further. There were quite a number of men and women, numbering in the fifties, who listened. Finally, I did not understand a question that the Muhammadan asked me; he said that I did not understand the language and left with this cheap excuse. But now I had peace and opportunity to reproach the people sitting around me (I was sitting on the stone steps leading up to the school), who obviously understood something of my speech, with sin and grace.

Afterwards, as the people were getting lost, I turned to the schoolmaster, who was sitting quite forlornly in his school. His children seemed to have deserted him to-day except two, who were probably his own. To one of these I gave a tract, which he read quite beautifully. Usually the boys are quite at a loss when you once put anything into their hands but their ordinary school books. But this boy read quite beautifully for his age.

I turned to go again. A man, however, stopped me and announced to me with a beaming face that today was a holiday and that he wanted to eat his fill, and with that he described in the air the mass he intended to devour. The people here think only of food. Their belly is their god. That's what I told the man.

The pandemonium was getting more and more raucous, a Russian swing was set up, the real festival spectacle was about to begin.

So I boarded my carriage again, which brought me home in an hour. I was still thinking: How much it is to be lamented that the blessed Brother Näther could no longer be with us. He could have preached better to the poor people. And how often he met only a few people on his tours. I do not imagine that the people understood everything I said or wanted to say, but I was not disgraced before them. When I come to the village again (which, of course, will not be possible for a long time, since the number of villages in the area visited by Brother Näther is 160), God willing, I will be able to preach better. May the Lord bless my studies and my work and may His word, which remains His word even in a stammering mouth and retains its effect, be powerful in the poor souls of the heathen. Certainly Näther's work has not been in vain. Now that I am trying to follow in his footsteps, I am discovering traces of his work in many villages, since the people have already been introduced to Christ and understand my sermon. An old man assured me that he had many tracts from the "departed Lord". Perhaps some of the seed that has been sown with so much love and zeal for the cause of the Lord is still coming up somewhere. Watering, too, is a beautiful work, if the Lord will let it come to that. - May he remain with us and continue to confess our work!

G. Naumann.

Curriculum vitae of Blessed Father H. Schlesselmann.

Heinrich Schlesselmann was born on February 6, 1846 in KleinSittensen, Amt Zeven, Hanover, where in 1829 Fr. Ehlers, who later stood in Liegnitz. Through his powerful sermons many in the congregation came to faith, so also the father of the Blessed. The latter was a mason and a musician on the side; but after he had recognized his Savior, he gave up the latter occupation altogether; he did not want to play up to sinful amusements. He was a gifted, discerning, earnest Christian, who was almost never seen morose, but always joyful in God. His son was brought up by his parents in a Christian way; they encouraged him to attend church services and also instructed him and his brothers and sisters in the Word of God. They sent their children to school regularly, and Heinrich was a student endowed by God with beautiful gifts and distinguished himself by persistent diligence.

After his confirmation he learned his father's trade. He did not take part in the worldly life that was also going on in Sittensen, especially among the youth. He kept up with pious young men, and his joy was to read in good, Christian newspapers; thus he acquired a beautiful Christian knowledge in his youth and remained protected from the slippery slope of sin.

Some of his acquaintances read the Steedener Missionsblatt; there were also friends of his from the neighboring congregations at our seminary in St. Louis; thus he had also spoken about the necessity of providing for our immigrant co-religionists through faithful preachers and teachers, and about our

Synod experienced many things. But the thought and desire to enter into this work in the Kingdom of God itself did not arise in him at that time. His longing was rather directed towards Australia. He had read a brilliant description of this country in a book, about how one could get on so easily and quickly in earthly life. Now his mind was set on this so promising country.

On April 30, 1866, as a twenty-year-old youth, he set out for Australia in the company of a brother. But God's thoughts were quite different. When they arrived at Liverpool, England, it was found that the ship for Australia had been sailing for several hours. Some cases of cholera also appeared among the emigrants. As a result, the shipping company announced that for the time being they would not carry any people to Australia. Then our Schlesselmann decided to make the journey to America. But the terrible cholera went on board and carried off 125 of the passengers, among them the brother of the man who had fallen asleep. After a long quarantine, the ship was finally allowed to land, and Schlesselmann immediately went to St. Louis, where an uncle lived.

At the seminary in St. Louis at that time was his friend H. Maack, now a faithful pastor emeritus, living in St. Louis. Because Maack knew him as a Christian, gifted young man, he invited him to devote himself to the study of theology in God's name. Schlesselmann had some misgivings, but in the events of the last months he saw God's finger and agreed. So wonderfully did God lead him into the preaching ministry!

Because he was a gifted, diligent and Christian student, Blessed Prof. Crämer considered him capable of assuming the office of preacher after three years of study. He passed his examination in 1869.

In five places the blessed man was active in the vineyard of the Lord: in Arcadia, India, and the surrounding area five years; in Reynolds, India, and the surrounding area also five years; in Bremen, India, nine years; in Friedheim, India, again five years and in Euclid, East, ten years; in total 34 years. His successors in all places give him the testimony that he has worked in blessing. Father Bopp in Arcadia writes: "His work was blessed and still bears the most beautiful fruit. He was very popular with the people; he won many new members, was diligent in the parish school and faithful and zealous in the work of the mission. Besides the branch at Cicero, he served Tipton and Kappa, 9 and 35 miles distant. Traveling he always had to use his own wagon. The roads were bad in those days, especially in late spring and early spring. But in bad as well as good weather he was always on the spot at the time. The fact that he sometimes had a small audience did not displease or dishearten him." Fr. Preuß writes of Friedheim: "The Blessed was faithful, diligent, conscientious and careful in his conduct of office. The local parish still gives him this testimony today."

In intercourse he was affable and willing to serve. But he could answer the fools very well according to their foolishness. Father Huge reported: "In Bremen, Ind., lightning had damaged two church towers in one night. The next day a tavern-keeper meets Schlesselmann in the street and wants to take part in the 'Monks' rub. So he speaks to him: 'Father, tell me, how is it that the lightning strikes the churches so often, and the saloons so little?' O,' said the deceased, 'that is nothing remarkable; have you ever heard or read that lightning strikes the pigsties?' At the answer the questioner had enough."

His sermons were well thought out, textual, well ordered and rich in content. He wanted nothing more than for Christ to reign in the church through his word.

He was a zealous member of the synod and never missed the conferences without urgent need. His goal was to make the conferences as instructive and edifying as possible through diligent research in God's Word and through fraternal discussion.

On October 10, 1869, he was united in holy matrimony to Miss Christine Neidersberger, of Collinsville, III. This marriage was blessed with ten children, eight of whom are still living. The Blessed One, as well as his spouse, had no greater joy than to see their children walk in JEsu's truth. Therefore he also sharpened God's word to his own. One son is a preacher in our synod.

On August 22, 1903, the otherwise healthy, thriving man lay down on the sick bed, of nervous fever. Two of his children were laid up in his home with the same disease, and a third in Lafayette, Ind. In the very great pain the promises of God's grace were a true balm to him. He expressed it as his heart's desire that his family and the church might abide in JEsu's word ; that what he had lacked and sinned, JEsus might cover with the garment of his righteousness. He died in the certainty that a place was prepared for him in heaven. In this faith he passed away gently on September 7, 1903, at the age of 57 years and 7 months.

The funeral took place on September 9th with the participation of his congregation and the Cleveland Pastoral Conference. The undersigned preached on Luc. 10, 20: "Rejoice that your names are written in heaven."

As the family intended to take up their residence in Lafayette, Ind., the deceased was laid to rest in the cemetery there. But though he does not rest in the graveyard of his parish, yet his memory will remain in blessing in the same. The beautiful new church is a monument to his work. Above all, the imperishable seed of God's Word, scattered by him, will bear fruit unto life eternal. H. W.

To the ecclesiastical chronicle.

America.

This time we have to report **from our Synod about** a visitation which God has inflicted on one of our institutions. We received the following letter from Prof. Käppel, director of the institution in Concordia, Mo. Today" (March 11) "at about 12 o'clock in the morning the roof of our three-story building caught fire (probably through sparks from a chimney), and before our fire brigade could master the fire, the entire third floor burned out. The same

contained only bedrooms. We saved all the bedding; we had to let the bedsteads burn. Quite a bit of damage was done by water on the second floor; less on the first, of course. The students suffered relatively little loss..... The damage to the institution's property, building and furniture, should not be overestimated at $3000.00. Our classrooms have been spared, and we intend to resume classes on Tuesday, after we have reunited the students who are now scattered here and there among community members. Until the damage has been repaired, the majority of the pupils must remain in quarters..... Thank God that the misfortune did not befall us in the night." To this letter the undersigned would like to add a double. First, the news that the repair of the damage has been started immediately, because a delay was not possible. The contract has been issued by the supervisory authority under the advice of an expert appointed by the General President for the sum of 3000 dollars. On the basis of the contract, some things will be better and more permanent than they were before. On the other hand, the undersigned makes the heartfelt request to contribute so much more to the collections that are now being made for the Synodal building fund that the fire damage in Concordia will also be covered. F. Pieper.

The dedication of the magnificent Berlin Cathedral, about which so much has been written in the secular and ecclesiastical papers in recent weeks, has also moved some circles of the Lutheran Church of America. The cathedral, of course, is not, as has often been said and written, a Lutheran but a Union church, and the cathedral congregation that gathers in it may be called the oldest Union congregation. Nevertheless, not only well-known theologians of the Lutheran General Council, such as v. Späth and D. Krotel, partly together with sect preachers, sent congratulatory dispatches to the Emperor, as did members of the Lutheran General Synod, but Fr. Heischmann, the President of the New York Ministry, which belongs to the General Council, traveled especially to Berlin for the inauguration ceremony and now reports from Berlin how he officially took part in the festivities as a representative of the Church and of Protestant German in America and was highly honored by the Emperor, by the High Court Preacher D. Dryander and others. With this participation, the aforementioned have in fact denied their other position against the Union, and they must also allow themselves to be reproached for this by the Protestants. The "Messenger of Peace," the organ of the American Uniate, says of this: "There are people in both churches of the Reformation (Lutheran and Reformed) who are opponents of the Union out of conviction. But when the Protestant Emperor of Germany invites representatives of both churches to the dedication of the Protestant cathedral in Berlin - the cathedral congregation can be called the oldest Union congregation - one gladly accepts the invitation and thereby recognizes the legitimacy of the Union. One feels quite right: in the Union Lutherans and Reformed reach out to each other. Practice proves the principle wrong." The Emperor himself has lofty plans for the costly new - building, as befits the state church. The cathedral is to become the center of Protestantism, as St. Peter's Church in Rome is the center of the Pabst Church, and the German Emperor himself then the defender and protector of the Protestant faith! According to newspaper reports, this was said by D. Dryander in his consecration sermon.

L. F.

The heathen mission of the Lutheran General Synod in India is spreading on all sides, and the missionary authority is therefore asking for increased contributions in order to pay for the higher costs that have become necessary. to meet the expenses. One reason for the growth of this mission is the eager training and employment of native mission workers, who then work under the direction of the white missionaries. Experience confirms again and again how necessary and advantageous it is to send people as messengers of the - Gospel to a heathen nation. Our Indian mission also has this goal in mind and would like to begin training native mission workers as soon as the necessary people are available.

L. F.

From the lodge circles of our country comes the news that the past year has been a particularly favorable one for the secret societies. In particular, some of the younger Lodges have registered a very significant growth. Among these is the society of the "Elks," which was highlighted a few years ago in the "Lutheran," and which has not only alienated many a young man from the church, but has also drawn him into the exceedingly delicious, frivolous nature that is practiced in this very lodge. Another Order which has undergone a remarkable expansion is the Lodge of the "Eagles." Founded only seven years ago, it now numbers some 300,000 members. Its five founders, all theatre men, met one Sunday in a theatre in Seattle, Wash. and have subsequently held their meetings on Sundays in the theatre and introduced newly won members into their Lodge. From the West it has now spread to the East, and has beguiled many and drawn them into its nets. How much damage the Lodges have already done to the Church! L. F.

Abroad.

The Concordia College of our Australian co-religionists, of which Prof. C. F. Gräbner is Principal, has recently closed its first school year after its re-opening. 12 students attended it, all but two of whom are preparing for the preaching or school ministry in their home church. In spite of the fact that the institution was only reopened on April 6 of last year, the goal of the lower class (Sexta) was achieved, as no long breaks in instruction occurred. The closing of the school was connected with a celebration, at which the grace and blessing of God was extolled, who, in spite of many difficulties and obstacles, has made it possible for this work, so important to the Australian Church, to be resumed. It is with great hopes that our Australian brethren look to the future. For the second school year will no longer begin in the old premises in Murtoa, but, as we have already informed you, in the beautiful and appropriate institutional building in Adelaide, which the Synod has very beneficially come into possession of. This new building was to be solemnly dedicated on February 22. - The need for Lutheran preachers and teachers is also very great in Australia. On the large mission field in Western Australia, where especially our Synod wants to help the brethren, Father E. Fischer is again alone. Fr. Mensing, who was formerly active there, accepted a call as pastor to Murtoa some time ago. Already since November a call as missionary to Western Australia is in our hands. But this year two students from Australia will also take their candidacy exams and then return to their homeland and enter the preaching ministry. One is studying here in St. Louis, the other in Springfield. L. F.

The number of theology students in Germany has been steadily decreasing for a number of years. One cause of this decline is the inadequate remuneration of preachers, which keeps many from studying theology.

as here in America. We know of more than one case in which the sons of pastors, who from their youth had perceived the oppressive conditions in their parents' home, turned to another profession. But the real cause of the decrease in the number of theological students in Germany is not this, but rather the sad state of theology at the German universities, which has more or less falsified all doctrines of salvation and broken with the belief that the Holy Scriptures are God's infallible Word. This was expressed by one of the theological professors himself in a recent lecture, Prof. D. Lemme in Heidelberg, who is regarded as positive, though admittedly not a true believer either. He says: "I know quite a number of students and young theologians who have left theology because they suffered shipwreck in their faith and did not want to earn their living by preaching a faith which they no longer shared. ... I know quite a number of parents who do not let their sons study theology solely because they fear that they will be led astray from their faith by modern theology. The Church at present suffers most from the curse of untruthfulness, that many of her ministers teach and preach something other than they believe. This curse the Church can never in the long run endure." In order to remedy these sad conditions, Father v. Bodelschwingh, who is well known through his charitable institutions, wants to found a theological school in Bielefeld in Westphalia, which is to stand on the firm ground of the divine Word. He says of the task of this seminary, among other things: "Our school, as a genuine Bible school, is to lead the young fighters without much sojourn to the fresh wellspring." "We do not want to trust in clever words of human wisdom, but in the gospel of Christ." They are already building the lecture halls and teachers' apartments in Bielefeld, and the school is to begin on the 15th of October. L. F.

The case of Fischer, reported in number 4 of the "Lutheran," still moves the ecclesiastical circles of Germany, especially Prussia, Father D. Fischer at St. Marcus Church in Berlin has revealed himself to be a gross unbeliever and blasphemer and has publicly said that our Saviour is not "an object of religious worship." The faithful in the national church would like this false prophet to leave the church, but the wolf will not go, but will go on murdering the sheep. The faithful lament and moan about this, but they do not want to take the step commanded by God, namely, to renounce this false teacher and the church that protects him and keeps him in office and dignity. In his own congregation, however, he seems to have little influence and to find few listeners. The German "Reichsbote" reports the following, which is at the same time a picture of church conditions in Berlin: "On the 22nd Sunday after Trinity (October 30), about 70 listeners and 10 to 15 hearers came to hear the sermon of the man who spoke the offensive words at the Protestant Day. The congregation of that clergyman, however, comprises many thousands of souls. The church certainly has room for more than 1000 people. It was an embarrassing impression for someone who is used to visit a church where only positive clergymen perform their duties ... an embarrassing impression to see this large, beautiful church and the many, many empty seats in it - the singing of the congregation sounded faint. The text of the sermon was taken from the Epistle of James (5:13): If anyone among you suffers, let him pray; if anyone is of good courage, let him sing psalms" - "Our sufferings and our joys in God" - that was the basic idea of the sermon - or rather of a speech that any Jewish preacher could have given in any synagogue - because the word of the cross was switched off, not a word sounded of Him who for us is the Lord. has suffered the atoning death. Not a word from him who first taught us to pray. Poor congregation, to whom nothing is said of Him who said, "No one comes to the Father except through me. Poor congregation, where JEsus Christ, our Lord and Saviour, is turned off like the electric flames which lit the chancel during the liturgy. How does the Creed with its eternal truths of salvation sound together with that sermon in which not a word was said about him, the mediator and reconciler of mankind with God? Empty words-empty churches-empty hearts. " L. F.

The greatest love.

At a rapid trot, a sleigh drove through the Polish woods. The winter was hard, the snow was heavy, and the wolves were hungry. We do not know what hungry wolves are, but the nobleman who sat in the sleigh with his wife knew, and the servant who drove it knew. Therefore the sleigh hurried through the woods as fast as the horses could run.

But not long after, the nobleman and his wife and servant heard a distant howl. And this howling came nearer and nearer, however fast the horses might run. Soon the sleigh was surrounded by a pack of hungry wolves. The nobleman was well armed, and he shot at the hungry wolves, and he aimed well. But though he killed one or the other, there were too many of them left. He saw nothing but death before his eyes for himself and his wife, for the servant and the horses.

Then the faithful servant handed the reins to his master, saying, "Lord, take care of yourself and of my children!" With that he sprang out of the sledge, saber in fist, into the midst of the wolves. The Lord whipped the team so that it ran away like the storm wind, and soon lights of human dwellings flashed toward him. He was saved with his wife.

Then he remembered his faithful servant with deep sorrow and hurried back with a number of brave men to the forest where his servant had fought with the wolves. The wolves they did not find, but the faithful man's gnawed bones. - Was that the greatest love? No, it was not, great as it was. -

In Hanover, in the Lüneburg Haide, a conflagration broke out in a village. The houses there are thatched with straw, and when the roof is seized by fire, extinguishing is futile. The fire broke out suddenly. The inhabitants rushed out of the flames with what they could grab. But when those who had been rescued counted outside, two little girls were missing, and soon their screams were also heard from the burning house. Strong men were about to enter to save the children from the terrible death by fire, when the burning thatched roof fell down and surrounded the house like a fiery wall. Even the brave men trembled back before it.

Will no one help in so great a need? And behold, the faithful maid of the house leaps through the blaze and steam and flames. Perhaps she will succeed in saving the children. The straw burns, one enters the house, and in the hallway lies the faithful maid, burned and dead, the two dead, burned children in her arms. - Was that the greatest love? No, it was not yet, great as it was. -

In the high mountains of Scotland, an eagle once stole a mother's youngest child, which she had laid in the soft hay during the hay harvest, and carried it up to its nest to feed its young. The eagle's nest was clearly visible on a high rock. But who dares

it to climb up to save the child? A bold hunter dares to do it, but halfway up he gets dizzy and comes back. Another dares to follow him, but in climbing he takes a wrong step and falls down into the depths. Then a woman climbs up the rock to the eagle's nest, seizes the child, wraps it in her apron, and comes down safe and sound, to the cheers and prayers of the onlookers. It was the mother. - Was this the greatest love? No, it was not yet, great as it was. -

It was feast time in Jerusalem, it was Easter, there is a procession from Gabbatha to Golgotha. It is a man on whom all eyes are fixed. Blood dripped from his back and forehead; he walked bent over under the weight of the heavy cross he had been forced to carry. Surrounded by soldiers, mocked by the mob, he ascends to Golgotha to suffer the bitter death of the cross. He is no sinner, like the Polish servant, no sinner, like the Lüneburg maid, no sinner, like the Scottish mother: he is the Holy One of God. He suffers and dies not for his dominion, not for the children of his dominion, not for his own child: he dies for his enemies and adversaries. He dies the most torturous death on the cross in unspeakable agony, in order to save poor lost sinners from eternal damnation. This is the greatest love! "Therefore God magnifies his love toward us, in that, while we were yet sinners, Christ died for us," Rom. 5:8.

A real Israelite.

A Lutheran pastor in Russia related the following experience on March 18, 1893: "A few days ago I heard that among my numerous parishioners, who are suffering so terribly from the present famine, there was also a Jewish family in dire need. I went there and found the hardship indescribable. The father, an 82-year-old man, lay sick on a bed of straw and was covered with rags. The miserable hut was not heated at all; five children and four children's children were pale from hunger, cold and misery. I saw that comfort was needed here, and I held up the promises of the Old Testament to the sick man. When he had listened attentively for an hour, he said, deeply moved: "These are wonderful words of comfort from the Old Testament, which you, Pastor, are telling me, an old Jew, for the salvation of my soul, and I thank you for them. But I know a still better medicine, which not only soothes the distress of soul, but also heals the deepest wound, namely, the blood of JEsu Christ, the Son of God, which makes us clean from all sin." When I asked him how he had come to this conclusion, a smile came over his face, and his dull eyes shone, while with a trembling hand he pulled out a very worn New Testament from his bed of straw, and said, "This is the fountain of life from which light and consolation have flowed to my soul; there is Immanuel, God with us! Moses, the prophets, and the Psalter have often cheered me up, I suppose; but JEsus alone can make blessed." "How do you know the New Testament so well?" The old man laughed and said, "I am like the man who found treasure in the field and went and bought the field and got the treasure. Two years ago I traveled with Saul, my oldest son, to Riga, where a brother who had recently died was staying. On the way we stayed at an inn. We camped for the night in the hayloft, and there my son found the New Testament. The next morning we wanted to give the book to the innkeeper. But he looked at it and said: "This is a Hebrew book, I cannot read it. Old Simeon, who slept here in the hayloft these three weeks, must have forgotten it. But he comes not again for a while, you can keep it/ In this way the treasure came into our possession. My eldest son was blessed by this book and went home in peace, although he left me his four children unprovided for. He received baptismal instruction for a time from a Lutheran pastor in Podolia, but it took a long time, and the minister's permission to baptize did not come. In the meantime he had to return to his family, and a vicious typhus disease carried him off. His last word was: "O Lord Jesus, remember me! For you who said to the thief on the cross: Today you shall be with me in paradise, though he was not yet baptized, neither will you cast out my soul!' Then he turned on me and said: 'Dear father, I am going home to JEsu; see that you and all your children and mine also come to JEsu!' His lips moved at length, and I heard him say: 'JEsus, JEsus, JEsus / until he passed away." - Thus related the old Jew. The pastor added, "I thank my faithful Savior for letting me see this.

So God loved the race.

Hardly any other saying in sacred Scripture has such a rich history as this one. We encounter it at all stages of the Christian life. Seeking heathen, who had heard a distant sound of the Saviour of the Gentiles, came to the missionaries in Africa, and asked for the books in which it is written, "Thus hath God loved the world." Hard men's hearts in the outer region of Christendom, as hard as the land by the way in the parable of the fourfold field, were softened under this word. In Silesia a Bible messenger asked a man who had no Bible in his house if he would not buy one; he answered, "I will not, I have no money for it." The man replied, "You have no money for that? I tell you, the Holy Scriptures contain so much treasure and so much gold that one should give his possessions for them. I will prove it to you." With that he opens the Bible and reads: "Thus God has loved the world." Then the old man's tears streamed down his face. He is silent for a while, then he says, "I will buy this beautiful saying." He took the Bible with joy.

Sick people have accepted this saying on their bed of pain as a dear medicine with heartfelt thanks. Count Ludwig Philipp of Hanau lay deathly ill in 1612. On August 5, his sister-in-law, the sister of his wife, Princess Emilie of Orange, came to visit him once again. He asked her for a Christian consolation. She knew no better to say to him than this: "Thus hath God loved the world." The Christians, at last, who have had their last consolation in this saying, who have slurred it while dying, though no longer spoken, cannot be counted at all. To say nothing of the ancients, it should only be mentioned that Count Friedrich Leopold von Stolberg, who died in 1819, had already chosen this saying for his epitaph thirty years earlier and also insisted on it in his last will. He still determined: "You must not add anything; for when one speaks of the eternal, one must remain silent about the temporal!

Behold, the Lamb of God.

This is the foundation of all Christian doctrine: he that believeth these things is a Christian; he that believeth them not is not a Christian, and shall find his part also. It is clear enough that this is the lamb of God, which bears the sin of the world, and that the text is the word of God, and not our word, nor our own invention, that God has written this.

I have slain the lamb, and the lamb hath borne the sin of the whole world out of obedience to the Father. But the world will not go near; it will not give the little lamb the glory, that we alone may be saved, because it bears our sin. It also wants to be something, and the more it wants to do and atone for sin, the worse it makes it. For apart from this little lamb there is no one who has repented of sin; God does not want to know about anyone else. Now would it not be right and just to put these words into our hearts?

The law put sin upon me: but God taketh it away from me, and layeth it upon this Lamb. There they lie well and better than on me. (Luther.)

Save your soul.

A few years ago, a huge conflagration broke out in a Parisian factory for army equipment. The fiery element spread with furious violence, and soon twelve neighboring houses were in flames. The fire-fighting efforts proved ineffective. The main activity of the firemen was to prevent the numerous inhabitants of the burning houses from throwing themselves into the raging sea of flames in order to save their belongings. People had completely lost their heads. One observed a man who, with extreme danger to his life, climbed from the outside of a first-floor window, seized a flowerpot, slid down again half-suffocated and scorched, and on this occasion dropped the flowerpot so that it shattered.

Likewise headless is he that layeth up for himself treasures upon earth, and yet is not rich in God; for every night God may say unto him, "Thou fool, this night thy soul shall be required of thee, and what shall it be that thou hast prepared?" Luc. 12, 20.

The main thing in the construction.

Four men sat together as a committee to draw up a plan for the establishment of an absolutely necessary institution for the kingdom of God. One of them said: "We must first of all begin with the purse and find out whether we also have the means for our project. Money is the first and last condition to building." "No," replied the second, "surely we must first calculate exactly the material required; only then will we see whether we have money enough." "I mean," objected the third, "if you want to build, you must begin at the bottom. So we must first have a suitable building site." "My dear friends," the fourth interrupted him, "you are all going wrong; not from below, but from above, very high we must begin our building. Let us lift up our hearts, our eyes, and our hands to our rich heavenly Father, and the building-place will be found, material enough will be found, money abundance will be found; yea, all will be found."

Obituary.

On March 10, teacher Wilhelm August Martin Luebke, who was compelled to resign his position at Zion Parish at Newell, Iowa, in January 1904, on account of illness, passed away blessedly in faith in his Savior at the home of his parents near Archer, Nebr. from consumption, aged 20 years and 5 days, and was buried to the earth on March 14. Konrad Iahn.

New printed matter.

Fourth Synodal Report of the Oregon and Washington District of the German Lutheran Synod of Missouri, Ohio, &c. St. 1904. St. Louis, Mo. Concordia Publishing House. 127 pp. 9X6. Price: 25 Cts.

The synodal address states that the Christian Church is not in search of the truth, but in possession of the truth, because it trusts what God has spoken. The doctrinal discussion deals with the "certainty of salvation". The following nine theses have been well treated: "I. Assurance of salvation includes assurance of present salvation, grace with God and forgiveness of sins, and assurance of future salvation, eternal life and perseverance. II. Assurance of salvation is founded on the general and unshakably firm promises of grace in the gospel, which promises presuppose the general and perfect redemption and reconciliation of the world through Christ, and the justifying judgment of God upon all men. These evangelical promises are also offered to all men in baptism, absolution, and the Lord's Supper, and are - appropriated to the individual believer. The testimony of the Holy Spirit, on which the assurance of salvation is founded, takes place inwardly in the hearts of the faithful, but it is always mediated by the external word, and therefore can never be separated from it, as the enthusiasts would have it. In this swarm-mindedness lie also the Papists with their doctrine that only special immediate revelations of the Holy Spirit could be the ground of assurance of salvation. IV. All the hopes of the natural man for the divine good pleasure and heaven cannot be the ground of assurance of salvation; for all natural men, in all their hopes, are under the wrath of God, because they do not take their refuge in Christ, the one Saviour presented in the word of the Gospel. V. Nor can the good works and new obedience of the regenerate be the ground of assurance of salvation, for in his works even the Christian has no perfect revelation of the law. - Modern theology, with all its synergistic phraseology, follows Roman lines, since it makes man's own works the foundation of assurance of salvation, while biblical Lutheran theology is careful to keep all man's works away from the reason for salvation in the question of assurance of salvation. VI. The sweet feeling of grace cannot be the ground of assurance of salvation, for the same is not always present. - To hold that the word alone, and not the feeling, is the ground of assurance of salvation, is of the greatest importance, especially in the time of temptation and in the hour of death. VII. As unscriptural and un-Lutheran as it is to base the assurance of salvation on feeling, it is equally unscriptural and un-Lutheran to hold it in low esteem, not to want it, and thus, rejecting an enthusiastic emotional Christianity, to speak for a cold intellectualism. VIII. Nor is the faith of the Christian the ground of assurance of salvation, for that would be to base faith on himself instead of on the word. - Especially is the error to be rejected, that 'living' faith, according to the pietistic-methodistic view, is the ground of assurance of salvation. IX. The more a Christian practices godliness, the more zealously he pursues sanctification, the more he has, by his love and good works, testimonies of his certainty of salvation resting on the foundation of the Word." The detailed report of the Commission for Inner Mission shows the extensive and sometimes very difficult work in this field in the states of Oregon and Washington.

F. P.

Christ is Risen! An Easter Liturgy by Adolf T. Hanser. 4 pp. 12X6. Lutheran Publishing Co, 214 Southampton St, Buffalo, N. Y. Price, 3 cts, 25 copies 60 cts; 100 copies $1. 25.

Hail! He lives again. (Öster-Halleluja.) Festive song for male choir by H. B. Pröhl, 3604 8.>Vooä 8t., OdioaM. 3 pages 10^X7^. Price: 15 Cts.; price per dozen: KI. 50 postage paid.

Certificate of **Scholarship.** 12X10. Concordia Publishing House. St. Louis, Mo. Price: 50 Cls. per dozen postpaid.

In many schools a certificate is presented to the pupil on leaving. In order to meet wishes in this direction, our publishing house has produced a tasteful lithographed sheet which can be used by any of our schools for this purpose and on which the name of the school and the place can be printed at no extra cost. L. F.

Introductions.

At the request of the Honorable President Wegener, Fr. He was introduced to his congregation in Lexington, Texas, by F. Wunderlich.

By order of the Honorable President Engelbrecht, Fr. Julius Drexler was installed at his St. John's parish at Elk Grove, III. on Sunday. Quinquagesimä in his St. Johannis parish at Elk Grove, III, introduced by C. M. Noack.

By order of the Venerable Praeses Wegener, Father G. P. A. Kirschke was introduced on Sunday, Quinquagesimä in his parish at Löbau, Tex. Quinquagesimä in his parish at Löbau, Tex., introduced by E. F. Mörbe.

By order of the Honorable President of the Jowa District, Fr. G. Nickels was installed on Sun. Invocavit in his congregation near Rockwell City, Iowa, with the assistance of Fr.

At the request of the Honorable President Engelbrecht, Father Chr. Reminiscere in his parish in Mattison, III, introduced by Chr.

Initiations.

On the 5th of Sunday, A.D. Epiphany, St. John's congregation at Bueck Grove, Iowa, dedicated their new church (40X26X10 feet, with steeple) to the service of God. Preacher: P. Lothringer. W. Frese.

On Sun. Sexagesimä the St. Paul parish at Dewberry, Ind., consecrated their new church (30X46 feet, with Allarnische and Sacristei, tower 65 feet) to the service of God. Preachers: UU. Cook and Bear (English). The consecration was performed by C. F. G. K 0 ch.

On Sun. Invocavit, the Immanuel congregation in Palatine, III, dedicated their new pipe organ to the service of God. Preachers: UU. Schlechte and Lewerenz. I. Drögemüller.

I rr d i 1 ü rr rn.

On Sun. Quinquagesimä the Zion congregation at Mount Pleafant, Mich. celebrated its 25th anniversary. Preachers: UU. Ferd. Sievers and E. W. Bohn (English). H. Grübe r.

Conference displays.

The M i n n e t 0 n! a District Conference will not meet during Easter week - all members except one have voted to skip it because of the proximity of the General Pastoral Conference.

F. Weng er, Secr.

Okaw vi l le mixed conference meets, v. v., April 25 and 26, at P. v. Strohe's church at Collinsville, III. works: Exegesis on Ps. 42:12: P. Schaaf. Biblical history on the last judgment: ?. Steinmann. German catechesis: Fr. Schwermann. English catechesis on the second commandment: Teacher Kellermann. How do we educate our children to order, silence and attention? Teacher Glammeyer. Sermon:

Grörich (U. Knorr). Confession: P. v. Schenk (?. Brügmann). Register I Emil Koch, Secr.

The Litchfield Conference will gather April 25 and 26 in Staunton, III. sign-in, sign-out requested this time. Work: The ninth and tenth commandments: Fr. Kühn. Confession sign-up: Fr. Schuricht. Sermon reading: Fr. Kühn (U. Reith: Catechesis). Pericope of the Sunday Quasimodogeniti: The Whole Conference. Confessional address: Fr. Jben.

The Southern Indiana Pastoral and Teachers Conference will meet, w. G., April 25-27 in Seymour. Registrations are requested from the local pastor by April 15. K. Hoffman," Secr.

The Northern Illinois Pastoral Conference will meet, I). v., April 25-27, at Father Merbitz's parish at Chicago. Work: School visitation: prof. Lindemann. Damages of the Corinthian congregation: P. A. Brauer. Evaluation of various actions of the saints in the Old Testament: Prof. Brohm. The word "day" in the creation account: P. Th. Kohn. Connection of support associations: P. Burgdorf. What is the proper meaning of "growth of the vine"? Fr. Sievers. Preacher: P. Werfelmann (?. Lewerenz). Confessor: P. Wind (k. K. Müller). Immediate registration is requested. Those who do not register cannot expect quarters. H. C. Gübert, Secr.

The Randolph and Monroe County Pastoral and Teachers' Conference will meet, I). v., April 25-27, at Red Bud, III. Working have the UU.: Strafen, Hartenberger, Richter, Melzer, Spiering, Norden, Pieper, Sorge, Hildebrandt, Wilk and Evers; the teachers: Arndt, Gradoske, Zastrow, Saßmannshauien and Stellwagen. Preacher: Father Pieper (U. Lohrmann). Confessional speaker: P. Melzer (?. Spiering). Registrations and cancellations requested by April 20. F. Evers, Secr.

The Northeastern Iowa Pastoral Conference will meet, w. G., April 26 and 27, at Fr. Uhlmann's parish in Westgate. Work: 1. Catechesis on the nature of baptism: Bro. Uhlmann. 2. of private pastoral care: Fr. Stephen. 3. What can comfort a pastor whose work produces little visible success? Fr. Lutz. 4. What is to be thought of the charge that the Missourians have not professed their doctrine of election by grace in their,Synodal Catechism? Father Janzow. 5. How is confession to be blessedly administered? Fr. Händschke. 6. Of the co-operation of man after conversion: Fr. Busse. 7. a work by Fr. Schwanfelder. Preacher: Father Schütz (?. Schwanfelder). Confessional speaker: Fr. Bust (k. Bertram). The local pastor asks for early registration or cancellation.

W. Janzow, Secr.

The Aellow Bank Special Conference will meet, I). v., the first full week after Easter, May 2-4, at the home of Bro. Clausen in Odessa, Minn. Preached by 1'. Hillger (U. Hüsner). Confessional: Fr. Henkel (k. Cheese). Catechesis: Fr. E. H. Müller (k. Nitschke). All old work is to be done. Registration necessary. A. Hillger, Secr.

The S o o - Specialconference of North Dakota will meet, I). v., from May 2 to 4 (noon to noon) at the home of Bro. Körber in Hankinson. Homily: Rev. Holiday (?. Gehrs). Confessional: Fr. Kettler (U. Keim). Catechesis: ?. Vomhof (U. Feiertag). Exegesis on Rom. 3 : P. Gehrs. Exegesis on Deut. 18, 10-12: P. Körber. Other work has the I'U.: Zersen, Hinck and Nachtsheim. The local pastor urgently asks for early registration.

R. Hilgendorf.

The Southwestern Minnesota Special Conference will meet, w. G., May 2-4, at Bro. Zemke's church in Fairmont. Proceedings : Conclusion of Article II of the Formula of Concord: Bro. Wohlfeil. Art. Ill : U. Oetjen. Art. IV: P. Firnhaber. Sermon: Fr. Gaifer (k. Grabarkewitz). Confessional: Fr. Malkow (k. Müller). The sermon is before the Conference for criticism. We urgently ask for immediate registration or cancellation.

C. J. Messerli, Secr.

The Saginaw Valley Special Conference will gather May 9-II at Fr. Umbach's church in Sebewaing, Mich. Work: Proclamation of the Word: Bro. Speckhard. Miracles of Christ: Rev. E. A. Mayer. Catechesis on Bros. 7-12: teacher Markworth (Bros. 13-15: teacher Frank). Preacher: U. Rüber (?. Brügmann). Confessional speaker: Fr. Budach. Everyone is cordially requested to register, or rather to cancel their registration, by 29 April at the latest.

E. W. Bohn, Secr.

The Pastoral and Teachers' Conference to be held within the undersigned's parish cannot be held until August. More details later. E. F.

Synod of Delegates

This year's Synod of Delegates will meet, God willing, from June 21 to July J, in Detroit, Mich. Since, according to the Synod's rules, "all important matters to be submitted to the Synod of Delegates for decision are to be brought to the attention of all congregations by the 'Lutheran' at least six weeks before the beginning of the Synod," the Synod is to be held in Detroit,

the undersigned hereby requests all supervisory authorities, commissions, district secretaries, individuals, etc., to send him their submissions by the last week of April at the latest. From the submissions already sent to me I mention the following:

1. a proposal to include music lessons in the grammar school curriculum, at least in such a way that each pupil receives music lessons for one year.

2. a motion to introduce the "newest orthography" in all books and publications of the Synod - except in Luther's works and all edification books published up to now.

(3) An appeal from a judgment of the Iowa district.

4. an objection to a judgment of the Middle District.

A proposal "to distribute the reading material of the third reading book (new series) and the larger part of the reading book III for upper grades (of course in the new style) in such a way that a third to sixth reading book for the fourth to seventh school year would result.

St. Louis, Mo., March 22, 1905. F. Pieper,
General Praeses.

Walther College of St. Louis, Mo.

God willing, new pupils will be admitted to this institution on the Tuesday after Easter. All pupils who enter at Easter will be admitted free of charge and will be taught free of charge from Easter until the beginning of the summer holidays. This also applies to pupils from outside the school, but they have to pay for board and lodging.

For the scientific department, the school year does not begin in September, but after Easter, which is why it is very desirable that all students who wish to take part in the instruction in the Latin language do not enter the institution in September, but immediately after Easter.

In addition to the scientific course, the Walther College also offers an English course and a business course. In the former, young people are given the opportunity to acquire a good general education, and in the latter, to prepare themselves for business life in a short time. The girls also receive special instruction in female handicrafts.

It is also of great advantage for those pupils who wish to take the English or the business course to enter the school immediately after Easter, since gifted and more advanced pupils are so far advanced in the quarter from Easter to the summer holidays that they can be transferred to the second class in September, while less gifted and less advanced pupils are well - prepared for their class, so that they can keep up with it all the better in the new school year.

Early registrations are requested fromA . C. Burgdorf,
1033 8. 81., 8t. I^ouis, Hlo.

Revenue into the coffers of the California & Nevada Districts:

Synod Building Fund: Los Angeles congregation H105.00. St. Paul's congregation, San Francisco, 50.00. (S. K155.00.)

Inner Mission: Oxnard 6. 80, Chicago Park 3. 40, St. Paul, San Francisco, & etl. Gl. 54. 80, St. John's 25.00. I>. Bernthal by Miss Engelke 2. 50, G. K. 1.00. Zion's Women's Ass., Oakland, 30.00. St. Paul's Women's Ass., San Francisco, 16. 55. H. Hagist, Reno, 2.00. Concordia League, Berkeley, 10.00. Fr. J. W. Tisza by Miss Millers, Los Angeles, 4.00. Gem. in Orange 32.65. (S. H188. 70.)

Negro Mission: H. Hagist, Neno, 2.00.

Poor students: Gemm.: St.Joh., SanFrancisco, 6th 80th, Oxnard, 8th 40th, Los Angeles, 25th 00th. Buhler Federation 13th 50th (S. K53rd 70th).

Orphanages: Gem. in Orange 5. 83.

Kansas City, Kans. parish: Orange parish 8.60.

Birmingham parish: Orange parish 17. 38.

Church building in Berlin: Mrs. L. Mohn, Los Angeles, 50.00.

Indian Mission: Mrs. L. Mohn, Los Angeles, 10.00.

San Francisco, Cal. March 10, 1905, J. H. Hargens, Cassirer.
368 6apx> 8t.

Receipts into the coffers of the Canada District:
(From October 1, 1904 to March 1, 1905.)

Inner Mission: Missionsfcoll. d. Gemm. d. kk.: Saar, Germania, K50.00, Andres, Desboro, 33. 50, Dorn, Humberstone, 20. 35, Eix, Fisherville, 21. 20, Junke, Palmer Rapids and Lyndoch, 21. 86, Weinbach, Sebringville, 63. 26, Frey, Stratford, 33. 18, O. Weinbach, Rhineland, 30.00, Schiemann 5.65, Eifert, Dashwood, 21. 55. harvest coll. d. Gemm. d. kk.: Graupner, Elmira, 18.61, Landsky, Logan, 15. 91, posttr. . 25, in Monkton 9. 14, posttr. . 50, Reuter, Linwood, 5.00, Oldenburg, Wartburg, 13.65, Battenberg, Wallace, 18. 72, Thun, Mitchell, 13.65, Bruer, Howick, 29.02, Mount Forest 5.00. Gemm. d. I^.: Zealous, Ottawa, 100. 33, Lily, Chapman, 18.00, Lorenz, Reformation coll. at Alice, 15. 25, Zimmermann, Christmas coll. at Alice, 12.00, Neeb, Augsburg, 2. 75, Oldenburg, Wartburg, 5.00, Lochner, Wellesley, 9. 50. P. Reuter, Extra coll. at Floradale, 10.00, v. Wwe. Rahn 1.00. Eager v. C. Winges, Ottawa, 5.00. P. Neeb, Harvest Fest. coll. at Silver Lake, 2. 35, Reformation coll. at Augsburg 3. 70. P. Junke, Hochz. Kopitoski-Limm, 4. 25. Fr. Graupner v. Joh. Pfau . 50, Soll, in Toronto 2.05, v. H. Held, Hamilton, 5.00. Fr. Eifrig v. W. Schiemann 2.00, Mrs. K. Kritsch 1.00. Fr. Battenberg, Advent coll. in Wallace, 11. 42, Kindtaufcoll. in Brussells 2.60. Fr. Graupner v. G. Helm, Millbank, 1.00, to the missionary fund of the Youth Association in Elmira 31. 20. Fr. Battenberg, surplus of the offering fund in Wallace, 12. 15, returned by the organist of the last missionary feast 1.00. Fr. Neeb from Mrs. Bertha Widke . 25, N. N. . 75, Fr. Eix from an English flock at Fisherville 3. 18, Fr. Graupner from C. Senske, Smithville, 1.00. k. Reuter v. Peter Kuehl, Floradale, 1.00. P. Bruer v. C. Binkle 1.00. (S. K696. 23.)

Church building in Eganville: Fr. Wahl, Evensong coll. in Tavistock, 6. 22. Neeb, Coll. in Augsburg, 3.00, in Silver Lake 10.00. By Kass. Th. Menk 4.00, Kass. C. Spilman 9. 51. (S. P44. 73.)

Church building in Winnipeg: P. Saar, Hochz. Biesenthal-Sack, 8. 77. teacher Hartwicks Schulk. 10. 31. Fr. Zealous v. C. Winges, Ottawa, 2.00. Reformation Coll. : P. Graupner 6. 82, 1>. Reuter, Foradale, 8. 11. By Kass. J. H. Abel 16. 42 & 11.00. Fr. Eix, Thanksgiving coll. at Fisherville, 10.00. Dch. Kaff. A. C. Reisig 5.00. 1>. Eix, Wed. Hunsinger-Muehlenbach, 5.65. I'. Wahl, Coll. in Tavistock, 6. 40. P. Saar, New Year's Coll. in Germanicus, 5. 50. (S. K95. 98.)

Student Fund: Gemm. d. kk.: Eifrig, Ottawa, 39. 50, Graupner, Evenscoll, 16. 16, Neeb, Reformation coll. at Silver Lake, 2. 35, Weinbach, Thanksgiving coll. at Sebringville, 22.00, Lochner, Wellesley, 13. 50, Bruer, Thanksgiving coll. at Alsfeldt, 57. 91, Lochner, Pools, 5.67, at Petersburg 8. 13, O. Weinbach, Mission coll. at Rhineland, 17. 40, Lochner, Pools, posttr, 2nd 33, Böse, Berlin,. 17th 22, Neeb, New Year's coll. at Augsburg, 3rd 25, Thun, Weihncoll. at Mitchell, 8th 05, Dorn, Humberstone, 2nd 65, at Stonebridge 3rd 35, Reuter, Floradale, 5th 30, at Linwood 3rd 20, P. Oldenburg, Hochz. Kröpel-Graul, 5.65. P. Lorenz, Hochz. Borchett-Born, 5. 50th p. Oldenburg, Hochz. Alles-Nowach, 10.60. P. Böse, Hochz. Niergart-Wolfenberch, 6.00, v. Mrs. Andres . 50, Theo. Luft . 25, Thun, Hochz. Diegel Ronnenberg, 2. 70. Eix, Hochz. Scheyer-Schneider, 3rd 70th P. Graupner v. Joh. Pfau . 50, Hochz. Allemang-Weismüller, 6.00. P. Eifrig, Hochz. Tieges-Holz, 8. 95, v. Mrs. F. K. 3.00. P. Wahl v. N. N. . 50. r. Böse v. Bro. John Bramm 1.00, Hochz. Harlach-Schippenoski, 2. 10. I?. Eix, Hochz. Nagel-Elfner, 7. 25. k. Reuter, Hochz. Sherk-Schmezer, Linwood, 3. 20. (S. K295. 37.)

Institution for the Feeble-Minded: Eifrig v. Brunke 1.00, H. Grummisch 1.00. P. Neeb v. Mrs. Aaron Wodtke 2.00. (S. H4.00.)

Benevolent Fund: comm. of kU.: Bruer, Thanksgiving coll. in Carrick, 8. 87, Graupner, Christmas coll. in Elmira, 14. 86, Neeb, Augsburg, 3. 25, in Silver Lake 1. 75, Lochner, Christmas coll. in Wellesley, 7. 75, k. election of N. N. 50. (S. P36. 98.)

General Building Fund: Gemm. d. kk.: Lily, Chapman & Magnetawan, 17.00, in Eganville 1. 28, Eix, Thanksgiving Coll. in Fisherville, 10.00, Bruer, Clifford, 10. 92, Lochner, Wellesley, 60.00, in Pools 16. 25, nachtr. . 75, in Petersburg 13. 20, O. Weinbach, Mission Coll, 17. 40, Eifert, desgl. at Dashwood, 20.00, Lorenz 8. 42. P. Battenberg, Coll. at Grey, 4. 42, by Mrs. Bast 1.00, "Psalm 50:14." 1.00. x. Reuter by E. H. Reuter 1.00. I'. Bruer v. Chr. Binkle, Clifford, 1.00. (p. K183. 14.)

Birmingham congregation: Fr. Wahl, evening coll. in Tavistock, 2. 25. Fr. Graupner a. d. Missionskasse d. Jugendver. 5.00. r. Eager of Mrs. H. Knop 2.00. (S. K9. 25.)

Lucas Parish in Kansas City, Kans. v. P. Wahl, Communion Coll. in Tavistock, 2nd 25. r. Eager v. Gust. Rennhack 2.00, K. W. Kritsch 1.00. (S. H5. 25.)

Parish in Berlin, Germany: Fr. Eifrig of Mrs. Blum, Ottawa, 3.00.

Deaf and Dumb Mission: Zealous v. C. Winges, Ottawa, 1.00.

Deaf-mutes in Detroit: P. Neeb v. d. Schulk. in Silver Lake 2.60. k. Eager v. Mrs. P. Brunke 1.00, F. Grummisch 1.00, Maria Holz . 25. (S. K4. 85.)

Indian Mission: P. Eifrig v. C. Winges 1.00, Mrs. F. K. 2.00, Mrs. Brunke 1.00, Wilh. Martloch 1.00. Neeb v. d. Schulk. in Silver Lake 2.00. (S. G7.00.)

Negro College in Concord, N. C.: P. Eifrig 1.00. P. Graupner v. Joh. Pfau. 50th Reuter v. E. H. Reuter 1.00. P. Neeb v. d. Schulk. in Silver Lake 1.00. r. Eifrig v. H. Hupp 2.00. Aug. Schröder 2.00. (S. K7. 50.)

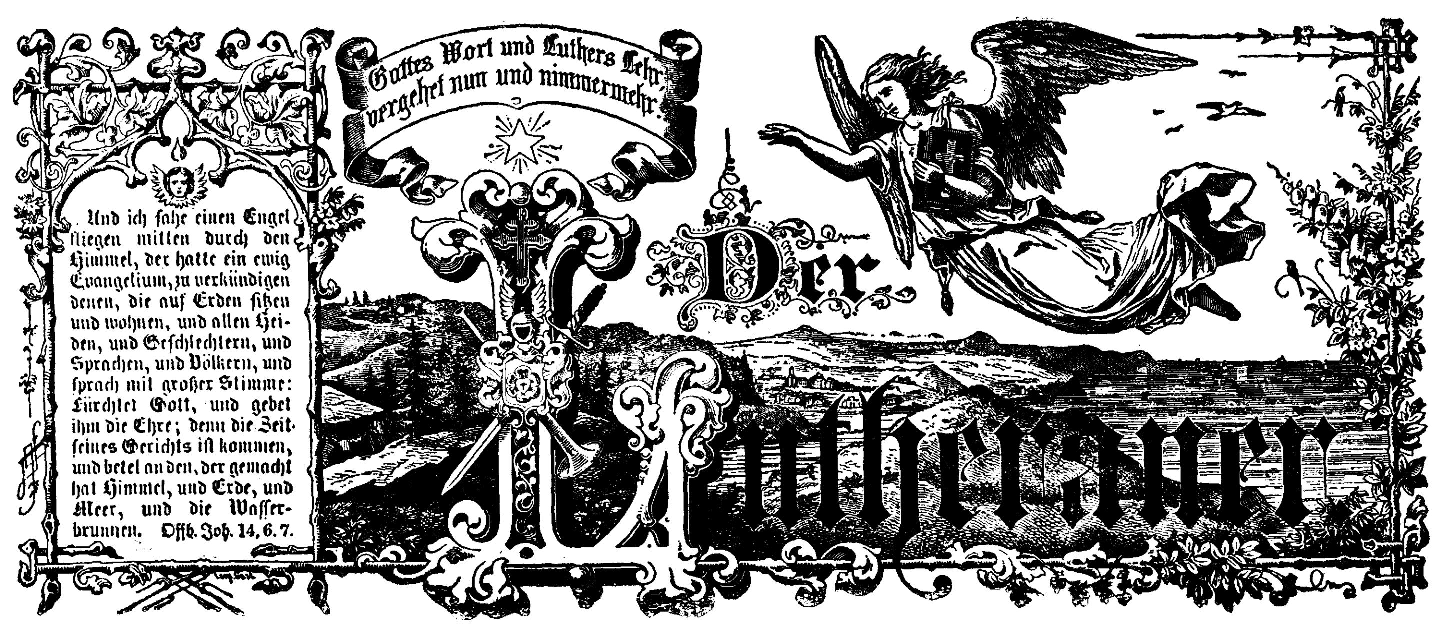
Negro School in New Orleans: Fr. Eager v. C. Winges 1.00.

SanitariuminDenver: P. Eifrig v. C. Winges 1.00, Gust. Bennhack 2.00, Aug. Schroeder 2.00. (S. K5.00.)

Danish Free Church: Fr. Eifrig v. C. Winges 1.00, v. Mrs. Blum 2.00. (S. K3.00.)

Saxon Free Church: r. Eifrig v. Mrs. F. K., Ottawa, 3.00. English Mission: r. Eix, Coll. d. engl. sister congreg., 18.00. Mission in Brazil: P. Eix, Theil d. Erntedankfcoll. in Fisherville, 3. 16.

Negro Mission: mission fcoll. dch. the kk.: Andres, Desboro, 10.00, Dorn, Humberstone, 5.00, Weinbach, Sebringville, 5.00. P. O. Weinbach,



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Edited before" the teachers' college of the theological seminary in St. LoniS.

Vol. 61." St. Louis, Mo. 11th April, 1905. **No. 8.**

Jesus's Cloister.

"Come forth and behold, ye daughters of Zion, King Solomon, in the crown, that his mother hath crowned him in the day of his marriage, and in the day of the gladness of his heart," Hohel. 3:11.

JEsus enters the Areuzgang to receive curse and punishment; Climbs the skull mountain, blood-stained are his cheeks. Oh, he sighs! He is oppressed with shame. Alas, he sinks! because every sinew trembles. Simon of Ayrene must bear the cross after him.

Daughters of Zion, go forth, See Solomon in the day of his trouble, And cry aloud, O royal house! Thy beloved bendeth down in the scarlet of his blood, In the crown that his mother's wicked courage hath pressed upon his weary head.

Jesus enters the cloister, joy shines in his soul, because he can now repay God for the sacrifice without fail. Does his mouth sigh? Is his heart sinking, is his foot swaying? In his moist eyes beads of joy shine, Because now he wins the bride.

Daughters of Zion, go forth! Behold, Solomon, in the day of his marriage honour! Rejoice, O royal house! Thy beloved goeth forth rejoicing, That he may prepare himself for the feast In the crown which his mother wove for his reward. Oh, that she knew how beautifully she adorned him!

W. Schaller.

Note: "King Solomon" is Christ, "his mother" is the Jewish church, "the daughters of Zion" are the believers.

To Confirmation.

When this issue of "The Lutheran" makes its rounds in Christian homes and congregations, it will be Confirmation that occupies the minds of many readers. In the circle of our Synod, thousands of children are again about to be confirmed. Confirmation classes, which are the most important part of the whole Confirmation process, are coming to an end. Faithful pastors try to burn an image of Christ into the souls of the children, especially during the last days of instruction and then at Confirmation itself, so that they will not be able to get rid of it in life or in death. Pastors, teachers, parents, godparents and all serious Christians pray to God for such children and lovingly call out to them: "Be faithful! Be faithful to your baptismal covenant! Youth is the hope of the Church. The "Lutheran," who is in the service of the church, cannot pass by this event without taking part. He serves the great and the small, and would also like to be a help to their joy. As a "Lutheran" he has Luther's meaning, which Luther so often expresses: We would like to leave behind us Christians who grow up in the fear of God, love God's word and kingdom, and promote them after us. The "Lutheran" is used to leading God's Word. He does not know or want to know any other way of teaching, exhorting and comforting. He does not want to make the work of preaching unnecessary, but he wants to support and strengthen it. So let us now present to ourselves a word of God that has many things to say to us on this occasion.

Around Easter time, the Savior also had a circle of disciples around him. They had also received their first Christian instruction from him. They knew and could tell who the Son of Man was. And even if other people said all kinds of strange things about him, or did not know what to make of him, or did not want to know anything about him at all, they knew and said: "You are the Son of Man.

Christ, the Son of the living God", Matth. 16, 16. They did not receive this from flesh and blood, but from the Father in heaven. The word they heard had made God's Spirit alive and strong in their hearts, and they believed in Christ. They had already made many a beautiful confession of him. They had stayed with him in his temptations. He had promised them the kingdom. Now these people were to leave their quiet teaching and go out into the world, into serious work, into many dangers, hardships and temptations that they did not yet know. Then the faithful Saviour tells them words of warning, comfort and admonition, which we too can use. He turns to his Peter and says: "Simon, Simon, behold, Satan has desired you, that he may sift you as wheat. But I have prayed for thee, that thy faith cease not. And when thou art converted, strengthen thy brethren," Luke 22:31, 32.

The Saviour speaks words of serious warning. He speaks of dangers which threaten his disciples, dangers where their soul and blessedness is at stake. Behind all these dangers is the devil, the mighty one from hell. "Satanas hath desired yours." And he does not rage haphazardly and aimlessly; he knows what he wants. He has evil in mind, and he means it. He wants to sift them like wheat, to try and challenge them, he is active and busy to seduce them, to bring them to apostasy, to plunge them into ruin and perdition. They know not the dangers. But the Saviour sees and knows them, and therefore he tells them. But when he tells them, they do not believe that the danger is so near and so great. Peter even says: "Even if it comes, even if it is great, I will be able to withstand it, I am strong; even if they all fall, I will not. Therefore the Lord warns him especially, calls him by name, and tells him that he will come into danger, even fall away, because of his certainty, and that he will perish in it forever if he, the Saviour, does not see to it and pray that his faith will not cease. And Peter found this out soon after. He denied, and in his fear brought it upon himself to say of his Saviour, "I know not the man." Before the morning dawned, Peter learned in bitter experience how fearfully Satan can sift, how easily one can fall, how near one is to falling, if one is not awake, if one is secure and thinks himself strong.

You are in a similar position, dear children. You did not choose the Saviour, but he chose you. In earliest childhood he took you in his arms in baptism and said: You are mine! In school and confirmation classes you - learned to know the Saviour from his Word, and - God grant it! - You have come to recognize your sin, to believe in Christ with all your heart, and to love him and his word with all your heart. You will now make a good confession of this before many witnesses. You will repeat your baptismal covenant. This is not to be a new covenant that makes the first old. You only want to confess your baptism, you want to testify publicly: "This is how we still stand; we are not willing to take back the least thing from our baptismal covenant. We renounce anew the devil, and all his works, and all his nature, and commit ourselves to the triune God. We want to be loyal to him, his word and remain faithful to his church unto death. And with this you do not want to lie to God and men; you want to keep this. You know, and we all know, how many have become unfaithful. The dangers will be grievous to many of you from now on. Satan will try to sift you. You are coming in contact with the world, and it means ill. "She hath set a net almost in every path for our feet." Your own flesh and blood is inclined to all the seductions of the devil and the world. "The spirit is willing, but the flesh is weak." The dangers are great. Do not belittle them. And do not say with Petro, I am strong, I will take care, I will stay. Then it will happen to you, as it happened to Petro.

And you, older Christian, you shall not go away empty-handed. You have not yet reached your goal. You know the dangers from your own experience. And above all, you know what the Scriptures say of them. You know what it says of flesh and blood, and your experience confirms it. And you still have such flesh on you. You live in the world where there is no lack of sins and misery. Satan is there with his sieve. The old evil enemy means business. And just in the last time he has great wrath. He sees that it is a miracle of God's grace that even the elect are not led astray, Matt. 24:24, and that the righteous are hardly preserved, 1 Pet. 4:18. We cannot imagine the dangers and our own inability great enough. "With our might is nothing done, we are soon lost." It is good for us that carnal security and confidence in our own strength should be thoroughly driven out of us. So we learn to be saved with fear and trembling, Phil. 2, 12. and learn to watch and pray, so that we do not fall into temptation, Matth. 26, 41.

The security of the flesh, however, is to be displeased and driven out of us. But we are not to be led to despair. No, on the contrary. When we ask in dismay, "Who then can be saved?" Jesus looks at us and tells us, "With men it is impossible, but with God all things are possible," Matt. 19:26. This is what we are to learn: to put aside self, to banish carnal security and vain self-confidence, and to look to God and His faithfulness; then we will become quite confident, divinely certain. The Saviour says to his Peter, "I have prayed for thee, that thy faith fail not." When you fall miserably, I will raise you up again and keep you. I will see to it that your faith does not fail. The Father has given you to me, and no one shall snatch you out of my hand. I myself have asked the father for you, that you remain until the end. And Peter also experienced this. His Saviour looks at him, at him, the fallen one. The Saviour's gaze revives the Saviour's word in Peter's heart, rekindles faith. He repents, rises from his fall. He is healed of carnal security; but he has also learned to put his hope entirely in grace. And this is a living hope to him, 1 Petr. 1, 13. 3.

What the Savior says to Peter, He also says to us, "I have asked for you." In his high priestly

He prays for all who will believe in Him through the word of the apostles, Joh. 17, 20. "We have an advocate with the Father, Jesus Christ, who is righteous", 1 Joh. 2, 1. "He is at the right hand of God and represents us", Rom. 8, 34. "He lives forever and prays for them", Hebr. 7, 25. Consider what this means: the Son of God prays for you! We may pray, and our prayer has the promise of answer. Other Christians pray for us; and that is something great. But what is that against the praying of the Son of God! After all, our prayers are only answered for Christ's sake. We pray through Christ. He can say, "Father, I know that thou hearest me always," John 11:42. He says to us, not only, "I will keep thee in the faith; I will see thee saved; I will leave thee my grace, my word, and my Spirit;" but even, "I have prayed for thee." I beseech thee of the Father. "Holy Father, keep them in thy name which thou hast given me." "Father, I will that where I am, they also which thou hast given me may be with me, that they may behold my glory which thou hast given me: for thou lovedst me before the foundation of the world," John 17:11, 24. O faithful Saviour! He surely wants our salvation with earnestness. He leaves nothing undone that we may be saved. We have good confidence that he who began the good work in us will carry it out until the day of Jesus Christ," Phil. 1:6.

So you, children, can confidently pledge new allegiance to the Saviour and need not do so with trepidation. Remain with Jesus, with his Word and Sacrament. Unite your prayer with the intercession of your Saviour. Pray:

Touch us, O sweet JEsu, lead us through the pilgrims' way.

Put your weak hand into JEsu's almighty hand. He grasps again the Father's almighty hand. "My sheep shall no man pluck out of my hand. The Father who gave them to me is greater than all; and no one can snatch them out of my Father's hand. I and the Father are one," John 10:28-30. JEsus grasps your hand and the Father's hand. He will not let you go. Just don't tear yourself away from him. "I in them and you in me", Joh. 17, 23. This is how heaven and salvation must be.

And you, older Christian, you too may take comfort in this. That you have stayed so long, you know no other explanation than the almighty grace of your God and Saviour. And the grace which thou hast hitherto experienced shall be thy assurance that he will guide and direct thee, keep thee, and strengthen thee unto the goal. The assurance of the flesh cannot be too thoroughly cast out of us. But neither can the confidence of faith ever become too great. "I know in whom I believe, and am sure that he is able to keep my salvation unto that day," 2 Tim. 1:12.

And there is another thing that our scripture says. The Lord calls to Peter, "When thou art converted, strengthen thy brethren." Don't forget your brothers, they are your business. They are in the same dangers as you. Strengthen them. That's what you can and should do, "when you're converted." When thou risest from thy fall, thou shalt have learned... how to strengthen others. After your fall you will have the right compassion for the weak and fallen, you will have a merciful heart; you know how easy it is to fall. When you get up again, you know by experience that this is how to stand and stay standing when Christ's grace holds us. Peter learned this and practiced it. He warns others, "Be sober, and watch: for your adversary the devil walketh about as a roaring lion, seeking whom he may devour. Resist him firmly in faith", 1 Petr. 5, 8. 9. He can strengthen as God strengthened him: "You are kept by the power of God through faith unto salvation", 1 Petr. 1, 5. "Set your hope wholly on grace", v. 13.

You young Christians should also practice this. Your fellow confirmands are also your brothers and sisters. It is a good thing not to forget them when, years later, people still say: He was confirmed with me. Strengthen one another. Do not say, "Shall I be my brother's keeper?" You know one another, know the weaknesses and faults of individuals, see the dangers that threaten them. You know this often, where the pastor does not yet know it. In time you can exhort, help, strengthen and save. Do the service of love to one another!

And you, older Christian, shall not go empty-handed in this play, even more so. Help to educate and keep others, as your God has educated and kept you. O if the mutual strengthening were more in the swing, how much less would be the apostasy, how more would there be spiritual life! O blessed congregation, of whom it may be said, Admonish one another, and build up one another, as ye do: 1 Thess. 5:11. And conversely, no wonder that the Saviour cannot choose hard enough the words of him that offendeth the least of them which believe on him: Matt. 18:6.

And because the "Lutheran" is in the service of the church, so eager to help that God's kingdom be built more and more, also built after us, he has one more remark. Peter strengthened his brothers. And this he did not only as every Christian should do, but the planting and watering, the catching of men, the teaching, the strengthening, he had willingly let the Lord lay upon him as a life's work, as an office. The laborers are again few. Who is among this year's boys to whom the Lord has given the necessary gifts, and especially those whom the Lord has converted, led to repentance, to faith and to the love of Christ - who is among them who wants to surrender to the Lord for this ministry? Certainly only such. Peter cannot and shall not strengthen his brethren until he is dermalein converted. Before he may feed Christ's sheep and lambs, he must answer the Saviour's question, "Lovest thou me?" Joh. 21, 16 Only such will endure the laborious years of study and buy them out rightly. Only such will later be real workers. Only they have the right love for Jesus and the right compassion for His sheep. May God raise up many such for the service of the gospel.

Yes, God grant that we may all. ...young and old, of carnal - security... May he increase in us the confidence of faith in his faithfulness. But let us not forget or neglect the strengthening of the brethren! E. P.



The forgiveness of sins.

5.

The right doctrine of faith.

In the previous number I showed you, dear reader, first the false doctrine of faith and then the right doctrine. But I had not yet finished with the second point. I have proved to you from Scripture that the reconciliation of the whole world through Christ is the justification of the whole world, especially from 2 Cor. 5:19: "God was in Christ, reconciling the world unto himself, not imputing their sins unto them."

Now listen further to what else this all-important saying says.

005 God was in Christ reconciling the world unto himself, not imputing their sins unto them, and hath established among us the word of reconciliation. The word of reconciliation is the gospel, "wherein is manifested the righteousness that is before God," Rom. 1:17. That God was in Christ, reconciling the world unto himself, and so not imputing their sins unto them; that through Christ "justification of life is come upon all men," Rom. 5:18.That God in Christ has absolved the whole world of sin, that is, forgiven its sins and justified it; that therefore our justification and the forgiveness of our sins has already taken place and is a completed and finished thing and fact-this is revealed, indicated, communicated, and reported to us as glad tidings - through the gospel.

But this is not only revealed to us through the gospel. The gospel "is the power of God" (Rom. 1:16): it also gives us the forgiveness of sins, the justification, the righteousness that is already present in Christ. As a good thousand-dollar banknote, which is in our name, and is given to us, not only reveals, indicates, communicates, reports, that a thousand dollars are there for us, but really gives us a thousand dollars, because it is a "security," and (that I say so) a power: so the gospel is a power of God, and gives us that which it reveals to us, and which it is, namely, forgiveness of sins, justification, righteousness through JESUS Christ, even Christ Himself. And this by all means without condition. We do not need to do this or that, or to run from time to time, in order to obtain what the gospel reveals to us. No, in the gospel, and through the gospel, and with the gospel, we have what it says, namely, forgiveness of sins, justification, righteousness in the sight of God through Christ, Christ Himself. For instance, if we say, "O how then do I obtain forgiveness of sins, justification, the righteousness that is before God, and the dear Saviour JEsum Christum, of whom the gospel saith unto me?" then this answer, "Say not in thine heart, Who will ascend into heaven?" will be given us. (This is not different from bringing Christ down.) Or, Who will go down into the deep? (This is not different from bringing Christ from the dead.) . . . The word is nigh thee, that is, in thy mouth, and in... your heart. This is the word of faith that we preach", Rom. 10, 6-8. Therefore the Lord Jesus says to His disciples: "You are now clean because of the word that I have spoken to you", Joh. 15, 3.

Yes, by the Word, by the Word of faith, by the Gospel, the forgiveness of sins and justification obtained through Christ for the whole world is revealed and given to us, freely and without any condition.

It is not true, then, that through the gospel God shows us the atonement that has taken place through Christ and at the same time tells us what condition we must fulfill in order for him to really forgive our sins and justify us-that we must first believe. Before we could speak of faith, God justified the whole world and us, and revealed and gave us justification through the gospel.

(6) And yet we must believe in order to possess and enjoy the forgiveness of sins and justification. The forgiveness of sins and justification, which has long been there for us, and which is revealed and given to us through the gospel, we must accept, trust in, rely upon, believe. That is obvious! If we do not accept the forgiveness of sins and justification, if we distrust the divine word of Scripture, if we do not rely on God's Scripture and seal, but throw away as invalid the deed of gift ascribing to us forgiveness of sins and justification-well, we do not come into the possession and enjoyment of the forgiveness of sins and justification. What does a fool get out of a thousand-dollar bill if he throws it into the furnace as a worthless piece of paper? The gospel is the means by which that which is finished and there for us in Christ long ago, namely, the forgiveness of sins, or justification, is - revealed and given to us - the gospel we are to believe, accept, trust, rely upon; then we have what it contains, namely, the forgiveness of sins, justification by grace through Christ. "Christ is the end of the law." Christ has fulfilled for us all the demand of the law, borne for us all the curse of the law. Christ's work is for us all. We, in order to be justified before God, have nothing more to do with the law. The law is replaced by the gospel, which reveals and gives us Christ, who is our righteousness. "He that believeth on him is righteous, Romans 10:4; Christ saith, Go ye into all the world, and preach the gospel to every creature. He that believeth and is baptized" (baptism belongs to the gospel, and is a visible sign connected with the word, by which we are given forgiveness of sins and justification), "shall be saved; but he that believeth not shall be damned," because he casts away the forgiveness of sins given in the gospel, Marc. 16:15, 16. Thus, indeed, we must believe in order to come into the possession and enjoyment of the forgiveness of sins and justification.

But it is not true that by faith we are now to meet God, who has come so far to meet us through the Atonement, now

and that God will then really forgive us our sins and justify us. God has long since "really" forgiven our sins and justified us, namely, in Christ, our substitute; and he has "really" given us the forgiveness of sins and justification, namely, through the gospel. Now, to possess and enjoy these, we are only to accept them, to believe.

7 There is only one cause that moves God to forgive us our sins and to justify us, namely, a cause that is only and solely in God, namely, his grace and the merit of Christ, item, the atonement made by his grace through Christ. And just because this One Cause alone is there - because in God alone is the Cause which moves God to forgive us our sins and to justify us - therefore we ought - therefore we ought only to believe, only to accept, only to trust, only to rely on what God has done and does for us and to us out of grace, and gives and gives to us, namely, the righteousness which is valid before Him. "Therefore righteousness must come by faith, that it may be by grace," Rom. 4:16; for the very fact that we are to believe the righteousness which has long since been wrought, offered, and given, shows that it is by grace.

It is therefore not true, but it is a gross and abominable lie, that there is a twofold cause which moves God to forgive us our sins, and to justify us; namely, that the one cause is in God, namely, his grace, and the merit of Christ, item, the reconciliation made by his grace through Christ; and that the other cause is in man, namely, faith.

And it is not true, but it is a gross and abominable lie, that faith is a "moral act" of man, by which man proves to be receptive to grace, and by which God is now moved to let grace really fall upon him, and to forgive him, the believer, his sins, and to justify him.

It is not true, but it is a gross and abominable lie, that in order to receive forgiveness of sins and justification as a result of the atonement that has taken place, we now also do something in our part, namely, fatten up our faith, namely, recognize the grace of God, send ourselves to it, be thankful to God, repent of our sins and apologize and leave them, call upon God for grace, begin a new Christian life, and that God then forgives our sins and justifies us, because he then sees that we are also worthy of his grace, that we are receptive to it.

It is not true, but it is a gross and abominable lie, that God should thus say to us, "I have done so much for you; but now do ye also something; and then for Christ's sake I will forgive your sins, and justify you."

Yes, by such speech and teaching faith is made a work of man, which must be added to the atonement made by Christ, in order to move God to forgive a man's sins and justify him.

It is not true, but it is a satanic distortion of the Scriptures, if one wants to prove this doctrine worthy of cursing with such sayings: "When Jesus therefore saw their faith, he said unto him that was sick of the palsy, Be of good cheer, my son; thy sins be forgiven thee", Matth. 9, 2. And: "What saith the Scripture? Abraham believed God, and this was counted to him for righteousness," Rom. 4:3. These sayings (and similar ones) do not say that a man must first believe, and that faith must be added, and that God will then forgive his sins and justify him. Neither do they say that the fact that a man believes is counted to him for righteousness - as the false and frivolous teachers and preachers fool. But what do these and similar sayings say? They say that through faith a man has that which has long been there for him, namely, justification and forgiveness of sins.

Hark!

Faith is not a cause that moves God to forgive our sins and justify us. Rather, it is through faith that a person takes hold of the forgiveness of sins and justification that has come to him by grace alone through Christ and is given to him unconditionally through the gospel.

Harken further!

Faith, of course, is the work of man. To accept, to trust, to rely on something is the work of man. And to accept what God gives, to trust in God, to rely on God and on his word - that is even a good and beautiful thing and work of man.

But!

First, This believing, this accepting, this trusting, this leaning on God- this is not of ourselves; it is God's gift; God works faith in us, Eph. 2:8. Col. 2:12. We, of ourselves, cannot believe, cannot accept what God gives, cannot trust in God, cannot rely on God; for the whole gospel is foolishness to us, we cannot know it, 1 Cor. 2, 14. Faith is a pure gift of grace and effect of God, which God has wrought in us with much trouble.

And secondly, in justifying faith, that is, in the fact that faith accepts the forgiveness of sins and justification, trusts in them, relies on them, and thus comes into possession and enjoyment of them, do you notice? - It does not come into consideration at all that faith is a doing and a work, and even a good and beautiful doing of man; but in this - do you notice? - faith is only the means created by God Himself in man, or the hand of man guided and opened by God Himself, through which man receives that which God has long since prepared for all men by grace through Christ, and which God gives, reveals, and gives through the gospel, namely, the forgiveness of sins and justification.

God has forgiven the sins of the whole world through Christ, justified the whole world through Christ; this forgiveness of sins and justification he reveals and gives to us through the gospel; he himself persuades us to accept it.

take, he himself works faith in us; we believe and accept, and now possess and enjoy forgiveness of sins. - Where then is faith a cause that moves God to forgive our sins? Or where does faith come into consideration as a good and beautiful work, or as a "moral deed" of man? It's all grace.

So now a devout Christian learn The right form of faith; No more, for, dear Lord mine, Thy death shall be my life, Thou hast paid for me.

C. M. Z.

The largest and most important mission field of ourSynod .

Have you, dear reader, ever considered which is probably the greatest, most important, and most richly blessed by the Lord, mission field of our dear Synod? Surely this question has often occupied your mind. What then is your answer? The interior mission? Brazil? Negro mission? India? True, these are all great, important mission fields. But the greatest, the most important, the most richly blessed mission field of our synod is still much, much closer to us than India or Brazil, and even much closer than the great, important field of inner mission: that is, our dear, precious parochial schools.

Perhaps you, dear reader, say in wonder, "But this is not a mission field!?" It is! dear reader, it is! For what, after all, is the one great main task of all true Christian missionary work? Certainly nothing else than this, that through the preaching of the gospel of the free grace of God in Christ sinners may be brought to the knowledge of their Saviour, so that they may come to believe in him and through this faith be saved. And this, precisely this and nothing else, is the most important task of our church schools.

It is true that most of the children who attend our schools were placed in the arms of the Saviour in early childhood through Holy Baptism. There the Holy Spirit cleansed them of their sins through the bath of rebirth and planted the little plant of faith in their hearts. But this new life would soon die, the little plant of faith would soon wither and wither, our children would be lost to Christ and His kingdom, His church, if they were not given the bread of life, the light of the Word, through diligent instruction in the blessed truth, as they grew up. Therefore Christ not only commanded, "Baptize all nations"-that is, infants also-but he immediately adds the other equally important command, "And teach them to observe all things whatsoever I have commanded you."
And truly, this is a highly important missionary work! One could rightly call it the heart of the Inner Mission. After all, it is a matter of saving our own children, of preserving and maintaining the next generation, which the Lord has given to our congregations, our synod, the Lutheran church. Our congregational schools are therefore, in the true sense of the word, "seminaries," that is, little seed gardens, planting schools, in which the little trees are grown that will later bear abundant fruit as trees in the garden of the congregation here on earth and finally be transferred to the garden of paradise up there.

And what a great, mighty mission field it is! According to the "Statistical Yearbook" of our Synod for the year 1904, in 1931 schools 1082 pastors, 874 teachers, and 187 women teachers, that is, a total of 2143 "missionaries" preached the Word of Life to 96, 888 children, whom the Lord Jesus purchased with His blood. It is hardly too much to say that no other Protestant church community has such an enormous mission field! What a great door the Lord has opened for us!

But how? Do we now gratefully acknowledge this high grace? Do we heartily rejoice in this glorious privilege? Are we ever mindful to thoroughly purchase this great opportunity of saving souls? Are our schools not a burden to us, which we wish to be rid of, but rather a delight, which we do not wish to know at any price? Do we always carry this blessed missionary work on a praying heart? Are we gladly willing to sacrifice with a cheerful heart even for this very important mission? Do we acknowledge with a thankful heart the hard, laborious work that our missionaries, that is, our school-keeping pastors and our teachers, do in our schools in our name and on our behalf? Do we see to it that they can wait for their hard work with joy and without worries about food? Do we, according to God's word, hold them "worthy of twofold honour"? In short, do we all help with prayer, counsel, and action that the holy work of the "Children's Mission" may be preserved, built, and promoted through our parish schools? These are serious and important questions. For on that day we will also have to give an account of how we have managed the pound of our church schools entrusted to us by the Lord, how we have bought out this wonderful opportunity to help build Christ's kingdom.

But are all the efforts, all the work, all the sacrifices that we put into this mission, into our schools, worth it? In our money-grubbing times, it has become fashionable to ask of every venture, "Does it pay?" And this way of talking, which has been taken from the hagglers in the marketplace, is probably also heard now and then among us when we talk about church work. One only wants to accept as "*success*" that which pays off in dollars and cents. If this is not the case, it is declared a "*failure*", a burden that must be shaken off. Are our schools now a success? Do they pay for themselves?

According to God's will, the work of the Christian mission, i.e. also our schools, should not be paid for in hard cash. The Christian church, the congregation, should not become richer in earthly goods. Rather, it is to sacrifice abundantly of its earthly goods so that this work of the Lord may be promoted. "For free ye have received, for-

But the Lord wants to put His spiritual blessing on this work and effort and on all sacrifices already here on earth. Not earthly goods, but immortal souls shall be the fruits of the labor in His vineyard. And then there in heaven he will give a rich reward of grace to all the labor, to all the toil, to all the sacrifices, which we have spent upon his work and kingdom." Dan. 12, 3. Ps. 84, 7. Matth. 25, 21.

And how gloriously has the Lord confessed our work in our schools! How abundantly he has poured out his divine blessing upon it! It cannot be denied that the growth of our congregations, the blossoming of our synod, we owe above all to the blessing which the good Lord has bestowed upon our parochial schools. Already here on earth this blessing can be seen by everyone who only wants to see. But only the last day will fully reveal how many thousands of souls, bought at great cost by the blood of Christ, have been led to Christ through our schools and saved from eternal death.

So it remains: The largest, most important and most richly blessed mission field of our synod and our church schools. God grant that we may ever better recognize and take this to heart. Then these little gardens of God, where the fountains of the Most High are, from which our little children drink the water of life, will continue to green and blossom with us. Then more and more boys will be found who will - dedicate themselves to this blessed children's mission. Then in our daily prayer for the mission this petition will never be missing: "Dear Lord Jesus, you great lover of children, who want the little children to come to you, bless our dear parochial schools with all their teachers and pupils! Amen." J. A. F.

On Missionary Ways.

"Well, farewell then; the Lord be with you and bless your work!" With these words, my dear brother shook my hand, boarded the train, and a few moments later steamed off into the beautiful morning toward his home. Now I stood alone at my mission post, a town of about 12,000 inhabitants, together with surrounding country districts. Some days ago I had been ordained in a solemn service, and a member of the Mission Commission, the aforementioned brother minister, had traveled with me to introduce me to my people. This was done yesterday in several houses. Now it was time to get to work.

To tell the truth, my heart was heavy. Home was so far away in the East; it was about 150 miles to the nearest neighbor; my mission field was still uncultivated; the people in general were raw, and especially the Germans and "Lutherans" were spiritually very run down or completely degenerate - and I was still so young and inexperienced. The debates I had heard during the last few days had not been conducive to filling me with joyful confidence. "If the young pastor is the right man, there will soon be a congregation here," they said. it; but "the right man," in the opinion of the people, was a man of liberal disposition, winning nature, and brilliant oratory, a man "pleasing to all." Such a man I was not. My first impression, therefore, was decidedly this: You are not suited for this post, an impression which even my brother-in-office, who might well have suspected what was going on in me, had not been able to erase, in spite of all his efforts.

Many a prospective missionary may have had similar experiences, and many a one of our dear young traveling preachers, who go out annually to the distant mission fields, may have thought, or still think, to himself: I puff not here. But it is the Lord who sends his messengers, and he knows well why he sends them to certain places. He has work for them to do there, tasks for them to solve.

My next course was back to my little chamber, five by eight feet, which I had already rented. Here I prostrated myself on my knees and asked the Lord to equip me with his Spirit, with joy, courage and strength, and asked him to make the invitation to his great supper successful and to make the preaching of his word fruitful, so that children might also be born to him here. And the Lord spoke his Amen to this. Strengthened and encouraged, I arose and went at once to work. "Those who seek me early will find me," the Lord promises. If our missionaries often have no one in the world to whom they can pour out their hearts, to whom they can speak in their troubles, they have free sight of the mountains from which help comes; they have free access to the throne of grace, from which strength flows to them; God's Father's heart is open to them, from which comfort and blessing flow.

A man, of whom I still have a friendly memory, had promised me a horse and cart for several days, so that I could seek out the Germans living further away. I went to him, got the cart and drove around the city in all directions for three days, searching for and finding all kinds of German people and inviting them to church services the following Sunday in a hall that my departing brother and I had already rented. I then visited as many Germans as possible in the city itself and prepared for my first service at my post.

When I entered the hall on Sunday morning - it was a hall in which all kinds of associations held their meetings - the friendly man who had lent me his horse was already there, together with his wife, and both of them helped me to prepare the hall for the service in a more or less decent way. These kind people often gave me a helping hand later on. The Lord also has helpers ready in the R'gel for His missionaries, who gladly and willingly lend a hand and help where they can. No doubt many other missionaries have had the same experience. The hall filled up nicely. The singing of the chorale rang out strongly; here and there an eye grew moist; the people listened devoutly to my sermon on Apost. 4:12: "There is salvation in no one else," etc., and many pressed my hand at the end of the service, asking me to stay with them, which I promised with the assurance that that was what I had come to do.

It was a nice start, better than I had expected. I looked to the future with more confidence. Here and there I heard a word of appreciation about my sermon; that spurred me on to new diligence. When I came to the people, they had already seen me or heard of me. Sometimes they met me with unmistakable joy. It got better and better. In the first few weeks I searched the whole town, soon finding a Lutheran man, soon a Lutheran woman, or a servant, a maid, a clerk, etc., and more rarely completely Lutheran families. On my rambles I also heard of a namesake; I was told that if I could win him, much would be gained, he was an influential man. I immediately sought out his home, but did not find him at home. The next day I knocked on his door again. Yes, he must be rich, for he lived in a splendid house. A servant led me into the reception room. Soon the master of the house entered and asked in a businesslike tone about my desire. When I told him that I was a Lutheran pastor and would like to invite him to come to church next Sunday, he looked at me from the side with an indescribably contemptuous look; at first it seemed as if he wanted to burst out laughing, but then he belched several times quite deliberately, spat in front of me, walked away, and left me standing there without even acknowledging me. I was almost dizzy; it became very difficult for me to control myself. I had never been so insulted before. Deeply hurt, I left the proud house and went to my little room. Several hours alone with my God threw me into the dust before him, but also wonderfully straightened me up again. I felt deep pity for my offender; I begged for him space and time to repent. Since he went back and forth much, I never saw him again; but his "influence" neither harmed nor benefited my work. - When the Lord notices that foreign fire is warming his missionaries, he already knows how to extinguish it. When they meet with reproach, let them remember: "The disciple is not above his master, nor the servant above his lord. If they have called the father of the house Beelzebub, how much more shall they so call his household?" Matth. 10, 24. 25. And finally, when they experience that mostly the influential turn their backs on them, yes, work against them, then they should remember: "Not many wise according to the flesh, not many mighty, not many noble are called," 1 Cor. 1, 26. The Lord Jesus rules also in the midst of his enemies and sees well that neither his church nor his messengers are harmed by them.

In the afternoon of the same day I came to an inconspicuous little house outside the town. A few chubby little children were playing in front of the door. They spoke German. I knocked on the door and soon the young mother came out. When she heard that I was a Lutheran pastor, she exclaimed: "A Lutheran pastor? O come in, please, come in; how the mother will rejoice! Mother," she cried, hurrying through the house, then toward the little garden, "a Lutheran pastor is here!" I had followed at her heels, and now found, in the bosom of a tree, among flowers and garden vegetables, a seventy-year-old little mother sitting on a bench. She looked at me scrutinizingly for a while with her old, trusting eyes and then asked in a trembling voice, "Are you really a Lutheran pastor?" Upon my assurance that I was, she held out both hands to me and said, "Now I have been asking the good Lord for nearly five years that he would send a Lutheran pastor to us, that I and my children might hear a Lutheran sermon and that I might enjoy Holy Communion once more before my end; now he has heard my prayer. My God, I thank thee!" I passed a delicious afternoon with the dear little mother; it is hard to say whether she was more refreshed, or I more comforted. For my sad treatment in the morning, I was amply compensated. - Note, At the prayer of his children, the Lord sends messengers. With the present scarcity of pastors and missionaries, our prayer should become the more fervent, "O Lord, send forth laborers into thy harvest!" Item: After severe trial, God gives His children, preachers and hearers alike, hours of delicious refreshment and revival. Dear missionaries and tested Christians everywhere, look confidently up to the Lord!

He knows the right hours of joy, He knows well when it is useful; If only he has found us faithful And not noticed any hypocrisy, Then God comes before we know it, And lets much good happen to us.

Missionary.

To the ecclesiastical chronicle.

America.

Lutheran Universities. In the article at the head of today's issue, it is pointed out at the end that quite a few of this year's confirmands would like to decide to study at our colleges and later serve the Lord in the ministry of preaching or teaching. Certainly our pastors and teachers will be anxious to recruit such students. But among our confirmands, boys and girls, there will also be many for whom the school years are not yet over and who still seek further education. We take this opportunity to call attention to the two Lutheran colleges, Wallher College in St. Louis and the similar institution in Milwaukee, whose schedule is arranged so that students can enter immediately after Easter and do not have to wait until the fall. These two institutions, which were founded by Lutherans in the cities mentioned and are maintained at no small expense, are truly worthy of being taken up by our parishioners for their children. For they offer the newly confirmed young Christians what the city colleges and English colleges cannot offer them: a Christian education, which is so necessary, especially in the years after confirmation, in view of the many dangers and temptations that approach the confirmed youth. L. F.

"The true elect of Israel" is the name given to a sect which has recently come to our country from Australia, and is making its home in Benton Harbor, Mich. With its leader and prophet, Benjamin Smith, it numbers in the 80s. They claim descent from one of the lost ten tribes of Israel, and expect the dawn of the millennial kingdom in the

Then they would rule the world from Jerusalem as the descendants of David. Until then, according to the instruction of their prophet, they want to prepare for their great mission in Michigan. They reject the consumption of meat and forbid tobacco and all spiritual drinks, and are but a new proof of the mad ravings upon which men fall when they leave the straight, level path of the divine Word. L. F.

"The German Housewife" is the title of a new magazine that has been published in Milwaukee since the beginning of this year and is busily recruiting readers, especially in our circles and congregations. However, the magazine is not limited to earthly matters, as one might assume from the title, but also wants to take into account the spiritual needs of its readers. The last number brought a full page of prayers. However, the sense and spirit in which this religious part of the paper is edited may be illustrated by a statement of the editors in the letterbox of the March number. There it says, among other things: "Whether a reader is Catholic or Protestant is not a consideration here. We are all children of God and strive for His grace. And every religion teaches its followers only the best, the highest, the noblest. Men have only to follow these precepts always, and they will go the right way." Thus the crassest unionism is pronounced, that in the world all churches are equal, and the common religion proclaims that one becomes blessed by doing right. And the more this unionist clamor resounds against us today from all sides, especially in magazines, the more necessary it is to warn again and again against this deception, wherever it confronts us, and to proclaim that there is only one way to life, the way of faith in the crucified and risen Savior of the world.

L. F.

Abroad.

From the Danish Free Church. Our brethren in the Danish Free Church are again in need of preachers. Fr. Hintze in Copenhagen has had to resign due to illness, and Fr. Petersen from Brazil, who took his exams at our local seminary two years ago and speaks Danish, was appointed as his successor. However, he was not able to follow the call, since there are already five vacancies in Brazil and the 500 souls under his care would have had to be without the preaching of the divine word for a long time. So our Danish brethren are endeavoring to win a preacher or candidate for the ministry from the Norwegian Synod, which is connected with us, or from our Synod. May the Lord soon supply them with the right man, so that the work will not suffer. Praeses Michael writes the following in a letter, which we would like to bring to the attention of our readers: "If we do not receive more support from America than we have received so far, it will probably be impossible for us to keep two pastors for the Danish Free Church in the long run. Fr. Hintze had only 1200 Kr. (a little over $300.00) annually. Fr. Petersen, who is still unmarried, we have not been able to promise more. But it is my conviction that our pastor in Copenhagen should have 1500 Kr. (a little over $375.00) annually and free housing. However, our caste cannot afford that much. We have therefore seriously considered whether I should move to Copenhagen and from there serve the Free Church alone for the time being. But the answer is always the same, namely that our cause would suffer and I would use up my strength before the time. We would have to let some preaching places go altogether, and Elsinore, where there is a congregation of 70 souls, could not be sufficiently served. It would also be irresponsible to give up hope for our mission in Denmark. Just recently a battle has broken out between us and the Free Church, which left us in 1895, and the battle is over lay preaching. But experience teaches that where there is work and struggle for the truth, the kingdom of Christ does not fall short. To be sure, we may lose individual members because of the quarrel, but I am already accustomed not to measure Christ's victory solely by what is before my eyes. I have firmly resolved not to spend money unnecessarily on the mission in Denmark, and the moment I see that our cause is no longer advancing but visibly declining, for example, because the old people are dying off without replacements being available, I will - recommend a reduction in our mission expenditures. But at present I think it my duty, on account of our mission, to ask for a preacher for Copenhagen and for further support." L. F.

For years **Bremen** has been a city where the most crass unbelief spreads in the pulpits. It was there, where a number of years ago the liberal preacher Schwalb blasphemed Christ. There, as we recently reported, a pastor named Burggraf preaches on Sundays about the works of the poet Schiller instead of about God's Word. And at the same time another Bremen preacher, Mauritz, scorns everything that is sacred to Christians. He calls the holy gospels yellowed letters, he describes the holy supper in a Passion sermon as a feast of the Lord and his disciples with "the sound of cups," the holy Lord's Prayer is an obsolete poem to him, and biblical Christianity is an outlandish thing. - These are also signs of the times, abominations of desolation in the holy place.

L. F.

From Melt and Time.

Vice-President Fairbanks has now, since he was elected to his office, become a Mason, as President Roosevelt was several years ago. It is a sad fact that most of the higher officials of our country are members of this order, and that the presidents and vice-presidents, if they did not belong to it before their election, join it soon after for earthly and political reasons. A secular newspaper reports that a recent inquiry revealed that 87 percent of the representatives and 80 percent of the senators of our country belong to the Masonic Lodge. Only one President has recognized the reprehensibility and danger of this order, and has therefore spoken and written decidedly against it. That was President John Quincy Adams. L. F.

A beautiful example of Christian humility and modesty is reported from Berlin. There, on February 12, Geheime Regierungsrath Knack, a high-ranking official and director of the Reichstag, celebrated his fiftieth anniversary of service. The President of the Reichstag appeared with the Board of Directors and gave the celebrant an address in which he said many flattering things. Then he presented him with a medal along with the Kaiser's congratulations. Moved, Knack thanked for all this honour and recognition and concluded in front of all the high gentlemen with the words:

> Look, here I stand, poor man, deserving of wrath: Give me, O merciful one, the sight of thy mercy.

The "Freimund" remarks: "To such a pronunciation belongs great humility, but also much courage, which can only be learned in the school of the Holy Spirit"

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The Thought Phrase.

"What thought-proposition did you receive on the day of your - confirmation?" I once asked a young man of nineteen who was lying down in the hospital.

"Yeah, I don't remember."

"But, my friend, the thought-saying is not a forgetting-saying. This saying, which your pastor gives you on the path of life, you should not forget. He shall be thy guide on the path of life."

"Yes, you can forget everything," was the answer I now received.

Yes, unfortunately yes, man can forget everything, he can forget God's word, he can forget himself. The young man no longer had even the memorial sheet, the confirmation certificate. Somewhere at a sister's (he thought) it would probably hang.

Ye confirmands, what do ye do with your thought-sayings? They are not given to you to forget, but to remember. Hang it up in your closet above your beds so that your eyes may fall on it as often as you look and as often as you lie down, as often as you gather for devotional heartfelt prayer. Take the saying into your heart and keep it in a fine, good heart. My child: "Hold what you have, that no one may take your crown!"

Another sick woman, whom I also had to visit, took better heed of her saying, which became a real comfort to her in the days of severe affliction. It is the glorious Psalm: "Why are you grieving, my soul, and are so troubled within me? Wait upon God, for I will thank him that he is my help and my God."

"One thing is necessary!" I once gave a dear confirmand as a motto. She has now gone home for years - yes, gone home. For she kept it, this Maria, with her saying: "One thing is necessary! Mary has acquired the good part, and that shall not be taken from her."

And you, dear confirmands, will you do otherwise? O consider it well: "One thing is needful!" Then you will have no need, then you will save yourselves much trouble and toil, then you will have a happy youth, yes, an eternal youth. So to the heart with your motto! There alone it is in good keeping.

Of the holy blood.

The Baron von Gasser was stricken with the plague in Vienna in 1713. He was about to pass away. The Roman priest, who had administered the last rites, was alone in the room. Before he left, the priest turned to the terminally ill man and shouted in his ear with a loud voice that he should rely solely on the blood and merit of Christ, that the saints could not help him!

The terminally ill man took this to heart and understood it in his bed. But when he had recovered by the grace of God, he told the priests that the two hundred Roman masses that were to be said for him were nothing. Then they wanted to silence this mouth, and he had to flee in haste.

Thus the baron also came to Memmingen. Then it happened that his host was invited to a wedding, and he invited him to go along. He does so. He thinks, you want to see how things are with the Lutherans. In the church, he hears the old Superintendent Wachter read and speak about the blood of Christ, which gives us cleanses him from all sin, and at the altar he sees the image of the Savior on the cross. He was as if in a dream. After the meal, when the wedding party left and each gave something to the young couple, the baron gave them a gold piece. But they said they would keep it only if he would stay with them a few days. This he was obliged to do. The first thing he saw was a Bible, and when he opened it, it said, "The blood of Jesus Christ, the Son of God, makes us clean from all sin." Wonderful! Now nothing held him back. So the Superintendent Wachter instructed him and solemnly received him into the Lutheran Church at St. Martin's. The persecution on the part of the Catholics was so great that he had to be placed under special protection of the city council.

But on the evening before Pentecost he went to confession. There he received absolution before the altar "where Jesus hung on the cross," as he himself tells us, "in the presence of many people of high and low estate, and many thousands of tears were shed in the process, and I believe that Jesus has truly washed me from my sins with his blood and made me free and absolved from all sins.

He had left all the world's goods, but had part in the holy blood. And all on earth, as many as know the power of the blood, will enter into the long procession of countless souls, who on the weary earth, as once in the blessed heaven, will boast with bright garments, according to a song that was once sung in the Middle Ages:

We verlaten aller Welt GodUm dat hillige Blot,
Dat vergüten is am Crüze frohn,
Dat geve uns Godt tho Lohn.
Kyrieleis.

(Christophorus.)

Simon of Cyrene.

A preacher tells of his ministerial life:

One winter evening, when it was snowing, raining and storming violently, I was unexpectedly called to a poor, old, sick woman who desired Holy Communion. After the holy act had been performed, I sat down beside the bed of the sick woman, at whose head stood her grown-up daughter, in order to offer another consolation from God's word. Then the sick woman said, "Yes, dear pastor, I have, as you see, much sorrow and affliction. But the Lord, who lays up the burden, also helps to bear it. I often think of my blessed mother now. She has now long since fallen asleep in the Lord and has overcome. Before she came this far, she had to endure much greater pain than I have to endure now. As she lay there patiently in her pain and I nursed her, I once said to her: 'Dear mother, you have it hard; you are very ill, and we are poor too; but though we have little, we have one thing, and that is worth a great deal: I may and can take care of you. You have often said how happy you are and how grateful you are to God that you have a daughter who will not leave you; but what will happen to me when I grow old and ill and weak? Who will take care of me when I am so alone?' Then the mother sat up in her bed and said: 'Dear child, have you not read the Scriptures? When our Lord collapsed under his cross on the way to Golgotha, they soon found a man named Simon of Cyrene, and they forced him to take up his cross from the Lord. Behold, when thou art old and feeble, there shall be

Our Lord has already given orders for Simon of Cyrene to come and help you carry your cross. Let him take care of it! He will do it well/ Soon after this conversation my mother went home in firm faith. But her comfort and her blessing have remained with me. I married late. My husband died early and left me again alone with my only daughter. She is now nineteen years old, just as old as I was when I had the conversation with my mother. There she stands, and I can only tell you that she has cared for me much better and more faithfully than I cared for my blessed mother. That is why I must think of my good mother so often now, and I see it: My daughter is Simon of Cyrene, whom the good God sent me to help bear my cross, as my mother told me."

Deeply moved and edified, I took leave of the sick mother and her daughter. I had heard an interpretation of those simple words of Scripture about Simon of Cyrene that I had never heard before. Two things had become clear to me: He is to be praised who can be a Simon of Cyrene for others! But he who has the certain faith that in time of need the Simon of Cyrene whom he needs will surely appear is even more fortunate to be praised.

"When I am to be divorced."

When in 1798 the time came for Christian Friedrich Schwarz, who had worked with such great blessing as a missionary on the Malabar coast of the East Indies from 1750 onwards, to depart, his Malabar assistants stood around his deathbed, where he was still a faithful teacher and an example of humility, faith, patience and hope to all who were around him. When he felt the approach of death, he cried out: "Into your hands I commend my spirit; you have redeemed me, you faithful God," whereupon the Malabar missionary helpers sang to him in their language the last two verses of the song: "O head full of blood and wounds" for his deathbed. He sang along several times until his breath ran out and he passed away in the arms of his faithful and heartily grateful co-workers.

On June 24, 1757, as Tobias Kutschera lay on his deathbed in Berlin at the age of eighty-six, several of his fellow believers visited him and found him unconscious, so that they suspected that his end was near. Then they sang the verses "When I shall depart" and "Appear to me as a shield," and behold, immediately his mind became clear again and he began to sing along in a weak voice; then he said: "I have never been so happy as I am now; I am already more with the Saviour than I am here. O how JEsu's wounds and pains comfort me over the little pain I have yet to endure." Soon he went home to his Lord.

Holy Communion.

The Lord's Supper, which Christ held with his disciples and gave them his blessing, must have been very friendly, since Christ spoke to them so sweetly and warmly, as a father to his dear, dear children, when he must and must part from them. He took their weakness into account and had patience with them, even though they sometimes spoke rudely and slurred their words. There is no doubt that they had been fine, pleasant and friendly - conversations, because Philip says, Joh. 14, 8: "Lord, show us the Father," and Thomas, v. 5. "We know not the way," and Peter, John 13:37. "I will go with thee unto death." There has not been a more sweet and comforting supper from the beginning of the world than this.

(Luther.)

Maundy Thursday in Rome.

How the pope and his cardinals celebrated Green Thursday, about which Luther communicates the following in his table speeches: "In Rome, every year on Green Thursday, the heretics are burned, among whom I, D. Martin Luther, am the first and most distinguished. The Pope has had a special churchyard prepared for this purpose. There the pope sits on a large, beautiful chair, and the cardinals stand around him on a beautiful podium; they shoot burning torches from themselves and extinguish them by throwing them, in order to indicate that the happiness and salvation of the banished persons should also be extinguished with the extinguished torches. And at the same time one rang with a little bell, which one called illuminated and rung. This happens on the holy day, when one should thank God for his great good deed of the Lord's Supper, also his suffering and death. There the pope sits on top, the cardinals blow out the torches and throw all the banished into hell. I have already been cast into hell by them from the 1518th year; I have been illuminated and lighted, and yet I am still alive."

Christ's suffering.

Is it not a strange thing that the Son of God should sit there and be miserably tortured, mocked, and ridiculed? Whom all the angels worship, before whom the earth trembles, whom all creatures recognize as their Creator, and they spit in his face, and smite him on the mouth with a reed, saying, "Why, he is a king; he must have a crown and a scepter!" Matth. 27, 28-30. - Oh, it is nothing with our suffering! When I look at our suffering, someone would be ashamed to die. We are yet to be conformed to the image of the Son of God; and though we be conformed, it is nothing. He is the Son of God; we are poor creatures. Though we suffer eternal death, it is nothing.

(Luther.)

Involved in death mobs.

A military doctor relates the following experience from his work in India: "A soldier rushed into the tent one day and told me that one of his comrades was drowning in a nearby pond and that no one would try to save him because of the dense plants that covered the surface of the water. When we got there we found the poor man in his last struggle, valiantly trying to pull himself out of the meshes of rope-like grass which had wound itself round his body; but to all appearance it only wound itself the more tightly round his limbs the more he strove to get free. At last he sank, and the floating plants closed together again, leaving no trace of the accident. A raft was made, and we rowed towards the spot, lowered a pole of about twelve feet, a native holding on to it, submerged, and brought up the body. I shall never forget the expression of that dead man's face, the clenched teeth, and the terrible distortion of the countenance, the ge

winds of long trailing grass that had wrapped themselves around his body and limbs, their muscles stiff and rigid, while his hands held thick masses that showed how bravely he had fought for his life."

This heart-rending picture is a frighteningly accurate portrayal of a man with an awakened conscience struggling with his sinful habits, but finding them too strong for his strength. Divine grace can save the unfortunate man from his wretched condition, but if he does not have it nor want it, his anguish of conscience will only make him more hopelessly the slave of his passions. The famous pictorial work of antiquity, the priest Laocoon in his vain effort to tear down the serpents that coiled around him and his sons, is a puffing image of a man who has been a slave to sin and now struggles with it in his own strength. "Can even a Moor change his skin, or a Parder his spots?" "Convert thou me, and I shall be converted: for thou, O LORD, art my God." Jer. 13:23, 31:18.

Obituary.

On March 28, after an illness of three weeks, aged a little over 52 years, Father Paul Schulte died at Kingsville, Md. in the faith of his Savior, and was buried in the ground by the undersigned on March 30. Father W. Holls was also present at the funeral, and also visited the deceased two days before his departure. The survivors are: the second wife and 7 children from both marriages, of whom the three youngest still need care. God be the provider and helper of the orphaned!

Chr. Kühn.

New printed matter.

Eighteenth Synodal Report of the Canada - District of the German Lutheran Synod of Missouri, Ohio, &c. St. 1904. St. Louis, Mo. Concordia Publishing House. 36 pp. 9X6. Price: 10 Cts.

The synodal address and the teaching talk deal with the cross of God's children. As far as the report on the inner mission is concerned, it says on the one hand: "We have no great, eye-catching successes to report", but on the other hand it can also be testified: "The work of the Lord has had its quiet, blessed progress without great changes in the individual fields .

Eleventh Synodal Report of the Kansas District of the German - Lutheran Synod of Missouri, Ohio, &c. St. 1903. St. Louis, Mo. Concordia Publishing House. 69 pages 9X6. Price: 15 Cts.

This is the second edition of the 1903 report, the first having been completely out of print. The cause of the rapid departure was an instructive and timely paper on church going contained in the report. May this second edition also be widely circulated and bring rich blessings. L. F.

Sing to the Lord! A collection of spiritual songs for mixed choirs. Issue 6. Ascension and Pentecost. 12 pp. 11X 8. Concordia Publishing House St. Louis, Mo. price: 20 cts.; price per dozen: $1. 50.

It is a pleasure for us each time to play through a new issue of this excellent - collection of church choral songs and then to display here what we cannot otherwise say of all the musical materials we receive. The booklet that has just appeared is also worthy of the earlier ones. It contains two pieces for Ascension: "Singt dem HErrn I" (J. Goß) with special organ accompaniment and "JEsus Christus herrscht als König" (Mozart); and three Pentecost songs: "Mächtiger Gott, o rüst uns mit Stärke" (I. Vogler), "O komm, du Geist der Wahrheit" (A. Käppel) and "Wie lieblich sind die Füße der Boten" (Barnby). L. F.

Ordination and Introductions.

By order of the Honorable President Wegener Cand. A. Bohot was ordained on Sun. Oculi and introduced to his congregation at Bowie, Tex. by L. J. Rühm.

On Sun. Invocavit, Fr. J. I. Timken was introduced to his congregation at Potter, Kans. by C. Hafner.

By order of the venerable Pref. Lüssenhop, Father E. Eberhardt was introduced to his congregation at Snohomish, Wash. Reminiscere in his parish at Snohomish, Wash. introduced by H. Bohl.

By order of the Honorable Praeses Walker, Bro. G. A. Mueller was installed on Sun. Reminiscere in Martin Luther Parish at Punxsutawney, Pa. introduced by G. J. Müller.

By order of the Venerable Praeses Engelbrecht, Father V. Richter was ordained on Sunday. Reminiscere in his congregation at Wilmette, III, assisted ?. Hintz' introduced by J. D. Matthius.

By order of the Honorable President of the Michigan District, Rev. L. Andres was installed in his parish at Waltz, Mich. on Sun. Oculi in his parish at Waltz, Mich. introduced by H. G. Schüßler.

By order of the Honorable Praeses Niemann, Father G. Bauer was introduced to his congregation at Union Tp, Ind. on Sunday. Oculi by K. Wyneken.

In accordance with orders received, Rev. C. H. Bursiek was introduced on Sun. Oculi in the Salems parish at Chandlerville, III, introduced by G. H. Koch.

By order of the Honorable President Walker, Fr. Joh. Holthusen was ordained on Sunday. Oculi at Immanuels parish in Brooklyn, N. A., assisted by UU. Herbst and J. T. Frey introduced by Aug. E. Frey.

By order of the Honorable President Spiegel, Father D. W. Lan geleit was installed on Sunday. Oculi in the Zion congregation at Deerfield Tp, Mich, introduced by O. Lübke.

By order of the Hon. President of the Wisconsin District, Rev. Chr. Meyer was installed on Sun. Oculi in St. Paul's parish at Town Lavalle, Wis. introduced by Heinrich Gieschen.

By order of the Venerable Praeses Niemann, Fr. Oculi in his congregation at Goodland, Ind. by Aug.

By order of the Venerable President Clöter, Fr. O. Judge was introduced to his congregations at Farnhamville and Green County, Iowa, on Sun. Lätare in his congregations in Farnhamville and in Green County, Iowa, introduced by H. Weisbrodt.

By order of the Venerable Praeses Seuel, Fr. A. Steege was ordained on Sunday. Lätare in the Zions - Gemeinde zu Sharon, Wis. under assistance of the kk. H. Rohrs, G. Kühnert and J. Bertram juu. introduced by R. Reinke.

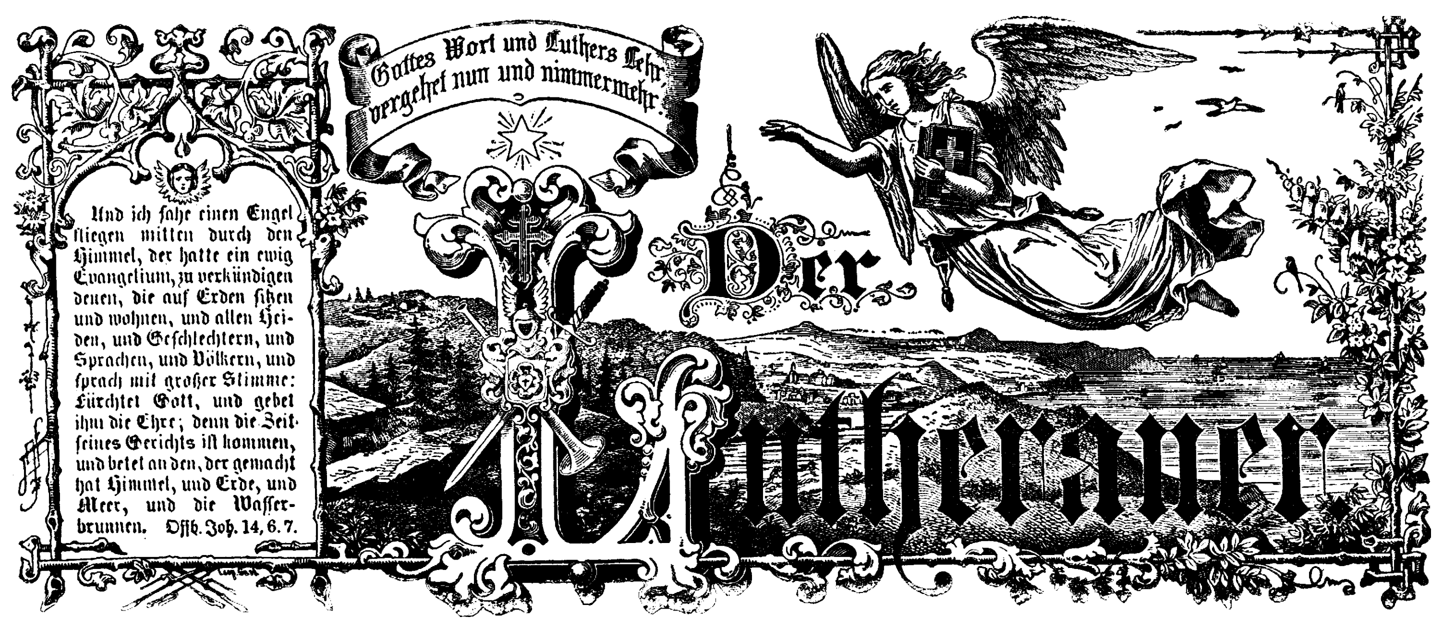
By order of the Hon. President Engelbrecht, r. C. Bövers on Sunday. Lätare in his congregation at Broadlands, III, introduced by E. Berthold.

On Sunday. Oculi, teacher H. C. Meier was inducted as teacher of the third clade of the five-grade school of St. John's parish at Decatur, III, by W. Heyne.

Initiations.

On Sun. Invocavit, the Zion congregation at Staunton, III, dedicated their new church (46X98, towers 127 and 85 feet) to the service of God. Preachers: Bro. Brand, M. Daib, and Th. Hahn (English). The consecration prayer the undersigned spoke. On Sunday. Reminiscere a solemn children's service took place in the evening. Father Wilhelm.

On Sun. Oculi, the Zion congregation at Ottawa, III, dedicated their new pipe organ to the service of God. Preacher: the undersigned and Stud. Ernst Lußky (English). F r. Lußky.



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Christ is risen!

Christ is risen!
Has
freed
me
from the night,
from the bands of death.

Proudly he triumphsAm
Ostertag,
Die Hölle führt
erGebunden
nach.

With victory and crown
adorned

Christ is risen!
Praise to thee, O hero!
Rejoice, free from bonds,
your world.

of death's shadowAnd
winter's nightAround
the mats to the
light are awakened.

From
fear and strife to
thy peace hast
thou delivered.

Give your clarity a bright glow; To eternal truth lead us in.

The angel's Easter sermon.

As an angel from heaven preached the first Christmas sermon, so also the first Easter sermon. This Easter sermon of the angel at the tomb of the Risen Lord is the pattern and foundation of all right Easter sermons. The sermon is short, clear, and rich. It contains everything that needs to be said about the resurrection of Christ. We preach many and various things about the resurrection of Christ over the years, but we cannot and should not say anything new about it. We can emphasize and elaborate on one or two things, and use them for teaching, comfort, and admonition; but all that we can say about the resurrection of Christ on the basis of Scripture is already clearly stated in the angel's short sermon. Three sentences are chiefly what he says about it.

The first thing he says is, "JEsus of Nazareth is not here." JEsus of Nazareth, that's the name of the one they're talking about. That's his name. "JEsus of Nazareth" - everybody conceded him that name. If he had called himself: JEsus of the city of David, JEsus of Jerusalem, JEsus of Judea, then these names would have met with opposition, because one would have suspected high claims behind them. When He said something about Himself that showed that He wanted to be more than the father Abraham, then a whole crowd of angry people stood before Him with stones in their hands, Joh. 8, 59. When children cheered Him as the son of David, then there was great indignation among the chief priests and scribes, Matth. 21, 16. 21, 16. But when in the same context the people said: "This is the JEsus, the prophet of Nazareth from Galilee", v. 11, then the scribes were convinced that there was no prophet from Nazareth and Galilee; but that he was the JEsus of Nazareth, no one doubted. When Pilate wrote, "The King of the Jews," the Pharisees secretly protested. And if it had been written: "Christ, the Son of God", Matth. 26, 63, then many clothes would have been torn in the area of Jerusalem. But Pilate was allowed to write: "JEsus of Nazareth"; that was allowed to stand and remain standing in three languages, that was allowed to be read by many Jews, that aroused no opposition. "JEsus of Nazareth" - by that name he was known. He was not born in Nazareth, to be sure, but in Bethlehem, the city of David; but he had come young to Nazareth and grown up there. In Nazareth he had been seen growing up like another human child; he had been known there as a child, as a youth, and as a man. Mary, who was well known in Nazareth, was really his mother. Then they spoke of him thus: "Is he not the son of a carpenter? is not his mother called Mary? and his brothers Jacob and Joses and Simon and Judas? and his sisters, are they not all with us?" Matth. 13, 55. 56. If in those days.

If you had asked them in those days, "Whom did they crucify?" everyone would have answered: "It is written, Jesus of Nazareth. Whom did they lay in the grave? JEsum of Nazareth. There was no stranger in Jerusalem in those days who did not know and speak of the stories of JEsu of Nazareth, Luc. 24, 19. The name so rightly describes him as a man of whom no one doubts that he is a true man. And now it is said, "He is not here." Where then? In the grave. That's where he was laid. Friend and foe had convinced themselves that he had died. Then it became quite certain that Jesus of Nazareth, who was crucified and died, was a true man. And if he had remained in the grave, he would have been nothing but the man Jesus of Nazareth. But he is not here. And indeed his disciples did not steal him away; the keepers know better. Nor has he merely been raised, like Lazarus, but "he is risen," he has resumed his life. Thus he is more than mere man JEsus of Nazareth. In death every man's power ceases. Also

> Princes are men born of woman, And return to her dust.
> Their plots are also lost, If now the grave takes its robbery.

But here is he who has power over life and death. No one takes his life from him, he lets it go from himself. He has the power to let it go and the power to take it back, Joh. 10, 18. He is not hindered by guardians, stones and seals. This is shown by the deed: The same person, who is indeed the man Jesus of Nazareth, is at the same time the Son of God and God. This he had often said, and his works testified of him. And when men did not believe it, the enemy from hell knew and said, "I know who thou art, even the Holy One of God," Luc. 4:34. By His resurrection it is palpably proved who He is. "JEsus of Nazareth is not here," is the same as when the apostle says, "The Son of God, which was born of the seed of David according to the flesh, is powerfully proved to be the Son of God according to the Spirit, who sanctifieth from that time that he rose from the dead, even JEsus Christ our Lord." Rom. 1:3, 4. Christ, which is from the fathers according to the flesh, is God over all, blessed for ever, Rom 9:5.

And this he himself had said before, that he would not abide in the grave. Therefore the angel reminds, "As he said unto you." His very resurrection he had given as a sign by which it should be known that he spoke the truth. This he has made true. He is not here, he is risen. "His word is true, his work is clear." "This is the true God, and the life eternal," 1 John 5:20.

The other thing the angel says is, "He that was crucified is risen." "He that was crucified" was and is also a common epithet of JEsu. Thus in those days His enemies spoke of Him with gloat, and His disciples with sorrow, as of Him crucified. The apostle says of all his preaching: "We preach Christ crucified", 1 Cor. 1, 23. "I did not think that I knew anything among you, but JEsum Christ crucified", 1 Cor. 2, 2. The whole gospel he calls "the word of the Now the angel says to the women, "He who was crucified is risen." That he is crucified you know, you have seen, you have been deeply pained. He is risen. Remember for what purpose he was crucified; do not be those who see only his torture; consider also the cause and fruit of his crucifixion, and you will understand why I say just now, "He who was crucified is risen."

The frightened women do not understand this. They, like the other disciples, did not understand the cause and fruit of his death on the cross. But we know from the prophets and the gospel the meaning of Christ's crucifixion and death. He was the Lamb of God who bore the sin of the world, Joh. 1, 29. God made Him who knew no sin to be sin for us, so that we might have the righteousness of God in Him, 2 Cor. 5, 21. He bore our sickness and took our pain. The punishment was upon him, that we might have peace: and by his wounds we are healed," Isa. 53:4, 5. He who was thus crucified for our sin is risen. His crucifixion and resurrection are closely connected. His resurrection is the seal upon our redemption. He has undertaken a great work, an arduous struggle. His soul was at work, Is. 53, 11. He wanted to snatch his prey from the strong and armed. But now he is taken out of fear and judgment, Isa. 53, 8. The lion of the family of Judah has overcome, Revelation 5, 5. He was dead, and behold, he is alive for evermore, and hath the keys of hell and of death, Revelation 1, 18. He was crucified and died to redeem us, to make atonement for sin, and to reconcile God. He had died with the cry, "It is finished!" and no speech or answer had happened from heaven. But in the raising of Christ the Father speaks with the deed. To him whom he had before forsaken and cast out, he turns again; he awakens him, and loosens unto him the pains of death, Acts 2:24. 2, 24. And both times he stood in our place. Our surety has undertaken to pay for us what not he, but we, have committed. The debt is great. But the ransom was greater still. We are dearly bought. God let the guarantor go free. Our high priest went into the holy of holies with his own blood to invent an eternal redemption. And his sacrifice and offering was a sweet savour unto God, Eph. 5, 2. Then was the plague multiplied, Num. 16, 48. To the reconciled congregation he cries out his Easter greeting: "Peace be with you!" The crucified is risen. The work of redemption has not only been begun, not only tried, but brought out to its glorious end. It is the same as when the apostle says, "He was passed away for our sins, and raised up for our righteousness," Rom. 4:25. "Who will condemn? Christ is here, who died; yea, rather, who also was raised from the dead, who is at the right hand of God, representing us," Rom. 8:34. "But if Christ be not risen, your faith is vain; if ye be yet in your sins, they also which are fallen asleep in Christ are lost," 1 Cor. 15:17, 18. But now He that was crucified is risen. Now we need not lament, "We hoped that he should redeem Israel," Luc. 24:21. He was

a faithful friend, he wanted to redeem us, he meant well; but it seems he could not do it, or at least we cannot be sure of it and rejoice. Now it is not a dead, vain hope, but "a living hope through the resurrection of Jesus Christ from the dead," 1 Pet. 1:3.

> God is well pleased with us, Now is great peace without ceasing; All strife is now ended.

"Tell it to his disciples and to Petro," says the angel still. Tell it to the frightened and despondent disciples who have been angry with the Crucified One because they have not considered the cause and fruit of his death on the cross. Tell it to people like Peter, who have realized and weep over their sin, who find nowhere to rest nor salvation. Tell them of the crucifixion, but also of the resurrection, and what is the cause and fruit of both events. Tell it to sinful mankind, preach the gospel to all creatures, preach his salvation. Call the weary and the burdened; he that was crucified and risen from the dead is able to refresh and give rest to their souls, Matt. 11:28. "Thus it is written, and thus Christ must suffer and rise from the dead the third day, and preach repentance and remission of sins in his name among all nations," Luc. 24:46, 47. Peter has learned the lesson. He knows to say of a "living hope through the resurrection of JEsu Christ from the dead," 1 Pet. 1, 3. of the "covenant of a good conscience with God through the resurrection of JEsu Christ," Cap. 3, 21. May God grant us also to rejoice in the crucified and risen One, repentant and believing!

The third thing the angel says is, "Behold the place where they laid him." "The place"-that was a sad place: a grave, a place of death and decay. It was, to be sure, a beautiful grave; Joseph, the rich alderman, had it hewn in his garden. But it was and remained a grave. Even if graves are beautifully decorated on the outside, they are still graves; they are only whitewashed, but inside they are full of dead men's legs and all kinds of filth, Matth. 23, 27. The grave was Joseph's. He had it hewn for himself, not as a picture of such places as other unfortunate people need, nor as a place that he might need, but of which he knew for sure: such a place will be prepared for me sooner or later. There are innumerable such places in the world, and the longer the earth stands, the more they will become. Every man born of woman is in his time laid earth to earth, ashes to ashes, dust to dust. "By one man sin entered into the world, and death by sin; and so death came upon all men, because they were all sinners." Rom. 5:12. Such places the natural man does not like to see; all flesh has a natural horror of death and the grave. And when people go on pilgrimage to such places, where men have been laid to rest who were dear and precious to them, they do so with sorrow and grief, as those women come in the Easter Gospel; they only know that they are going to a grave, they are looking for a dead man. And when a man thinks of his own death and of his grave, the long night of death gives him strange thoughts.

Also that rock tomb had not remained empty. There they had laid JEsus of Nazareth on the evening of Char Friday. He had tasted death, and that for all. All those who say to their own members of the body should look to this tomb:

> The hours and times are coming when they will prepare a bed in the earth for you to rest in.

There the prince of life was laid down. He wanted to conquer death for us; through death he wanted to take away the power of the one who had the power of death, that is, the devil, and redeem those who had to be slaves through the fear of death all their lives, Hebr. 2, 14. 15. He had undertaken the great work: "I will redeem them from hell and save them from death. Death, I will be a poison unto thee; hell, I will be a pestilence unto thee," Hos. 13:14.

> It was a whimsical war, Since death and life wrestled.

And woe to us if that tomb were not yet empty! Then all graves would remain closed, or at most open to eternal shame and disgrace. "If we hope in Christ alone in this life, we are the most miserable of all men," 1 Cor. 15:19 But then the angel shows the sorrowful women a picture of joy: "Behold the place where they laid him." The tomb is empty.

> Life kept the victory, It swallowed up death; The Scripture proclaimed that, How one death ate another, A mockery of death has become.

He who lay in the grave was our Saviour, our hero and champion. In that tomb the battle with death was fought.

> The hero stands on the grave And looks around jauntily.
>
> It's quite a joy to behold.

He now says, surrounded by the radiance of Easter: "I live, and you also shall live", Joh. 14, 19. "I am the resurrection and the life. He that believeth in me, though he were dead, yet shall he live. And whosoever liveth and believeth on me shall never die," John 11:25, 26. And his apostle writes: "Christ hath taken away the power of death, and hath brought life, and an incorruptible nature to light," 2 Tim. 1:10.

Now these places look very different to us who are Christ's, all with one another. Death and the grave have lost their terror. "The sting of death is sin," 1 Cor. 15:56, and it is blotted out, as surely as he that was crucified is risen. Death's power and spell is broken, as surely as that grave has become empty. He has lost his hold on us, because he could not hold Christ. Now this is the word of the Lord: "If we believe that Jesus died and rose again, God will also bring with Him those who have fallen asleep through Him," 1 Thess. 4:14. We now believe in a "resurrection of the flesh and eternal life. We believe that Christ "shall raise me up at the last day, and all that are dead, and shall give me eternal life with all them that believe in Christ." And because we have seen the place,

when he was laid, we say with confidence, "This is certainly true." Yes, that tomb and our tomb, Christ's resurrection and our resurrection, are most intimately connected. The apostle may thus speak, "If the resurrection of the dead be nothing, neither is Christ risen," 1 Cor. 15:13. So also the reverse is true, that if Christ be risen, then the resurrection of the dead is certain. Christ became "the firstfruits of them that sleep," 1 Cor. 15:20. And more. Christ's resurrection vouchsafes us our resurrection. He is the head, we are members of his body.

> Because he is risen, The grave must give us again. JEsu, our head you are; We are your body's members, Where you live, there we live.
>
> Leth a head also his limb, which it draweth not after?

He will go before us, not in Galilee, but in heaven. He said: "Where I am, there shall My servant be also", Joh. 12, 26. "Our walk is in heaven, from whence we also wait for the Saviour Jesus Christ the Lord, who shall transfigure our vile body, that it may be like unto His glorified body, according to the working, that He also may subdue all things unto Him", Phil. 3, 20. 21.

> I have enough, my JEsus is still alive, who can give me pleasure;
> He hath reconciled the wrath of the Father, and hath done enough for me.
> If he cannot perish in death, neither will I die for ever. I have enough.

E. P.

Beautiful experiences.

A few days ago the editors of the "Lutheraner" received such a beautiful letter that we cannot deny ourselves the opportunity to share it with all our readers. It concerns a matter that affects all our congregations and Christians, a matter of the Kingdom of God and its expansion. In order that it may be understood by all readers, however, we send a few explanations beforehand.

The annual report of our synod treasurer, which is printed in No. 4 of the "Lutheran" of February 14, has told us that our synod at present has a debt of nearly $32,000. To this must be added the expenditure for the new building in our institution at Fort Wayne, which was decided by the Synod and has become necessary because of the increased number of pupils, and which will amount to $40,000. This makes a debt of about $70,000.
How did this debt arise? For years we have had a large debt in the synodal building fund, because only two-thirds of the costs for the synodal buildings were received, and the last third, which should not be missing, was not collected. It was just the same with the sum of $100,000 approved by the last Synod of Delegates; two thirds have been collected and the buildings and improvements have been started and most of them are already finished. but the necessary third third is missing. In addition, some unforeseen larger expenditures have become necessary in the course of the last two years, and all this together has brought us into the bad financial situation.

The next Synod of Delegates is now approaching. If we are burdened with a debt of $70,000 when it convenes, will it then have the right courage and the right joy to make the necessary new grants for the expansion of our synodal work, especially our teaching institutions, in order to control the ever-increasing need for pastors and teachers? Is there not reason to fear that the work of the Lord would then suffer damage, damage that cannot be repaired for years to come and that can and will ultimately affect every one of our congregations?

These and similar thoughts have certainly moved the hearts of many of our pastors, congregations and individual members. The financial situation of our Synod has been discussed at more than one conference, and the remedy of the present emergency has probably also been discussed. Our brethren in the Chicago Pastoral Conference have also done so, and at the same time have discussed the possibility of paying off the entire debt by the time the Synod of Delegates meets in June. They agreed on the following plan, which we reproduce in their own words:

"We want to raise $10,000 from our Illinois District in the following manner: We want to pick out 500 men from the various congregations of Chicago and ask them to give $10.00 each for the Synodical debt. Depending on the size of the congregations, 30 or 20 or 10 or 5 men would be asked. Each pastor, however, could also collect the contributions in any other way he chose, if only the amount he expected was raised. In this way we would raise $5000.00 in Chicago alone. At the same time we wanted to ask the pastors of the rural and urban churches in Illinois to ask another 500 men to give $10.00 each for the sake of Christ for our dear Synod. - We thought this plan should be extended to other Districts, but not to the poor Mission Districts. If the old, more prosperous and congregation-rich districts were willing to provide 1000 men each, and the other districts from 500 to 700 men in proportion, the whole synodal debt would be paid off. In our opinion, it should not be difficult to find 500 or 700 or 1000 men in the many town and country communities of a whole district who would be willing to donate $1O,OO each for the repayment of the debt."

This is the plan. The brethren in Chicago would have liked to present it first to all the pastors and congregations of our synod and to have held council with them about it. But this was not possible because of the shortness of time and the great distances. So they sent out a circular with this plan to the larger conferences of our Synod through the district presidents, in which they said to those who might have reservations about this way: "We are satisfied with any plan, if only each district will contribute its share so that we will be free of debt. If, however, no other plan were to be put into operation at this time, and no particular objection were to be made to ours, we should be satisfied with it.

we ask you to try it, because we hope it will be successful. It is certain: then we can achieve great things, even great things, if we pastors stand up together energetically and courageously in God for the One Goal. According to this plan no one will be urged to do what he cannot do. Only those people who can easily give $1O.OO could be asked. But no one need be put back either, for once the pastor has asked the people in question, he can finally give everyone an opportunity to participate in the work by announcing it from the pulpit."

That happened several weeks ago. Surely every reader is now anxiously asking, "How is this thing going? Is the plan feasible? Will it bear the desired fruit? Or will our pastors have to make a mistake? Will the whole thing fall through?" In lieu of any answer of our own, we now leave the above letter, dated from Chicago, April 4. Our readers will read it with hearty joy and thankfulness to God:

"Dear Professor!

"I have something happy to report to you. At our pastoral conference today, it was asked how things were going with the collection for the Synod debt? A pastor reported: I told you last time, dear brethren, that I was very timid about collecting. But I thought: You should try the plan. I am allotted, as you know, ten men with $1O,OO each. So I went out and came to a family where I wanted to knock first. Before I could make my request, the woman said to me, "Pastor, tomorrow I wanted to come to you and bring you an offering for the kingdom of God. God has been specially with us in an illness, and my husband and I have resolved to bring $1OO.OO as a thank-offering to the Lord. Tell us where an offering is most needed." I told the couple that I was asking for gifts for the building fund. "Then take the money for it." So wonderfully was my first exit blessed. How happy I was! Although I now actually have my sum, I am nevertheless going quite eagerly to the work and am still looking for several more.

"Another pastor told me: I, too, went on the collecting trip with some trepidation. But after only two hours I had found 15 men who promised to give me $1O.OO each, and after half a day's work I not only had my number given me, namely 35 men, but I had 5 men over that, so that I now have $400.00 for debt redemption. I marveled and rejoiced at such great willingness and thanked God heartily for it/ A third pastor shared: My people are not businessmen, but workers. I can only find them in the evenings. I should now look for 35 men with $1O,OO each. How will I fare? I don't think I'll find 10 men, I thought. And how did it turn out? On the first evening I found nine men who promised to give $1O.OO each quite willingly and gladly. My brethren, it is certain we are too timid. Let's try it, let's tell our Christians the need... Of our synod, we get all that we lack.' Another said: 'I have to keep school and cannot find much time for the Collectiren. But I wanted to make the attempt. I also cannot work according to the plan presented, but I have to look for smaller sums. But I have been quite successful. I am sure that I will raise the sum allotted to me/ A fifth pastor said: I too have made a start. I had just had a meeting of the women's association and presented the matter to the association. One woman said, "If the Woman's Club will give $50.00 for the Synod debt, I will add $50.00." With the greatest unanimity and joy, the club decided to do this, and that woman did what she said she would do. So I now have $1OO.OO for this cause. This willingness to sacrifice has filled me with such joy that I now want to quickly collcctir the sum still allotted to me.' Another pastor reported: 'At a wedding I laid before some members the plan that we would seek 500 men in the Chicago congregations to pay $1O,OO each toward the payment of the Synod's debt.' People said, "Only 500 men? Surely they should be easy to find!" All five men I talked to had their names written down at $1O.OO each/ Yet another said, "I have been assigned the raising of $60.00 under that plan. But I have already found 12 men willing to give $1O.OO each.' Three pastors who were to seek 35 men each found 40 men each. Not one who was asked said no. So reported one and another. In short, we in Chicago will have together in a short time the $5000.00 we have undertaken.

"I thought, dear Professor, that if you shared these experiences with others, it would serve to encourage them. All the members of the conference who have already acted in this matter have expressed themselves in this way: Whoever wants to try it will experience great joy in the willingness of his members to sacrifice. And it is so necessary that we pastors take the trouble of gathering for the sake of the cause.

"Sincerely yours

"A member of the Chicago Conference."

Aren't those really beautiful experiences? And so it goes not only in Chicago, but elsewhere. In Milwaukee, Fort Wayne, Cleveland, St. Louis, the plan has been taken up and is already being put into operation. Conferences which at first had misgivings about it are now entirely in favor of it, and promise themselves good success. Especially after Easter, the matter will be discussed and debated at many pastoral conferences, which meet less frequently, and even some pastors, who are already determined to try the matter, will begin collecting immediately after the feast days. For your encouragement, we would also like to share the following experience of a pastor, which we have taken from a circular of the Pastoral Conference of Fort Wayne and the surrounding area:

"Pastor N. and I wanted to try the plan presented once, so that we could speak from experience. According to the calculation of our conference, there are 30 men in our congregation with $1O.OO. each. Now, when we looked at the congregation list to find the 30 men, we were very anxious to see if

we would find willing people. We also wrote down several more, in the opinion that we would need a good reserve, for as is well known, not all people are from 'Gebhausen'. We went out, armed with many reasons to answer any particular concerns, also a little afraid of what would become of us. And what was the result of two half days' work? 1. Not one did we find who would have refused to give the gift, not one who would have uttered a single misgiving or hesitated. But we found a number who, instead of the $5.00 we had set them at, gave $10.00; they said: 'We will give $10.00/ The willingness was quite extraordinary. Out of 35 men we got $10.00 each and out of 10 men we got $5.00 each, so instead of the $300.00 imposed upon us by the plan we got $400. 00 out of our congregation. 2. Every one of those asked knows that we are planning to build a church which will require great sacrifice on their part. 3. the donors are told, however, that the money will not be sent in until we have the approval of the other Districts, for our congregation has only recently sent in $650.00 for the building fund. The plan is working beautifully. God has put our small faith to shame quite powerfully. The money is certainly there if we pastors would only go get it. Pastor N. and I, however, had to hear the reproach: You pastors yourselves are to blame for the sad financial situation of the synod, because in your cowardly fearfulness you trust the congregations with too little willingness to sacrifice?

And as we write this, the following statement from a Cleveland pastor comes to hand: "Things are going well here beyond all expectation. I have received from my little congregation with ease $190.00, and have been able to report with my contribution $200.00 to Kassirer Kämpe.*) Father X., who at first was a little despondent and wanted to take on a mere $300.00, has received $800.00. From this $100.00 will go for the interior furnishings of the new building in Fort Wayne. The other pastors have also been pleasantly surprised. The only thing is that the cause should be pursued even more, so that the - despondents can be encouraged. When you present the facts to a Christian as they are, you don't have to ask at all. The facts are enough."

Yes, truly, our Christians are willing to give for the kingdom of God, if we only present the needs and wants of the church to them and put them to their hearts. The gospel of him who died and rose again for them, in whom they believe and whom they love, makes them willing to do so. This plan, too, will succeed if we put our hands to work together and work as one man. Let none of our pastors, therefore, withdraw, put his hand in his lap, sigh over the debts of the Synod, and call the plan impracticable, but try this plan once, or any other plan, set to work cheerfully, command the success to the Lord of the Church, and believe those who have already tried this way and unanimously confess: It works splendidly. And our Christians who have already who have often shamed their pastors by their willingness to sacrifice, want to receive them kindly when they come to them with a request for a contribution, and give them what they are moved to do by gratitude for the spiritual blessing they have received. Certainly even in the missionary districts of our Synod, and in congregations which it was not desired to leave, there are many a one who, when they hear and read this, unsolicitedly and gladly bring a gift for the discharge of debts to their pastor. "I do not say that I command anything; but because others are so diligent, I also try your love, whether it be right. For ye know the grace of our Lord Jesus Christ, that, though he were rich, yet for your sakes he was poor, that ye through his poverty might be rich." "Every man according to his own will, not with displeasure, nor of necessity: for God loveth a cheerful giver. But God is able to make all grace abound among you, that ye may have full sufficiency in all things, and be rich in all good works." 2 Cor. 8, 8. f. 9, 7. f. L. F.

*It would certainly be very beneficial if all pastors who collect signatures for the Synodal Debt Redemption, immediately after they have finished their work, report to their District Treasurers how much is to be expected from their congregation. L. F.

To the Ecclesiastical Chronicle.

America.

The fact that the Gospel makes Christians willing to give has been experienced by the writer of this book in a special way for some years. He administers a sum of money by which a number of very poor students are to be enabled to study. Although the founder of the scholarship has not been among the living for almost three years, this fund has never suffered any shortage, but has always been able to provide the students in Fort Wayne, Concordia and Hawthorne, who depend on it, with what they need. Donations have often been received through the district treasurer, and the clerk does not even know where they come from. Since his last receipt, he has received $550.00 from a kind donor who is particularly interested in this work, $85.00 has come to him from a young, unmarried member of the congregation, and $10.00 has been sent to our institution treasurer. The donors do not want their names mentioned. - The writer also knows of other dear Christians who year in and year out alone receive a poor student at our educational institutions. Surely there is someone among this year's confirmands who could be won over for study and sent to one of our institutions in the fall, if a congregation or individuals would provide for his upkeep.
L. F.

The unknown friend and benefactor of our Negro Mission recently made his eighth annual visit to the Treasurer for the Negro Mission, Director A. C. Burgdorf, and again, as in former years, handed him $500.00 for said mission work. We can only give heartfelt thanks in this way to this generous friend of the mission among the poor blacks, who does not let his left hand know what his right hand is doing, who is completely unknown to the members of the Commission and wishes to remain unknown, but is well known to the Father in heaven. May God, who sees into the hidden, be a rich rewarder for him in time and eternity! The rich gift comes to the Mission this year in a very special way, since not only the current expenses have to be met, but as is well known, by decision of the Synodal Conference in North Carolina, a training school for colored pre-school children has to be established.

The building of a new mission chapel for teachers and teachers will not be erected for less than the sum of H10,000. In addition, our negro mission has also suffered a heavy loss in that our mission chapel, erected only a few years ago in the city of Salisbury, N. C., was completely destroyed by a storm wind a few weeks ago, so that we were only offered K35,00 for the heap of rubble. Fortunately, no human lives were lost, as the Negro school, which is held on weekdays by our colored missionary Lash, who is stationed there, had been closed shortly before. A local building is now temporarily rented for church and school purposes, but the prosperity of the mission requires that a mission building of its own be erected as soon as possible.

L. F.

An example worthy of imitation is told by a pastor from his experience: "During my home visits, a woman from my congregation handed me a money box and asked me to open it. I did so and found S1. 50 in it. 'This is for the church,' she said. It was not always possible for this woman to come to church, but every time she could not attend the service, she thought of her offering, and since she could not send it, she put it in a money box." The "Luth. Kirchenzeitung" remarks: "Sometimes something good is omitted only because one does not think of it. Perhaps this little experience of a pastor will remind other Christians of their obligation to make sacrifices on Sundays and encourage them to do the same.

L.F. '

On our English sister synod of Missouri, their organ, the *Lutheran Witness*, recently brought an extensive and
accurate annual report. This shows that the Synod now has 51 pastors and professors in office, who serve 74 congregations and preaching places. The number of souls amounts to 16, 269, the total number of communicating members to 10, 380, the number of those entitled to vote to 1915. Within the Synod there are 19 parochial schools, in which 734 children are taught by 14 school-keeping pastors and 8 teachers. Sunday schools are listed 63 with 638 teaching and 7285 taught. During the past year 1082 persons were baptized, 892 confirmed, 17 communicated, 908, 335 couples were married and 320 persons buried. For extra-parochial purposes $12, 638.07 was raised by the congregations, and for their own parochial budget $78, 754. 76. In the Sunday schools $7770. 90 was collectirt, of which $2543. 74 was for out-of-town purposes; in the parochial schools S409. 28. The synod has two teaching schools: at Conover, N. C., and Winfield, Kans. At the former there are 39 male and 20 female pupils; at the latter 50 male and 14 female. Fourteen pupils at Conover and 24 at Winfield are preparing for the preaching ministry.

L. F.

The Missouri Synod and becoming English. After the *Lutheran* increased the number of pastors, congregations, and communiciren
He continues: "This indicates a rapid growth. However, if one looks at the entire Missouri church body of 574,000 members, the growth is not nearly as great as it should be. If this largest Lutheran church body here in the country is to maintain its hold in the future, it must do more to solve the language question than it has yet shown." Derkennt
the state of affairs in the Missouri Synod. The Missouri Synod has done more to "solve the language question" than all the Eastern Synods put together. While others have talked, it has acted. It has strengthened its parochial schools, and through the parochial schools, the whole younger generation has become bilingual, that is, our children understand, read and write not only German but also English. The same is the case with the teachers and preachers we train. 98 percent of them are completely bilingual, since almost all students are educated in our bilingual parochial schools and colleges. The subsidy from Europe is very small. The Missouri Synod is thus fully prepared for becoming English wherever necessary. But we would be fools, and very great fools at that, if we were to hasten or work toward becoming English. It harms a man neither in body nor in soul if he speaks two languages. So, too, bilingualism does no harm to our children, teachers and preachers. German is also a quite decent church language. It even has many advantages as a church language, as even the *Lutheran* will admit, and we hold fast to it wherever and as long as there are congregations that prefer this language. For the present, this is still the case with the great majority of our congregations. Besides this, we see to it that we are as well prepared as possible for the case where a transition to English is demanded by circumstances. This preparation is done through our bilingual parochial schools, colleges and seminaries. The bilingual parochial school is, as far as we can see, the best "solution to the language question". Incidentally, he is also very much in error if he thinks that our church work in English is limited to the association of the English Missouri Synod. The German Missouri Synod also works in hundreds of places through the medium of the English language. The work of the English Missouri Synod represents but a fraction of the English work of the "Missourians." F. P.

Rockefeller's $100,000 and the conduct of the congregationalist - missionary society, the so-called "American Board," has been much discussed in the secular and church press in recent weeks. The "American Board of Commissioners for Foreign Missions" represents the oldest and largest heathen missionary society in our country. Rockefeller had offered $100,000 to this board for the mission, and the question was whether this gift of the millionaire and oil king should be accepted or not. Partly they were for it, partly against it, because the money came from a side that had not acquired it in the right way, but by oppression and over-donation. Many outstanding preachers of the Congregationalist Church, especially I). Washington Gladden of Columbus, O., protested vigorously against it, saying that the church stained its hands by accepting such money extorted by injustice and unlawfulness. But the protests were in vain, since the authorities had already spent part of the money before they formally voted on the - acceptance of the money, and the world laughs and mocks at the church, which accepts money acquired in an unjust manner for its own purposes, while it condemns such obtaining of money. The whole incident makes it clear that the only right way to raise money for church purposes is to ask and admonish Christians and fellow believers to do good through the mercy of God, Rom. 12, 1. Gal . 6, 10.

The Mormon sect is growing steadily and rapidly. Founded in 1830 with only 6 members, today it counts 340,000 members, and 2000 missionaries travel through countries and seas to bring "saints" to "Zion". According to official statistics, there are in the Mormon Church, which has established quite a number of offices, some of which are based on the Old Testament model, a prophet, a seer, and a missionary.

and revelators, 3 presidents, 12 apostles, 200 patriarchs, 6800 high priests, 2700 angels, 20,000 elders, and 36, 745 priests of Melchizedek. The number of Aaron's priests, seventies, bishops, shepherds, evangelists, teachers and deacons is 25, 700.
L. F.

Abroad.

According to the parochial reports of 1904, the **present membership of the Saxon Free Church is as** follows: 17 pastors preach in 51 different places. The number of souls amounts to 4018, the number of communicating members to 2516, the number of voting members to 840. The number of school children is 669; however, only in Niederplanitz (P. O. Willkomm) is there a Free Church parochial school with 2 teachers and 186 children; in the other places the children attend the elementary schools, but receive special religious instruction from the Free Church pastors. 114 persons were baptized, 88 confirmed, 9330 communicated, 36 couples were married and 73 persons buried. The souls of the 51 congregations and preaching places reside scattered in no less than 216 localities. L. F.

The latest figures have been published on the **Protestant movement in Austria, which has already been mentioned many times.** According to them, during the second half of 1904, 1870 persons converted to the Lutheran Church, among them 1723 from the Roman Church; 229 persons converted to the Reformed Church, among them 190 from the Roman Church. During the same period, 405 persons left the Lutheran Church, 355 of whom went to the Roman Church, and 166 persons left the Reformed Church, 142 of whom went to the Roman Church. The situation was similar in the first half of 1904 and already in 1903. Compared to previous years, especially to 1901, the number of converts from the Roman Church to the Protestant Churches has decreased, while the number of resignations from the Protestant Churches has increased somewhat. The "Old Faith," which gives these figures, finds in them a twofold result. On the one hand, the figures show that the movement is taking a calmer course. While in earlier years some people apparently converted from the Roman to the Protestant Church for national and political reasons, this is now diminishing more and more, and people are converting less because of Germanism and more because of the Gospel. On the other hand, however, it is also unmistakable that the Roman Church is making the greatest efforts to prevent conversions and to win back those who have already converted. That is why it is so necessary that those who have been won over should really be properly cared for spiritually, that believing and not, as has often happened, liberal, enlightened preachers should be sent to them, that the Gospel should really be preached to the Protestants in Austria, which alone protects them on the one hand from the superstition of the papacy, and on the other hand from the unbelief of liberalism. L. F.

The well-known missionary scholar D. Warneck recently gave a lecture on **the present situation of the German evangelical** mission. In it he stated that a significant forward movement is clearly discernible. Sixteen new territories have been occupied in the last twenty years. The number of missionaries has increased from 520 to 1010, and that of Gentile Christians from 200,000 to 500,000. The income has also increased, from more than 2 million marks to nearly 6 million a year. But they have not kept equal pace with the increase of expenditure. As a result there is a chronic deficit in the German mission, which in 1903 amounted to one million marks, and is not falling, but threatening to rise. All German mission societies are therefore making special efforts to obtain the necessary funds so that the work need not be curtailed. L. F.

From World and Time.

Atrocious immorality among schoolboys has been traced in New York, so that the grand jury has to deal with individual cases. The investigation has revealed an alarming increase in the number of such crimes over the past five years. To control them, the mothers of children are now to be instructed as to their responsibility in a moral point of view, and meetings of mothers in the public schools are being suggested, at which lectures are to be delivered on this point. But this is not enough; the main thing is lacking: the daily instruction of the children in God's Word in the home and in the school. Where God's Word does not rule, there inevitably grows up a godless, immoral race. If, on the other hand, it is said that wicked things occur even among the pupils of the church schools, it is true. Even in the Christian schools there are bad boys and girls like weeds among the wheat. But there is also found daily the means by which sin is resisted and evil is punished, God's Word, which bears witness even to the consciences of children and proves its power in their hearts. - One cause of the moral corruption of youth is also the great mass of immoral reading matter and lewd pictures which are constantly being disseminated in our country. The well-known Society for the Prevention of Vice, which has been in existence for thirty-two years, and has its agents in all the large cities of our country, can only interfere with very gross violations of the law. Nevertheless, its head, Anthony Comstock, reports that during this period he has caused 2789 arrests and has effected the destruction of 91 tons of indecent literature and bad pictures. The Lutheran Church Gazette, from which we get this information, says: "If parents would pay more attention to what their children read, and spend a little more money on good books, the bad, immoral books and newspapers would not find such a ready market, nor wreak such terrible havoc among the young. " L. F.

In a lecture **on suicide** in Europe, Dr. Gaupp, senior physician at the Munich Clinic for the Mentally Ill, gave some noteworthy statistical data, which we have taken from the "Allgemeine Ev.-Luth. Kirchenzeitung". Since the year 1820, a significant increase in suicides has been documented for the cultivated countries. About 60,000 to 70,000 people take their own lives every year in Europe. Germany accounts for 9700 men and 2500 women. Outside Germany, Monaco, where the notorious gambling den is located, is in first place, followed by Denmark. In Norway, the number of suicides has been falling for 40 years, which is attributed to the government's fight against drunkenness. Japan is in last place. In terms of sex, there are on average four suicides for every female suicide; however, the number of suicides among the female sex has been increasing in recent times. More cases occur in the cities than in the country. In terms of religion, the numbers vary. In Germany, fewer suicides occur in Catholic areas than in Protestant areas, but Catholic France has more cases than Protestant England. In terms of occupation, more suicides occur among the educated and mentally laboring than among the uneducated and physically laboring. Among the motives for suicide, Dr. Gaupp quite rightly asserts also this, that in wide circles of peoples the belief in an afterlife, in an eternity, has diminished. L. F.

How a Christian can always celebrate Easter.

D. Lindemann in Rostock came to another pastor, D. Baudevin in Stralsund, with whom he stayed overnight. When he went out early and performed his usual morning prayers, he spoke, among other things, these words from Luther's powerful Easter hymn: "Christ lay in bands of death:

> So we celebrate the high feast With joy and gladness of heart, Which the Lord lets shine for us. He himself is the sun, Who by his grace's radiance Illuminates our hearts entirely, The night of sins is gone. Hallelujah.

Because one of Baudevin's housemates had stayed with him in the room and slept next to him, he was surprised to hear that he was praying now, when it was already after Pentecost, but he did not want to ask him. But afterwards he told his master of the house. The latter was likewise not a little surprised at this morning prayer, and since both were eager to know the cause of it, Baudevin asked his dear guest: "My housemate wanted to know yesterday why the Doctor prayed these Easter hymns at his morning blessing now after Pentecost?

Lindemann answered: "Very well. I do this according to my calendar, which has Easter written in it every day, and teaches how one should keep Easter every day." He pointed to a Bible lying before him and said, "This is the calendar. For the whole Bible shows me not only how I kept Easter in Holy Baptism, but also how I should keep Easter every day from then on."

Baudevin asked, "How can this happen on a daily basis?"

Lindemann answered: "Very well, and I practice it in the following way: When I get up early in the morning, I go with the Easter women (Marc. 16, 1.) to Jesus' grave and pray:

> Help me that with this morning
> Spiritually resurrect may, And care for my soul, That when now thy great day Appears to us and thy judgment, I before it do not fear. (Song 297, 4.)

When I have gone to confession, confessed my sins from the heart, and received forgiveness of sins, I sigh:

> The night of the sinner is past. Hallelujah.

If I go to Holy Communion, I contemplate from Luther's Easter Song:

> We eat and live well
> In right paschal dough, The old saurteig shall not be At the word of grace. Christ will be the tasting and feed the soul alone, The faith will live no other. Hallelujah.

When I hear preaching, I hear all Easter preaching, for they all go to this, 'Awake thou that sleepest, and arise from the dead, and Christ shall enlighten thee,' Eph. 5:14."

"Yes," said Baudevin, "what would the Doctor do if Easter itself came and was celebrated?"

Lindemann answered: "Then I will make an examination and test with and in myself, how I have kept Easter up to now, and whether I have celebrated the holy feast correctly; whether I have also duly remembered my baptism and have risen with Christ as a baptized Christian; whether the new man has also risen in me, who lives eternally in righteousness and purity before God; whether I have partaken of Holy Communion worthily, that the dear Saviour lives in me etc. If I have kept Easter in this way, I humbly thank my God for the grace he has given me to do so; if not, I say: 'Better thyself!' This is the reason why I sigh daily in the morning, among other things:

> So we celebrate the high feast With joy and gladness of heart, Which the Lord lets shine for us; He himself is the sun, Who by his grace's radiance Illuminates our hearts completely, The night of sins is gone. Hallelujah!"

Pagan hopelessness and Christian Easter consolation.

To the grave of the Lord the devout women go, Marc. 16, 1. ff. We accompany them on this journey. The question that weighs on their hearts: "Who will roll the stone from the door of the tomb? - can be read clearly from all the inscriptions on the gravestones of the pagan world.

In Athens, for instance, or in Corinth, in Thessalonica, or in Ephesus, it was written on the grave of a child, "My life was short; a god snatched it from me; I know not whether he did good or evil to me," and on another, "Cruel death, why hast thou hastened and taken me away so soon! You had me safe enough, for we are all your debtors." Then on the gravestone of a man was read, "Theodorus rejoiced over me when I died; another shall rejoice over thee"; or again, "I am dead, and wait for thee, thou for another; all at last a kingdom of the dead receiveth"; and on the grave of an old man or woman, "Hope and happiness, farewell! I have found the harbor. I am done with you, now tease the new generation"; and on Roman monuments, "I was and am no more. He that saith otherwise is a liar, for not shall I be any more"; or also, "I was nothing, and am nothing. Who read this: Eat, drink, jest, come!" - There everywhere the stone lies unrolled before the grave's door. And when one of her heathen poets sings, "My temples are grey and my head is white, gone is my sweet youth. Of sweet life there's not much left. Therefore I often sigh, fearing the underworld and the dreadful cave of Hades (the realm of death). The descent is dreadful, and he who has once descended never comes back", so one must say: What filled the hearts of the living, that they wrote on the memorial stones of their dead. It is all the echo of the Sadducee song, "Let us eat and drink; for tomorrow we shall be dead!"

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And not long after that, one read quite different inscriptions on the same burial places. Now on the gravestone of a child near the Greek city of Aegina, if we want to put it into German rhymes, it said something like this:

> Not long I thirst to see
> Life's sweet light, parents' hot plea, "Oh stay!" not heard, Now rejoice with me that I, escaped from sin's yoke, Have died and am still alive."

Now in Ajello, on the grave of a preacher, one read: "Here rests in peace a servant of God who lived.... . years, called away by the Lord on ..."; and on the grave of a woman at

Rome: "Here Artemidora sleeps in peace"; and on the tomb of an old man near a city of Nubia:

> O God of Christians and of all flesh, Who hast taken away the power of death, Who hast trodden down hell, Who hast given life to the world: Let the soul of Thy servant rest ... In the bosom of Abraham, Isaac and Jacob.

What had happened, then, that in the places of death the inscriptions suddenly began to bear witness to life? It had been Easter. The women had found the stone rolled away, and the angel's message: "Do not be dismayed; you are looking for Jesus of Nazareth, the crucified one; he has risen and is not here. Behold the place where they laid him. But go ye, and tell his disciples, and Peter, that he shall go before you into Galilee; and there shall ye see him, as he hath told you." This glad Easter message had taken its flight from Jerusalem through the lands. Christ had risen, and life and incorruptible being had been brought to light through him. And so the tombstones spoke of his Easter victory over the grave, death and decay.

From childhood.

In the last weeks before Easter, one of my confirmands fell seriously ill and had to be taken to the hospital for an operation. God the Lord heard the prayers of those who prayed for the boy and with him; he guided the hands of the doctors, the operation succeeded, and the boy went towards his recovery. I visited him as often as I could. Almost every time I visited him, I met a young man at his bedside, who was not confined to his bed by the illness that had brought him to the hospital, but who, as he told me, had to be under constant medical care and attention. He spoke English, and because the very first time I saw him I heard him talk-as it seemed to me, very confidentially-with a Catholic priest, I took him for a Catholic and an Irishman. At first he showed himself shy of me, leaving my sick man's bedside soon after I came, and withdrawing himself. In time, after I had repeatedly spoken kindly to him, the shyness in his nature was lost, and he became more confiding. He also answered my questions when I asked him about his family circumstances, his profession and his past. I was not indifferent as to who was the one who bothered so much with my patient. I had not yet asked him directly about his faith. I was quite sure that he was Catholic, but I still had a faint hope that it might not be so in the end, and I did not want to see this spark of hope extinguished when I received the answer to my question: "I am a Catholic! I felt sorry for the young man, and there was something there that drew me to him. He was a sailor and had suffered a severe illness in the cold and wet. Of his relatives he knew nothing. So, being an abandoned man himself, he took care of the poor abandoned sick man, who, by the way, also had no parents to take care of him.

When my patient began to recover, I began to teach him during my visits, so that he could be blessed together with the other confirmands on Palm Sunday and go to the table of the Lord. The young man I mentioned before used to leave soon after I began my instruction. Why should he stay, we spoke German with each other, my boy and me. One day, however, we were about to go to confession and were discussing the first part, that one should confess one's sins. the young man remained seated. I was happy about this, but in my heart I regretted that he did not understand anything about what we were talking about from God's word, and when I had finished, I told him so in a few words. Then something quite unexpected happened. The youth cast down his eyes and replied, ashamed and hesitant, in our dear German mother tongue, "I also learned all that, I went to the church school from childhood and was confirmed!" The spark of hope in my heart, which I had always feared would one day be stifled, flared up into a bright bonfire. Now we could talk to each other. And we did talk to each other, long and earnestly - we, he and I. What he said related to what I had previously discussed with my confirmand, and did not belong in public, and what I said to him was something of what he had known from childhood and could instruct him for blessedness through faith in Christ Jesus. But what came out of it was useful for my confirmand, who was there, for teaching, for me useful for punishment, for the young man useful for correction, for all of us useful for chastening in righteousness!

But you, dear parents, who read these things, I beseech you, for the sake of Jesus Christ and the salvation of your children, take such care of the souls of your children that you may always stand before each of them and speak to them with Paul: "Because thou hast known the holy Scriptures from thy infancy, the same can instruct thee unto salvation through faith in Christ JEsu; for all Scripture, inspired of God, is profitable for doctrine, for judgment, for correction, for chastening in righteousness, that a man of God may be perfect, fitted unto every good work!" This you owe to your God, to your children, to your parental duty, and for this you have the great, glorious asset of our dear Lutheran Church, the parochial school!

(Ev.-luth. Gemeindeblatt.)

Luther's Easter Thoughts.

The whole world is full of testimony to the resurrection. Out of a tree and out of hard wood grows a beautiful flower; leaves, branches, and lovely, sweet fruit come forth. But because it is such a common thing, and is seen every day, it is held in low esteem, and men's hearts are so hardened, that even if Lazarus were raised every day, the unbelievers would not be moved at all.

Behold, therefore we must learn and be accustomed to think that it is the same in the sight of God, when he hurls one heap here, and another heap there, into the churchyard; or when he seizes me to-day, and another to-morrow, and thus always casts one before, and another after, into the earth, as his grains or seeds. This looks to us no differently than if it were all over and should perish forever. But he looks at it and thinks differently, and for this reason alone he does it, so that his seeds will come forth again in the most beautiful way in the summer to come, after this wretched creature, and he is just as sure of it as if it had already happened and been arranged. For this reason, however, it is written and so sweetly illustrated to us that we should also think the same thoughts when we are lying there on our deathbed, and not turn away from them, even if we neither see nor feel anything, except that they should scrape us into the ground, and hear nothing but weeping and wailing, as if it were all over with us; But to pluck out of the heart such human thoughts, and to graft into it the heavenly and divine thoughts, that it may not be called buried or corrupt, but sown and planted by God himself, as a grain or seed.

Obituaries.

At the advanced age of 80 years, K. John Bundenthal passed away blessed in the faith of the Lord, April 2. Educated at Columbus, O., he served successively the congregations at Marysville, O., St. Marys, O., Sidney, O., Soft, Ind., Leland, Mich., Lansing, Mich., Antonia, Mo., and Augusta, Mo. Three years ago he resigned his office and moved to St. Louis. But the funeral was held in the midst of his last congregation at Augusta, where the weary body was buried April 6, with great congregation. The undersigned delivered the funeral sermon on Eph. 3, 20. 21. Besides his aged widow, the deceased leaves seven children, five daughters and two sons, the latter pleading in the service of the church. C. C. Schmidt.

It has pleased the Lord above life and death to call away from time into blessed eternity K. Carl Moritz Claus, until the year 1901 pastor of Bethlehem Parish near Creston, Cal., since then residing at Paso Nobles, Cal. He died on Friday, April 7, of dropsy at the age of 57 years and 23 days and was laid to rest on the Sunday following in the graveyard at Paso Nobles with numerous congregations. He leaves behind a deeply grieved widow and five grown children. May the God of all comfort heal the wound he has inflicted! F. G. Gundlach.

K. Johann Heinrich Werfelmann died in faith in his Savior at the home of his son at Chicago, III, April 10, aged 77 years, 8 months and 18 days, and was given a Christian burial at St. Lucas churchyard, Chicago, April 13.
__________ E. W.

Died March 19, in the faith of his Savior, teacher emerit. Wilhelm Fuerstenau, for many years a faithful teacher of St. John's parish at Watertown, Wis. Born in Pomerania, April 16, 1830, and educated there as a teacher, he first served in Germany in two schools. At the beginning of the fifties he emigrated with his family to America, and was successively - appointed to the schools of the Schaumburg and Rodenberg townships near Chicago, Addison, III. and Watertown, Wis. At the latter community he served as school teacher for 37 years. His funeral took place March 23, at which the undersigned preached on Heb. 13:7. F. H. Eggers.

New printed matter.

The Precious and Sacred Writings of Martin Luther, based on the Kaiser chronological Edition with reference to the Erlangen and Walch Editions, edited by *John Nicholas Lenker,* D. D., in Connection with Leading Scholars of all Parts of the Church. Lutherans in All Lands Co., Minneapolis, Minn. 13 volumes 8X6, bound in cloth with gilt printing. Price of single volume: H2. 25; subscription price of 13 volumes: H19. 50; after completion of printing, K29. 25.

From this work are sent to us for review:

Luther on the Creation. A Critical and Devotional Commentary on Genesis. Based on Dr. Henry Cole's Translation from the Original Latin. Revised, Enlarged, Parts re-translated, and edited in complete Form by *John Nicholas Lenker,* D. D. 448 pages.

The Epistles of St. Peter and St. Jude, preached and - explained by Martin Luther, translated and edited by Prof. *John Nicholas Lenker,* D. D. 383 pages.

Luther's Church Postil, Gospels, first to twelfth Sunday after Trinity, translated now for the first time into English by Prof. *John Nicholas Lenker,* D. D. 390 pages.

The appearance of a number of Luther's works in English can only be welcomed with great joy. For if there are human writings whose diligent study can only be of great, incalculable blessing to the pastors and members of English Lutheran congregations, it is Luther's imperishable works. We therefore wish the work begun some time ago good progress and the individual volumes wide - distribution in those circles in which Luther's German writings are not read or cannot be read. In addition to the above-mentioned volumes, this edition will also include Luther's interpretation of the Psalms (one volume of which has already appeared), his interpretation of the Epistle to the Galatians and of Ecclesiastes, his prefaces and hymns, his writings on the keys, on the conciliis and churches, on free will, and his writings against the papacy. - As for the volumes sent to us for review, the first contains the great and justly famous interpretation of the first book of Moses, of course not yet complete, but only up to Gen. 4, 14. A second volume, which is in prospect, will at any rate bring the interpretation up to the history of Abraham. The second volume received by us contains Luther's so instructive sermons on the two Epistles of Peter and the Epistle of Jude, and namely, like our St. Louis edition, the interpretation of the first Epistle of Peter in two editions, one of the year 1523 and the other of the year 1539. The third volume sent to us contains a part of Luther's important church postilion, which has never before been translated into English, and in the translation of which other theologians of our church have been involved, among them Prof. J. Schaller in New Ulm, Minn, and President A. W. Meyer of Winfield, Kans. If one compares the translation of the individual writings with the German or Latin original, one will certainly find passages in which Luther's words are not exactly rendered, and sometimes the meaning is not quite correct. Also the well-known English Luther translator Dr. Henry Cole, whose works are used in this edition, is not always reliable, neither in the piece presented here, nor in other translations. But these are details that take a back seat to the many good and excellent things that this edition offers. Nor do we want to forget that Luther's translation is not an easy matter. - The external decoration of the volumes is pleasing and is getting better all the time. However, we believe that the editor should omit the various preliminary remarks about his edition of Luther and the statistical data about the Lutheran Church, which are in part somewhat puffery, and in part also incorrect, and not include them in the volume, with which they have nothing to do. L. F.

From the *American Lutheran Publication Board*, 1349 Fifth St., Pittsburg, Pa. we have received the following printed matter:

Lutheran Forms for Sacred Acts, edited by *C. Abbetmeyer,* Ph. D. 266 pages 6X4, bound in morocco leather with gilt edges and gilt title. Price: 75 Cts. net.

This is a very handy English pocket edition, the forms of which are mostly translations from our Agende and Blessed Father Lochner's liturgical forms, in which one can also find individual things that are not given in both books, or are given in a different form, and which can be put to good use under certain circumstances. The remarks that we would like to make and the wishes that we would like to express, for example, about the form for Confirmation, for the Communion of the Sick, for the Annunciation of the Banns, and for the Resumption, also refer to the aforementioned German works, and can therefore be addressed in a new edition of the same, and then also be taken into consideration in a second edition of the present work. It will be very welcome to pastors who have to officiate in English from time to time or regularly, and will serve them well. The language is fine and noble, the layout on thin yet strong paper, with clear printing, in a fine flexible binding and convenient format exemplary.



Fifty-two Bible Histories from the Old Testament.

121 pages 7^X5, stapled in cloth.

This Biblical History, which was first intended for Sunday schools, but can also be used elsewhere, contains in the first part on 82 pages 52 histories from the Old Testament and then in the second part on 30 pages an average of 25 questions about each story.

Catechism Folders. 4 pages each 7X5.

For use in Sunday schools these polclers, printed on stiff paper, seem to us quite suitable. They contain the text of the main pieces, the main pieces with interpretation, the question pieces, morning, evening and other prayers, psalms and Bible verses, and the history of the Reformation.

L. F.

From the publishing house of Johannes Herrmann, Zwickau in Saxony, we receive the following printed matter, all of which can be obtained from Concordia Publishing House, St. Louis, Mo:

D. Martin Luther's Large Catechism. With Luther's picture.

Third Edition. 206 pages 7X5^, bound in cloth with cover and spine decoration. Price: 50 Cts.

We cannot recommend this incomparable interpretation of Luther's Small Catechism and magnificent confession of our church in large print, beautiful design and at a reasonable price to our Christians who do not yet possess all the -confessions of our church. It remains with what the pious preacher Johann Mathesius, Luther's companion at home and at table, says: "If D. Luther had not done anything good in his life, except to bring both catechisms back into homes, schools and on the preaching platform, the whole world would never be able to thank or pay him enough.

Happiness and Christianity. By Heinrich Ebeling. Second revised edition. 104 pages 7^X5^. Price: 45 Cts.

We recommended this book by the well-known author when it first appeared ("Lutheraner" 58, 267) and can only repeat this recommendation. The summa of the book is: True happiness can only be found in true Christianity.

Is acting and going to the theatre a sin? The immorality of the theatre. 8 pages 7X5. Price : 3 Cts.

A letter from a former theatre student about the first question and sayings of famous actors and actresses about the second point.

Prayer of a Lutheran Christian congregation for a faithful shepherd. By Friedrich Weyermüller. 4 pages 7X5. Price: 3 Cts.

A poem by the famous Alsatian poet. L. F.

Textbook of the German Language for High Schools by August Crull, Professor at Concordia College at Fort Wayne, Ind. Second, Revised Edition. St. Louis, Mo. Concordia Publishing House. 1905. half-folio. Price: 85 cts.

This textbook, written by Professor Crull, our honored teacher, who has been faithfully teaching German at our college in Fort Wayne for more than 30 years, needs no new introduction. It has been known and used among us for almost 12 years. However, the second edition that has now become necessary is not only a new one, but also an improved one. The author notes in the preface: "The present second edition is a thorough revision of the first. While the layout of the book has remained the same, the content has undergone significant changes. Not only has the 'Prussian school orthography' given way to the new 'German orthography', but substantial changes have also been made to the text, partly in order to eliminate individual errors and deficiencies, and partly in order to accommodate the justified wishes of the specialists as far as possible. The training material has also been considerably increased. The third appendix now contains instead of of the -Schulorthographie* edited by Dr. Duden the unchanged reprint of the official -Regeln für die deutsche Rechtschreibung nebst Wörterverzeichniß* of 1901." Only the expert will be able to judge that the book contains a great deal of work. But even the non-specialist will recognize it to some extent, if he considers that the hundreds and hundreds of examples have not only been aptly chosen, but almost all have been selected from the works of the best German writers. It may have taken many an hour of work to find sentences that were suitable and yet unobjectionable in content. We gladly confess that we owe many an instruction to this textbook and often consult it. And the perusal of many manuscripts and other experiences have given us the idea that others, who are no longer sitting at the school desk, should do the same when they use the dear German mother tongue, which is so often treated badly in our country, in speech and writing.

L. F.

Second Reader. Illustrated. *Standard American Series.* St. Louis, Mo. Concordia Publishing House. 1905.

To all distant teachers serve as preliminary news that the "Seeonck Reacker" of the new series of English Reading Books will be ready for shipment in a few days. L. F.

Introductions.

In the replacement of the Ehrw. Präses Wegener was k.A. Wenzel was introduced to his congregation in Shelby, Tex. Oculi in his congregation in Shelby, Tex. introduced by H. T. Kilian.

By order of the Honorable Praeses Seuel, Fr. W. Gieselmann was introduced to his congregations at Town Sigel and Seneca Corners, Wis. on Sunday. Lätare in his parishes at Town Sigel and Seneca Corners, Wis. introduced by H. Maack juu.

By order of the Venerable President Bernthal, Fr. C. Bernthal was ordained on Sunday. Judica in the congregation at Sweet Springs, Mo. assisted by k. Demetrios introduced by E. Pardieck.

By order of the Honorable President Pfotenhauer, Father W. H. Rörig was introduced to his congregations at Stanford and Bradford, Minn. on Sunday. Judica in his congregations at Stanford and Bradford, Minn. introduced by A. Gahl.

On 2 Sonnt, d. Adv. (1904), teacher A. H. Läufer was introduced as teacher

Initiations.

On Sunday. Judica, the Zion congregation in Thayer, Nebr. consecrated their newly built church to the service of God. Preachers: KU. Seltz, Zagel and Gans (English). The dedicatory prayer was said byH . Plow.

On Sunday. Judica, St. Paul's parish at Sadorus, III, consecrated their new church (40X 60, tower 65 feet, with altar niche and sacristy) to the service of God. Preachers: kk. Blanken, Klettke and Krüger (English). The consecration was performed by V . H 0 rnung.

On Sunday. Judica, the Immanuel congregation at Prairie Grove, Kans. dedicated their newly built church (28X40, steeple 52 feet) to the service of God. Preacher: M. Senne and the undersigned (English). The consecration was performed by P . Jürgensen.

On Sunday. Judica the Trinity congregation at Taylorville, III. consecrated -their new church (28X46 feet) to the service of God. The following preached and performed the consecration: Prof. Streckfuß and

M. Flaxbeard.

On Sunday. Oculi the St. Lucas parish at Paters on, N. I., consecrated their new altar to the service of God. Preacher: Fr. Schumm.

H. F. R. Stechholz.

Groundbreaking.

On Palm Sunday the Emanuels congregation at Tip ton, Ind. laid the cornerstone of their new church (48X53 feet). Preachers: Father Bopp and (English) H. E. Stühm.



Published by the German Evangelical Lutheran Synod of Missouri" Ohio and other states.

Edited before" the teachers' college of the theological seminary in St. LouiS.

Vol. 61. St. Louis, Mo., May 9, 1905. **No.** 10.

"Let the dead bury their dead!"

Matth. 8, 22.

Heinrich: "Good evening, Wilhelm. This is going to be another fine commotion in the parish! It seems as if things were never going to move forward in our community. Just when you think that peace has come at last, it starts all over again. I'm getting tired of it!"

Wilhelm: "Well, what's the matter? Where's the fire now?"

Heinrich: "I thought you already knew. Yesterday the rich Schmidt, who had been ill with consumption for a long time, died. The family - asked our pastor to bury him, but I hear he refused to do them the favor. Of course, that made for some awful bad blood. You know, Schmidt's whole family and his extended relatives belong to our congregation. They have now been so offended by the pastor's brusque behavior that, as they say, they all want to break away from us and join the unrighteous congregation. I have always told you that our church will never get anywhere as long as our pastor acts so stubbornly. Instead of drawing people to our church, he is driving them away from us in bright huddles. That to me is a fine way to do missions!"

Wilhelm: "Calm down, Heinrich! Don't judge so quickly! Do you really think our pastor should have officiated at the corpse?"

Heinrich: "I certainly think so. And many others in our community agree with me."

Wilhelm: "Why do you think the pastor should have done that?"

Heinrich: "Well, once out of love for the family, who are all his confessionals; but secondly also out of consideration for our congregation."

Wilhelm: "Well, well! But I have always been of the opinion that a Lutheran pastor must first and foremost take God's Word into consideration. Yes, I even feel as if we had expressly obligated him, when he was appointed, to be guided in his entire administration by God's Word. But you don't say a word about this consideration. And more. You are of the opinion that the pastor acted wrongly in this matter. For us Lutherans, this can only mean that he acted against God's word, to which he was bound. Now tell me, against what word of God did he act when he refused to officiate at Schmidt's corpse?"

Heinrich: "Yes, I can't say at the moment. But my feeling is that this was not nice and must offend the family."

Wilhelm: "But, Heinrich, that is a very dangerous thing, to want to accuse a pastor of injustice on the basis of a feeling! That is, frankly, a grave sin. And it is equally a sin for Schmidt's family to take the pastor's conduct as an insult. For the pastor has acted conscientiously according to God's Word in this matter. And you should gratefully acknowledge this and thank God that He has given us such a faithful pastor. The pastor could not and was not allowed to act in any other way than he did, without becoming unfaithful to his vow of office. And should Schmidt's entire kinship now also depart from our congregation because of this, it would not change the matter. For no pastor may act against God's word in order to gain members for his congregation. Yes, even more, people who are won for a congregation by denying the truth are by no means a blessing for it, but rather a curse. For they will continue to refuse to submit to the word of God and will therefore cause the pastor and the congregation unceasing trouble. He who sows the wind will reap the whirlwind."

Heinrich: "So you claim that the pastor would have sinned if he had fulfilled the family's request? I'm curious to hear what you're going to use to prove that claim."

Wilhelm: "The matter is so simple and clear that a child can understand it; and I only have to wonder that you can still have such wrong views about it. Listen only once and then judge for yourself. If you saw a Jewish rabbi officiating at a corpse, you would immediately conclude that a Jew was buried there. And if you saw a Christian preacher singing and praying at a grave, you would be justified in concluding that the deceased was a Christian, as far as men can judge. There was also once a time when one could conclude in this way without being mistaken. But, alas, in our day all feeling for truthfulness in funerals has been lost. Many sect preachers in particular are working with power to blur all distinction between Christians and un-Christians, believers and unbelievers, at funerals. And this spirit of untruthfulness threatens to penetrate more and more into our congregations, as the present case clearly shows. One begins to find 'beautiful' what our fathers would have abhorred as an abomination. That is also a sad consequence of the evil example.

"So it was demanded of our pastor that he grant Schmidt's corpse a Christian burial. A Christian burial consists of Christians burying a Christian with Christian customs, or of the Christian congregation with its pastor laying a corpse to rest with God's word and prayer. She thereby confesses: This one was one of us; he was a Christian and fell asleep as a Christian in the confession of Christ. She sings: 'He has borne Christ's yoke.' He died in the Lord, and therefore we have the Christian hope that he is blessed, and that we shall one day see him again in heaven. It calls out to the world: 'Only he dies blessed who dies as this our brother died, namely, in the faith and confession of our Lord Jesus Christ. As a blessed death is the most glorious thing that can be granted to a man, so the Christian burial is one of the most sublime and solemn ceremonies that the Christian church has. It is, as it were, a triumphal procession, as the fighters of Jesus Christ carry one of their brave brothers in arms, who has now won a glorious victory, to a well-deserved rest.

"From all this you see that it is a shameful lie, indeed a blasphemy, to bury an unchristian with Christian honors. And our pastor would have been guilty of this atrocious sin if he had allowed himself to be moved to officiate at Schmidt's corpse. You will by no means want to claim that Schmidt was a Christian, or even that he wanted to be a Christian. Since his confirmation he has despised God's Word and Sacrament. He never entered the house of God, not even at his daughter's confirmation. And though he lay sick unto death for a long time, he never showed any desire to receive the consolation of the Word of God. Myself and others have repeatedly asked him if he would not like to speak to the pastor. But he always dismissed us with a short 'No!

"Now think if the pastor had stood by this man's coffin and said, as is our custom: 'We are all gathered here to pay our last service to our departed confrere, as a blessed member of Christ's holy body,' etc., and would have said the prayer: 'I thank thee, O Lord Jesus Christ, that thou hast snatched our brother out of anguish, and ushered him into eternal rest,' etc.-would not this have been a shameful lie, a most abominable blasphemy?"

Heinrich: "He didn't have to do that. He should have done it the way some other pastors do it. They don't even mention the deceased in such cases. The main thing is to comfort the bereaved."

Wilhelm: "That would be even more shameful! For then the pastor would be practicing the most wretched hypocrisy in addition to lying. By not even daring to name the dead man, he confesses that he is not worthy of a Christian burial, and yet he, the servant of a Christian congregation, officiates at his grave. Is not the Christian church thereby exposed to ridicule before the world? Is not the confession of the Christians thereby denied? Yes, will not the testimony of Christians against unbelief be blunted and rendered ineffective? The unbelievers must come to the thought: The pastor himself does not believe what he preaches, otherwise he could not officiate at this man's grave. For we know that this man did not want to know anything about the Bible and the church.

"You think that's why the pastor should officiate, so that the family can be comforted? Is that any consolation, I wonder, if the pastor dare not even name the deceased? Or should he tell the truth about the deceased? Should he say: this man was an unbeliever and is therefore eternally lost? Surely the family would forbid that. However, a Christian pastor will comfort the bereaved, if they are his confessionals. But he will do this at home in the circle of the family, and not by lying and pretending publicly at the grave in God's holy name."

Heinrich: "I must say, you are right. A Christian burial is only fitting for a Christian. However, I have not yet looked at the matter from that side. And yet I still have a misgiving. Is it up to the pastor to judge whether a person is a Christian or not? He cannot see into the heart. The Scripture says that only the Lord knows those who are his. Isn't that something like judging by conscience?"

Wilhelm: "No one can say with certainty whether this or that person is a true Christian. God alone knows that. But we can know for certain whether a man is not a Christian. For he who persistently and wilfully despises the means of grace to the end of his life is certainly not a Christian. This is not human imagination, but it is a clear teaching of Scripture. The Scripture says: "He that is of God heareth the word of God: thou rejectest the word of God, therefore will I reject thee also. 'He that despiseth you despiseth me.' To such a person, the Christian Church

the Christian burial rightly denied. And she must remain so, if she does not want to become a denier of the truth. I know that well, we will not make friends with the world and the sects. But we must not be guided by that. We must simply stick to our word and leave the success to the Lord. And he will also bless such faithful testimony and thereby bring one or the other to his senses.

"My dear friend, in these last evil times, when religious indifference is sweeping over Christendom like a storm tide, let us remain faithful to the truth. Let us bear witness not only with words, but also by our actions: Blessed are only those who die in the Lord. What do we care about those who are outside? Let the dead bury their dead. But we only want to give the honor of a Christian burial to those of whom we, as Christians, may assume in love that they have fallen asleep as Christians in faith in our Lord Jesus. If then they have deceived us through hypocrisy, the guilt is not ours. They will have to answer for it before God's judgment seat. We can and should only judge according to what is before our eyes. And here it is true: Whoever did not want God's word in life, shall not want it in the grave."

Heinrich: "Wilhelm, you are right. So, God willing, it shall remain with us. I thank you for your kind instruction. I am sorry that I judged our pastor so unkindly. How easy it is to go astray!"

Wilhelm: "And now one more thing. If the matter should really be brought up at the next church meeting, let us both stand up quite bravely for the truth and for our dear pastor, shall we not?"

Heinrich: "You can count on it!"

J. A. F.

The forgiveness of sins.

6.

"That's a dangerous lesson!"

So say, with great emphasis and indignation, the very false teachers of whom I told you, dear reader, in the last article - so say they, when they hear the doctrine which I have set forth to you as the right and divine doctrine.

What doctrine, in fact?

These: God has forgiven the sins of the whole world through Christ, justified the whole world through Christ; this forgiveness of sins and justification God reveals and gives to us through the gospel-gives it to us freely and gratuitously, and without any condition; he asks, he persuades us to accept it, he works faith in us; we believe, we accept; and thus we possess and enjoy the forgiveness of sins.

This teaching is said to be a dangerous teaching.

Why? What reason do the false teachers give for this teaching to be a dangerous teaching?

They say that by this doctrine a man is made insolent, presumptuous, and frivolous, comforting himself too quickly in the grace of God and the forgiveness of his sins, and thereby remaining in his unconverted state and sinful life and walk.

How do we answer these people? How do we counter this accusation?

First, dear Christian, let us consider from whom this reproach comes. It comes from the false teachers, who make faith a human work and merit, and so a cause for the sake of which God will forgive our sins and justify us - who thus diminish the grace of God, belittle the merit of Christ, shamefully pervert the word of God, who, where God says, "There is no difference here," say, "But there is a difference here." Now, my dear fellow, when these people make this accusation, does it make any impression on you? It's only natural that they should say that. It suits them. According to their doctrine, a man must first become pious, and then he is justified and receives forgiveness of sins. That is why they fear that a man will be "too quick to take comfort in the grace of God and in the forgiveness of his sins." They are blind guides for the blind; let them go.

And then, my Christian, consider who teaches the doctrine against which those people make the accusation that it is dangerous. God teaches this doctrine. Do you think that God teaches a doctrine that is dangerous? Do you think that God teaches a doctrine by which a man is made insolent, presumptuous, and reckless, "comforting himself too quickly of the grace of God and of the forgiveness of his sins," and yet remaining in his unconverted state and sinful life and walk? That men in their wickedness abuse this doctrine, it is certainly true. But do you think that the doctrine is to blame for this? the doctrine of God? Do not be misled!

But now, with God's help, I will show thee clearly that a man is not made bold, presumptuous, and frivolous by the doctrine of God set forth in these sheets, and is not "too soon comforted in the grace of God, and in the forgiveness of his sins," and thereby remains in his unconverted state and sinful life and walk.

And I want to give you the reason for this right away with a short word. It is this: With the forgiveness of sins and justification, God also gives us sanctification through the gospel. And whoever accepts the forgiveness of sins and justification through faith also accepts sanctification at the same time.

Where, then, is the danger now, that a man may be made impudent, presumptuous, and frivolous by our doctrine of God, "taking comfort too quickly in the grace of God and the forgiveness of his sins," and thereby remaining in his unconverted state and sinful life and walk?

But I want to tell you about this in more detail below.

Take heed to thyself that thou wilt be particularly attentive. - You know that Jesus Christ has redeemed us from all sin.

Question 152 in our Synodal Catechism is, "In what way has he redeemed you from all sin?" And the answer



is, "He hath delivered me from the guilt, punishment, and dominion of sin."

Question 158 is, "Did Christ redeem, purchase, and win you only?" And the answer is, "No; me and all lost and reprobate men."

Now notice, Christ redeemed all lost and condemned men from sin, and not only from guilt and punishment, but also from the dominion of sin.

What does it mean that Christ has redeemed all men from the dominion of sin?

That is to say, Christ, having set the whole world free from the guilt and punishment of sin, has at the same time set it free from the power and authority, the chains and bonds, the bondage and slavery, the compulsion and urge of sin. The redeemed world has in Christ not only forgiveness of sins and justification, not only eternal life and blessedness, but also in Christ a new spiritual life, the power to resist sin, the power to serve God in works of righteousness, item, sanctification.

Do you understand? Or is this something new to you?

Come, let me show you what the scriptures say about this.

1 Cor. 1:30. it is said, "Who (Christ JEsus) is made unto us of God wisdom, and righteousness, and sanctification, and redemption." So JEsus Christ is not only our wisdom, that is, in him we have not only the right truth of God; and he is not only our righteousness, that is, in him we have not only forgiveness of sins and justification; and he is not only our redemption, that is, in him we have not only eternal life and blessedness-but he is also our sanctification, that is, in him we have also new spiritual life, power to resist sin, power to serve God in works of righteousness.

1 Pet. 1, 18. 19, it says: "Know that ye are not redeemed with corruptible silver or gold from your vain walk after the manner of a father, but with the precious blood of Christ." So when Christ shed his blood for us, he redeemed us, delivered us also from our vain, evil, vain, inherited, and habitual walk, and we have power in him to walk a right, good, new, godly walk.

Rom. 6 says that we have "died to sin" (v. 2), that is, "with Christ" (v. 8), "that our old man was crucified with him, that the sinful body might cease, that we should not henceforth serve sin" (v. 6), but that we "walk in newness of life" (v. 4), and "shall live with him" (v. 8). - Here-we shall soon return to this passage-it is said that Christ, by His cross and death, became free from our sin, which was upon Him all His life, and by which all His life, all His doings and burdens, were determined and governed; and by His resurrection He entered into a new life.

into a life no longer determined and governed by our sin; and - this is ours - in Christ the whole world has freedom from the power of sin and a new life no longer determined and governed by sin.

In sum, Scripture teaches that Christ has set the whole world free not only from the guilt and penalty of sin, but also at the same time from the power and authority, the chains and bonds, the bondage and slavery, the compulsion and urge of sin. The whole world has in Christ not only forgiveness of sins, nor only life and blessedness, but also at the same time a new spiritual life, the power to resist sin, the power to serve God in works of righteousness, item, sanctification.

C. M. Z.

Will it succeed?

We want to get right to the point. By the above question, we mean: Will the planned reduction of the $70,000 debt, discussed in the previous "Lutheran" number, succeed, with which our building fund will be burdened, when the buildings and repairs to our educational institutions, decided by the last Synod of Delegates and already begun, have been carried out? We say with good reason: Yes, it will succeed if we work together and put our hands to the work together, and if everyone does what he can in his own circle. In lieu of all our own remarks, we will again let follow a few reports that have come to us in the last few days. From the Northwest, from the Pastoral Conference of the cities of Minneapolis and St. Paul, Minn. the following "Word has gone forth concerning the paying off of the building debt": "The great building debt is there. This is a fact that will not be eliminated by no matter how much thought is given to where savings could and should have been made. It would not be necessary that this debt should exist. That is a fact which is clear to everyone who knows our Synod. It is also no glory that it exists, and we can easily change that by paying the debt as soon as possible. These were the thoughts that stirred our hearts when the Chicago debt repayment plan was presented to us. We recognized that something serious should be done, and though some of us might have taken a different course because of special circumstances, all were willing to lend a hand. Our opinion, however, differed from the plan in one point. We decided to pay the money we had collected into the building fund without regard to what was done by others. We have also been successful here. In one community, instead of the $1OO.00 coming to this community, $150.00 will be raised; other communities will also provide their share, and here, too, experience has taught us that many who we had hardly counted on were willing to help. The money is there, the willingness to sacrifice is there, and the calling to give is also there.

The building and maintenance of educational institutions is one of the works commanded to the church directly by God. The only things that are often lacking are the right joyfulness and the gripping word. Both are gifts of God. Let us earnestly ask God for them, and let us not lay our hands in our laps, but let us work and not be discouraged when we are confronted with some difficulties. Then we can be sure that in June we will be amazed at how small our building fund debt still is. God bless!"

Thus this voice from the Northwest, which quite rightly calls attention to the fact that things do not go so easily and smoothly everywhere as in the case of the "beautiful experiences" reported in the last number of "Lutherans," and which would like to give courage to those who encounter all kinds of difficulties in the course of Collectiren and perhaps also have to make discouraging experiences.

The matter has also been taken up in other districts. First of all, we know from the Nebraska District that they are working on it and will probably raise the amount allotted to this district. Likewise, we know that the Michigan District has taken up the plan, although more detailed news is still lacking. A member of the Indianapolis and Seymour Conference in Indiana writes us, "Our Conference has pledged to raise H3000.00 for debt redemption. In my congregation H250.00 has already been subscribed." From the Conference of Springfield, III, and vicinity, it is written that the "Springfield District heartily approves the plan for debt redemption. We hope to raise about $300.00 to $400.00 from our District in addition to what has already been allotted by the Chicago Committee to individuals among us. God grant that the hope may be realized and the plan crowned with success everywhere, so that not only will the $70,000 debt be paid by Synod, but there will be something left in the building fund." And a hint to others is given by a pastor of Cleveland, O., when he writes us, among other things, "When I wanted to collect according to the $1O.OO way, a superintendent said: 'Do so, but also give opportunity to those who like to give and yet cannot give $1O.OO/ So I did. And in a few days, and only on a brief word, without doing a walk, I got $84O.OO, and half of the small gifts."

These communications from the various parts of our Synod show that in many places there is a lively interest in the matter, and that serious efforts are being made to pay off the burden of debt. In doing so, one does not everywhere adopt quite the same plan, as just the last letter shows. Nor is this necessary, but the manner in which one goes about one's work is left free and should remain free, if only the goal is envisaged, striven for, and possibly achieved. The so-called Chicago plan, described in the last number, is based on the idea of appealing especially to the wealthier members, who can easily give an extra contribution of $1O,OO. In this way the congregation as a congregation would not be stretched. This will happen again and will have to happen when the coming Synod of Delegates makes new approvals as to how they will support the work entrusted to us of spreading the kingdom of God in general and the welfare of the church in particular. of our educational institutions in particular. But let the thought be utterly excluded, as if the poor man's dollar or half-dollar, and the widow's twenty-five cents, were not coveted or respected. We know with what love to Christ's kingdom the very little gifts are often given by the poorer, which makes them quite delicious in Christ's sight, as the story of the widow's mite shows. Wherever, therefore, the Chicago plan is followed for the reason given, it should not be omitted to make the matter finally known to all, and to emphasize that every gift, even the smallest, is gratefully accepted for the discharge of the debt. If, on the other hand, this plan is abandoned and everyone is immediately called upon, the matter will certainly be presented and conducted in such a way that it does not rob us of the courage and desire to make any necessary new appropriations at the Synod of Delegates and then to collect for them at that time. Every pastor knows his congregation best and will adopt the plan that best suits the circumstances in his congregation. The main thing, we repeat, is not that this or that plan should be approved or disapproved, but that a hand should be cheerfully set to work and something done.

Finally, we should be allowed one more word. As far as we know, the reports on the success of the Collecte so far come almost entirely from urban communities. Little news has been received from rural communities. This is probably due to the fact that the matter is only being taken up there now, after Easter. However, we have the good confidence that also in the many and partly large and wealthy rural congregations of our Synod the repayment of debts will be strongly promoted. God has bestowed many earthly blessings on the rural population. The harvests of the past years were mostly good. In our rural communities there is a lot of money and money's worth. So far, the prospects for this year's harvest are generally favorable. In our rural churches there are also many dear Christians who have a keen interest in the spread of the Kingdom of God. We know this and experience it again and again. Certainly they will not remain behind in this matter either and prove their gratitude through gifts of love for the rich spiritual blessing that God has bestowed upon them through the preachers and teachers in church and school who have been trained at our excellent educational institutions.

Concerning the wealthy the apostle Paul writes to his helper Timothy: "Give unto the rich of this world, that they be not proud, neither hope in riches uncertain, but in the living God, which giveth us abundantly to enjoy all things; that they do good, be rich in good works, give gladly, be helpful, lay up treasures for themselves, a good foundation for the things to come, that they may lay hold on eternal life", 1 Tim. 6, 17. ff. Of the poor Christians in Macedonia the same apostle writes to the Corinthians, "I make known unto you, brethren, the grace of God which is given in the commonwealth of Macedonia. For their joy was exceeding great, being proved through much tribulation. And though they were very poor, yet they gave abundantly in all things.



Simple-mindedness. For to the best of their ability (as I testify), and above ability, they themselves were willing, and besought us with many exhortations, that we might receive the benefits and fellowship of the helping of the saints," 2 Cor. 8:1 ff. L. F.

Honorary commemoration of the blessed P. J. A. Hügli.

P. J. A. Hügli, whom we laid to rest on the 16th of April last, was one of the first pastors of the Missouri Synod in Michigan, and was thus one of the pioneers. He spent by far the longest period of his ministry, and also the longest period of his life, in Michigan.

He was born on 23 January 1831 at Hassloch near Neustadt an der Hardt in the Rhine Palatinate (Rhine district of Bavaria). His father, Jakob Hügli, was educated in the Reformed Church and was a professional butcher; his mother, a Lutheran, was named Anna Maria and was born Fischer. At the age of seven Hügli entered the village school, which, apart from religion, was a good one. As far as religion was concerned, however, the rationalist verse applied to those teachers:

> Virtue, how beautiful art thou! Only through you transfigured, I find that true peace, Which my heart desires.

It is obvious that under these circumstances not much was taught about Christ as the only Savior of sinners. Things were a little better with the confirmation classes, which he did not attend for long in his home country. This was interrupted by the fact that his parents emigrated with him to America on September 17, 1842. The journey was made on a large freight wagon through France to Havre de Grace, and the sea voyage was made in a sailing vessel to New Orleans, and lasted 33 days. The destination was Staunton, III; but as there was neither church nor Christian school there, young Hügli could not soon be confirmed. After some time, Father F. Lochner, then in Pleasant Ridge, III, took care of the German Lutherans in Staunton. Through his preaching, the good Lord brought Hügli's father to the realization that the doctrine of the Lutheran Church was the right one, and the result was that he converted to the Lutheran Church. After Father Lochner, Father G. Birkmann served Staunton. This time remained especially in P. Hügli's memory and dear, because at that time Luther's Hauspostille and the Concordienbuch were read diligently in the families and he himself got these books into his hands. He was also confirmed by Fr. Birkmann in 1848 in the parental home with his sister.

The young Hügli had not yet decided on a particular profession, but had so far done all kinds of work on the farm. That he was prepared for the holy preaching ministry, and at first completely against his will, came about in this way. In 1849 Fr. Birkmann came to his parents and told them that Fr. Fick, then in Bremen (which is now annexed to St. Louis, Mo.), was looking for a young man who could teach him through school Birkmann repeatedly urged the young Hügli to take this opportunity, and friends and acquaintances also advised him to do so. Father Birkmann repeatedly urged the young Hügli to take this opportunity, and friends and acquaintances also advised him to do so. He had a great desire to study, but he did not want to become a pastor at any price; but his conscience told him: "If your pastor and your parents ask you to do such an important thing, then God himself asks you to do it, and you must obey. So, even though his flesh resisted, he set out for Bremen and arrived at Father Fick's on October 21, 1850.

Thus the decision for the earthly career was made, and with great diligence and zeal they went to work. During the day he was trained and in the evening he studied Latin, Greek and Hebrew. He received his food from Father Fick and his clothing from his parents. But for a long time he could not overcome his reluctance to become a pastor. When he once said to Fr. Fick that he could not become a pastor because he had no money to study; he would rather go to New Orleans, he said, "The devil gave you that." This had such an effect that he stayed and continued his studies. But he decided not to go to Fort Wayne, but to go to college in St. Louis; for he had immensely enjoyed a Latin disputation which the students in St. Louis had held with each other before a conference. So he moved into the college in St. Louis at the beginning of May 1851. He had a free table with the then Rector Gönner, although the Rector himself had to live very meagerly. After two years of preparation in the high school he entered the seminary. From January 1, 1852, he was supported by the St. Louis Young Men's Association, of which he had become a member, so that he could continue his studies without worries.

In 1856 Hügli passed the examination and received a call from a parish near Jonesboro, III, where he was ordained by Father Schieferdecker on June 15 of that year. Here the controversy over the millennial kingdom was then burning. Not long, however, was he to remain at this post; for God visited him with an evil fever, which so weakened him that he was obliged to resign his office. With a calling to Sulphur Springs, near St. Louis, in his pocket, he journeyed to St. Louis to obtain the counsel of Prof. Walther. The latter had a petition from the Pittsburg congregation for temporary help until their appointed pastor, Rev. Brauer, came. Prof. Walther and the then President Wyneken advised him to go to Pittsburg, and he followed their advice. - However, he was not to leave Pittsburg alone. There God led him to his helpmate in the person of Miss Katharina Keil, daughter of the head of the congregation there. On April 30, 1857, he entered into holy matrimony with her. While helping out at Pittsburg, he received an appointment to Frankenmuth, Mich. as deacon to the sick Father Roebbelen. This occupation he accepted, and removed thither after?. Brauer had arrived in Pittsburg. May 21, 1857, he was introduced there by Bro. Sievers, Bro. Röbbelen soon resigned his office and left for Germany, Bro. Hügli, who had been only deacon at Frankenmuth, now received a call as pastor to Saginaw City, which he obeyed. On the fourth of Advent

Sunday 1857 he was reinstated there by Fr Sievers. Though he now labored here in great blessing, and the congregation increased rapidly, yet he was not to remain long. Just at that time the Trinity congregation at Detroit, Mich. was coming into great distress. Their pastor had had to resign because of sickness, and their assistant pastor had taken a call to Roseville, Mich. The congregation was thus vacant, and, owing to great danger, had to be filled as soon as possible. From this congregation Father Hügli received a call. On the advice of the then President Fürbringer he accepted the same and was introduced by Father Hattstädt in Detroit on the second Sunday after Epiphany 1860.

With this, however, God had placed Fr. Hügli in the place where he wanted to spread great blessings through his work and activity. He was allowed to be active here for forty-two years. The first church soon became too small and a new large church was built, which still stands and is used by the Trinitatis congregation for their services. Under rich blessings Father Hügli labored. In 1865 the Immanuel congregation in the western part of the city branched off, and in 1870 the St. Paul's congregation, which, however, unfortunately later separated from the Missouri Synod and transferred to the Ohio Synod. In 1886 a mission chapel was erected in the eastern part of the city, and in 1887 another in the northern part - the present Bethania and Bethel congregations. Father Hügli also missioned outside the city with great success. He founded the churches in Wyandotte, Dearborn, North Detroit and Royal Oak. The English St. Mark's Congregation also grew out of the - Trinitatis congregation. Through Fr. Huegli's agency the congregation at Farmington, Mich. and St. Peter's congregation at Detroit, Mich. came to our Synod.

P. Hügli was also the founder of the institution for the deaf and dumb in North Detroit and until a few years ago its president. That an incalculable blessing has flowed from this institution cannot be denied, and much more blessing could be bestowed through it if all Christian parents of deaf-mute children would turn them over to the institution in North Detroit.

Twice Fr. Hügli held the office of visitator, and from 1872 to 1875 he was president of the Northern District of our Synod, which at that time included Canada, Michigan, Wisconsin and Minnesota. In 1867 he attended the colloquy at Milwaukee, held between deputies of the Missouri and Iowa Synods, as official deputy of President Fürbringer. At Synods and Conferences he gave many a wonderful instruction, gave many a delicious comfort, gave many a necessary admonition and warning, and also adorned his office with a Christian walk.

His married state was an exceedingly happy one. God blessed it with twelve children, four of whom have preceded him into heavenly rest and joy; one of the sons has become a preacher; two daughters are married to pastors of our synod. That his married life as well as his ministry was not without many a cross and tribulation is not hard to imagine. Not only did he have to live in poverty with his family for many years, but there were also many disturbances and serious disputes in the congregation through the instigation of the devil, which caused him much sorrow and heartache.

made. But he always attributed it to the grace and mercy of God when the difficult times were over. In general, he saw all the blessings of his work as blessings of God's undeserved grace in Christ; he knew nothing to boast about himself.

With zeal and faithfulness he fulfilled the office that had become dear to him, until his old age and an ever-increasing hearing loss made it more and more difficult for him to serve as he would have liked. Some years ago he fell ill with influenza, which weakened him greatly for a long time. In 1900 the congregation appointed a helper pastor in the person of P. H. C. F. Otte. In 1902 Father Hügli was attacked by a dangerous kidney disease which caused him to resign from his office on May 4. He recovered in such a way that he was able to preach more often in various churches, but after falling ill again with influenza in the last spring, his weakness increased quickly and so much that he died of it soon after, on April 12, 1904. His end was gentle and quiet. As in his life and work God's undeserved grace in Christ was the object of his praise, so it was also his highest and fervent hope and confidence until his last breath. In Christ he lived, in Christ, his beloved Saviour, he died-and "blessed are the dead that die in the Lord." "He hath borne Christ's yoke, and died, and is yet alive."

The funeral took place on April 16 with great congregation, Father J. Bohn from Fräser, visitator of this district, preached the funeral sermon on Ps. 16, 5. The topic was: "The great happiness of those who can speak in true faith: 'The LORD is my good and my portion'; 1st, in their living, 2nd, in their dying." May the glorious words of comfort which the bereaved heard in this sermon never escape their hearts, but ever lift them up again in their affliction, and strengthen them in their Christian life, until it shall please the Lord to unite them again with the blessedly departed in joy and gladness before JEsu face.

May his zeal, his faithfulness in keeping to the word of God and in Christian conduct, remain an example to us, his fellow ministers, so that we can also say in this sense: "He died and is still alive.

R. Smukal.

To the ecclesiastical chronicle.

America.

How rapidly the congregations of Christian Science are growing is also shown by a glance at the splendid churches they are erecting here and there in the cities. For instance, the "First Church of Christ, Scientist" here in St. Louis, which had only been founded in 1894, had already erected its second church, the first in 1895 at a cost of K38,000, the second at such a cost of $155,000. On the completion of the church all expenses had been met. At the dedication, which was attended by more than 5000 people, the founder of the community, Mary Baker G. Eddy, had sent a special congratulatory dispatch, similar in content to her infamous book Science and Health. No one can figure out what she actually meant

and what one understands from it is neither Christian nor scientific, but quite unchristian and confused. Nevertheless, the aforesaid book has already gone through 343 editions, each of which numbered 1000 copies, thus it has had an immense circulation. The mother church in Boston, to which every reader of a Christian Science congregation must belong (they have no preachers, and in their meetings they only read aloud), and likewise every "practitioner" or "healer," now numbers 31, 423 members, though it was founded only in 1892 with 12 members. In the cities back and forth there are 640 congregations and in addition 262 societies which are not yet organized into congregations. In addition, however, there are many who are secretly followers of Christian Science, while outwardly they still belong to Christian congregations. At the present time the community is growing so rapidly that on the average a new society is organized every week. It is also spreading abroad, in England as well as in Germany. A large church has recently been built in Manchester, and one is planned in London, the cost of which is estimated at $3OO,OO0. A German journal, "The Herald of Christian Science," is also being published especially for Germany and the Germans in America. On the new St. Louis church is the beautiful inscription, "Come unto me, all ye that labour and are heavy laden, and I will refresh you," Matt. 11:28; but in the meetings of the Christian Scientists JEsus Christ, Son of God and Saviour of the world, is not to be found, and whoever seeks them out and is deceived in them will usually find himself already physically, but certainly spiritually and eternally deceived. L. F.

What horrible things are spoken in the **funeral** sermons of some sect preachers is shown by the following example: In Detroit, Mich. a man in a fit of drunken jealousy murdered his wife. A Methodist preacher preached the funeral sermon, uttering the following, "The preacher who is supposed to have said that perhaps God, according to his providence, permitted the murder to be committed in order that the murderer might come to repentance, must be insane. It is said that the man who committed this horrible crime seeks consolation in religion. There are crimes for which there is no forgiveness, no hope, no salvation, and this is one of them. This man need never hope that he will find comfort in salvation. Like Esau of old, he seeks forgiveness in vain." On this the "Watching Church," from which we take this message, remarks: "This sermon was preached in the Passiontide, in the time which brings before our eyes the image of the hag who still found mercy on the gallows, and which preaches to us a Saviour who prays for his murderers: "Father, forgive them, for they know not what they do. Where do we find in Scripture even one syllable which teaches us that there are crimes which cannot be forgiven JEsus says: 'Verily I say unto you, All sins are forgiven the children of men, even blasphemy, that they may blaspheme God. But he that blasphemeth the Holy Ghost hath no forgiveness for ever,' Marc. 3, 28. f." There is but one exception made, blasphemy against the Holy Ghost. But even this sin is not unpardonable because it is too great, or because the blood of Christ could not also make clean from this sin, but because he who commits it obstinately resists and blasphemes the efficacy of the Holy Spirit, which he has already experienced. L. F.

Abroad.

In the previous issue of "Lutheran", it **was** reported that most of the **German Protestant missionary societies** were in a difficult financial situation. The expenses exceed the income; some have had a deficit for some years. ever-increasing debt. Among these was also the well-known mission of the Herrnhut or Moravian brothers. However, the latest issue of their journal brings the following news from the Mission Directorate: "Our mission debt has been paid off. Ps. 126, 3. Our general mission account of 1903 closed with an additional expenditure of 223, 338. 58 Mk. To cover this, 223, 362.06 Mk. have been received by the expedition of the mission administration up to April 3, 1905.

L. F.

A new translation of the Bible into Chinese has been completed by the missionary Bishop Shereshevsky, in the Classical language understood throughout the great Chinese Empire. Shereshevsky was a Jew by birth and loved to read the Old Testament from childhood. Through this he became very familiar with the content and the original language of the same, the Hebrew. After his conversion to Christianity, he attended a theological seminary in America, where he devoted himself especially to the study of the Greek language. Then he went to China. As soon as he had acquired the language of the country, he began with translation work. When he was elected Bishop of the American Episcopal Mission, the plan to carry out the Bible translation he had begun seemed destined to fail, because too great a workload was connected with the new office. But things turned out differently. In a feverish illness Shereshevsky lost the use of his hands and feet. Now he had to resign his episcopal office; but he still had so much strength that he was able to resume his translation work. For nearly fifteen years he was engaged in this work under very trying circumstances. Dr. Martin writes of him and his work: "His excellent wife took care of his correspondence, a loving daughter stood helpfully by him, and a noble-minded son carried him on his shoulders from the study to the dining room. Now the work is finished. May it bring much blessing among the Chinese people!"

(Freimund.)

D. Heinrich Müller.

When, in the terrible Thirty Years' War, the Dukes of Mecklenburg had been declared in imperial disgrace because they belonged to the Lower Saxon League, and the "Friedländer" (Wallenftein), who did not live up to his name, went through the country with his wild war hordes plundering and laying waste, the merchant from Rostock and the warden of the St. Marien-Kirche Peter Müller fled with his wife Elisabeth, a native of Stubben, from these wild hordes to the fortress of Lübeck, and there she bore him a son on October 18, 1631, whom he named Heinrich. A short time later, when Mecklenburg was freed from the war hordes, father Müller returned to Rostock with his wife and child; and so it came about that Lübeck and Rostock fought over the honor of being the birthplace of the excellent preacher, Heinrich Müller. Although he spent by far the longest time of his life in Rostock, he still calls Lübeck "his fatherland and the sweet place of his birth.

The child was very small, weak and sickly and therefore needed the most careful care more than a thousand others. This was given to him in the richest measure, and not only the physical, but above all the spiritual; for his pious mother led him early to Him who is the Way, the Truth, and the Life, and taught him to love Him who first loved us. Under her care, a strong spirit soon developed in the weak body, so that our miller, in the "Evangelical Final Chain," his well-known

In his second book of sermons he can say: "When God's grace is with people, they soon prosper and often grow old before their time - old, not in years, but in wisdom. I will only cite my own example, not to praise myself (God be my witness, for otherwise I speak in foolishness), but to praise God's goodness in me. I had reached thirteen years of age, and that with many physical weaknesses, when I attended the high schools at the advice of excellent, now blessed theologians." This happened in Rostock. From here, on the advice of his teacher Quistorp, he went to Greifswald in 1647, where, at the age of seventeen, he earned a master's degree. In 1650 he returned to Rostock, and in the following year began to give philosophical lectures, having previously made a journey through a large part of Germany to complete his theological studies, and having established connections with the greatest scholars of his time at Danzig, Königsberg, Leipzig, Jena, and Wittenberg.

The lectures of the young theologian, which he held in Rostock, were diligently attended by the students and very soon drew the attention of the city council to him, so that the council decided to call the twenty-year-old Magister to the same St. Mary's Church, where his father was provost, as archdeacon. At this call, however, Müller says in his other book of sermons, the "Apostolic Final Chain," he felt cold all over, "for I was still inexperienced in divine things and had untrained senses, little courage to confidently punish the wicked. What was I to do? Before my God I knelt in my chamber and said with Jeremiah: "Oh, Lord, Lord, I am not fit to preach, for I am too young," but the Lord said to me: "Do not say, 'I am too young,' but go wherever I send you and preach what I tell you to preach. Fear them not, for I am with thee, and will deliver thee'", Jer. 1, 6. ff. He accepted the call, and the LORD has been with him and saved him. Only once did he leave him, but that happened in this way. Müller knew that a princely person would come to his church, and he wanted to preach scholarly for her sake and got stuck. The next Sunday he publicly confessed his mistake before the congregation and said: "Eight days ago Doctor Müller wanted to preach, but now the Holy Spirit is to preach." Then the Lord confessed him again, and he preached on the same text to the great edification of his hearers. In general, he knew how to handle the Word of God powerfully.

But he who thus exposed the sins of his time could not remain without challenge. He kept silent about most of the evil rumors, but when a pastor in Hamburg publicly said: "Heinrich Müller in Rostock is a man of false doctrine," and he noticed that the consciences of his parishioners were weighed down by this accusation, he came forward publicly and demanded proof of this assertion with all his might. When he then learned that his word of the "idolatry of the mule Christians" (contained in his beautiful book of devotions, "Geistliche Erquickstunden," p. 152) had given rise to it, he demanded expert opinions from the most renowned theologians of his time, and behold, they all agreed that he had taught nothing but what the holy Scriptures taught, and that he deserved contempt who declared such to be erroneous.

In addition to his preaching ministry, our Müller also lectured continuously at the university and rose from one honorary position to another. Already in his 22nd year of life the University of Helmstädt appointed him Doctor of Theology, which, however, was only confirmed by Rostock seven years later. In 1659 he became professor of the Greek language, in 1662 full professor of theology and pastor of St. Marien, but in 1671 the city council and congregation unanimously elected him superintendent of the city of Rostock. This highly important bishop's He assumed this office with tears, which is why Superintendent Sommerfeld of Parchim, who introduced him to this office, exclaimed in amazement: "What do I see? Tears with honor; I want to notice that." Often he also received applications to accept important and honorable posts abroad, but always he refused them. "I have," he replied to a call to Hamburg, "a good congregation that holds me in esteem as an angel of God, accepts the word of the Lord preached through me for edification, and showers me with benefits. What could have moved me to leave it, I cannot foresee at this time. I have never sought riches; I am quite content with my pennies, food and clothing. In this, praise God, I do not lack. If I do not provide my children with many treasures, I will leave them an inheritance in the form of a gracious God, a faithful Lord and Father, and many a loving and pious heart, with which they will all be well provided for.

In his 22nd year, he married the virgin Margaretha Elisabeth Sibrand, the daughter of a Nostock citizen and provost of St. Mary's Church, where he himself administered his office as archdeacon. This happy marriage, which was blessed with six children, of whom only three survived their father, lasted until his death. Unfortunately, however, this occurred very early; the body, weak from birth, succumbed to the burden of labor which rested upon him. "What put him in the ground so early?" says Barclaj in the memorial oration. "His great care for your soul's health. To death he studied and meditated." In his 44th year the last illness overtook him. Long and painfully it tormented him, but it could not depress his spirit, could not break his joy of faith; when it came upon him quite violently, then he sang softly to himself: "O Lamb of God innocent" - or: "HErr JEsu Christ, true man and God", and in such prayer new strength came to him to persevere to the end. But when he perceived that his dissolution was approaching, he gathered all his own around him once more, and strengthened himself in their circle by the meal of the Lord at the parting hour. "Dear children," said he thereupon, "pray that God's will may be done for me; what my God wills, be done at all times; his will is the best." And turning to his confessor Barclaj, he said: "Lord College, comfort my heart that not I, but only my misery and sorrow shall die. I do not know that in this life I have had a happy day. After this life my heart's joy will really begin. Therefore be of good cheer. I know that I shall soon depart from this life gently, without any pretence of emotion or anguish of heart."

And as he had said, so it happened. On the same day - September 23, 1675 - he passed away gently and blessedly in the Lord. The day of his death was a day of deepest mourning for the entire Lutheran community in Rostock.

Of the numerous writings of our Father Heinrich Müller, which he wrote in addition to his other official duties and through which he still has a beneficial effect among us today, only the most widespread are mentioned here: "Heavenly Kiss of Love", "School of the Cross, Penance and Prayer", "Apostolic Final Chain", "Spiritual Hours of Refreshment", "Evangelical Final Chain", "Source of Tears and Consolation", "Graves of the Saints".

Where was it missing?

A young man who is in prison asks the prison preacher to send a city missionary to his parents and obtain their forgiveness for him, for he is heartily sorry for having grieved them so much. The city missionary who receives the discharge,

to visit his parents, goes to them, and with the father he also succeeds in obtaining forgiveness for the son, but the mother remains firm; she will not forgive. "He has brought us into too great disgrace," she laments, drying her tears with her apron, "I never want to see him again." The town missionary asks her why she is so unmerciful. She replies, "I have done everything I could for the boy. When he was little, I gave him as much pocket money as he wanted. When there was a fine play at the theatre, I was glad to take him in at his request!"

"Is that all you did for your child," asked the city missionary, "except that you gave him pocket-money, took the boy to the theatre, and gave him all he wanted?" The woman looked at the city missionary for a long time. But he continued, "Did you never remind your son of God's Word and lead him to Christ? Have you never folded your hands over him and prayed for him? Dear wife, do you know that it is your own fault if your son is in prison? You don't raise children with theatrics and pocket money; you have to pray for them and with them."

The woman did not know what to say to this. No one had ever spoken to her like this before. It was a completely foreign language to her. So she herself was to be to blame for the son's misfortune? "Yes, the man is right," the voice of her heart told her, "I myself brought my son to prison." Sobbing aloud, she collapsed in the chair. When she had regained consciousness, she said to the town missionary, "Go to our son and tell him that I am glad to forgive him, and that I will visit him as soon as I can."

The next day the parents both set out to visit their son. Reconciliation was celebrated in the prison. For the mother, the day was the beginning of a new life, for she recognized not only this one sin, but her entire sinful past. The city missionary showed her the way to the Savior, and with him she found peace and forgiveness.

How many parents there may be who are themselves to blame for the misfortunes and sins of their children! They leave their children to their own devices, and are surprised when their children's wills turn evil, causing their parents great sorrow and unspeakable heartache. (Neighbour.)

Three of his principles.

The members of a Negro congregation in Jamaica had decided to raise the necessary sum to maintain a native preacher to preach the gospel to their still ignorant black brethren. For this purpose they chose a treasurer and appointed a day on which the desired sum was to be collected. When the day approached and all were assembled, the treasurer, an aged man, took the floor and laid down three principles, which were unanimously adopted: 1. We will all give. 2. we want to give as much as we can. 3. We want to give cheerfully. But these three principles were more than a mere form for the old Kassirer. They were also to be carried out. After several persons had brought their offerings, an old negro, who was known to be richer than the others, came forward and laid two dollars on the table. The cashier gave them back, saying, "This gift is given on the first principle, I suppose, but not on the second." The negro had to take his money again, and went back to his seat very peevishly. After a short time he came again, threw twenty dollars on the table, and said sullenly, "Here, is this perhaps enough?" Calmly the cashier gave him back his money, saying, "This may be right on the first and second principles, but not yet on the third." The negro once more took his money and sat down in a corner of the church, full of anger at the treatment meted out to him. Soon, however, he returned, this time with a smiling countenance, and approaching the table, he gently laid down a hundred-dollar bill, saying, "I give this cheerfully in the name of JEsu." The old cashier sprang to his feet, grasped both his hands, and exclaimed, "That's right; that agrees with the three principles!"

Wonderful specimens.

The most beautiful example of unselfish sacrifice in the Bible is about a woman. The most beautiful example of serving love is about a woman. The most beautiful example of the power of prayer in the Bible is given by a woman. The sacrifice was the mite of the widow, Marc. 12, 41. ff. The service of love was the anointing of the Savior in Bethany, Marc. 14, 3. ff. Joh. 12, 3. ff. The prayer was the prayer of a mother for her possessed daughter, Matth. 15, 21. ff. Never did the Saviour speak words that contained greater - commendation than the words He spoke of those three women. Of the poor widow's mite He said, "She hath put more into God's treasury than all they that have put in"; of Mary, "She hath done what she could," and to the pleading mother, "O woman, great is thy faith; be it unto thee according to thy will." Should not these examples of Christian womanhood also move us to do as those women did, and to receive as they received? (Lutheran Messenger.)

God's word.

A missionary in southern Africa was approached one evening by a Beth Shuan who came running with his New Testament under his arm and said: "I must ask you a question about which we have argued in our villages. Behold - those holy men who wrote this book - did they also know that there were Bethshuans in the world?" "Why do you ask thus?" replied the missionary. "Behold, I believe that they well knew it," continued the black man, "for in the book is written every sin that only a Betschuane has in his heart. That is why the people in the villages may not listen at all when we read in the book; for they say we turn the inside out to them." Yes, "the word of God is living, and powerful, and sharper than any two-edged sword, piercing even to the dividing asunder of soul and spirit, even of marrow and bone, and is a judge of the thoughts and intents of the heart. And there is no creature invisible in his sight; but all things are naked and unseen in his sight," Heb. 4:12 ff.

Six graves of the dead.

Heinrich Müller, whose blessed life and pious death is described elsewhere in today's number, once said:

"When I look at youth, I see six graves of death. The first is called drunkenness. The seed spoils when it is flooded. The other is called lust. Unbridled lust debilitates the body. What burns is consumed. The third is called anger. Anger begets strife, strife threats, threat murder. The fourth is called disobedience to parents. A wood that does not bend

must break. The fifth is called evil company. Bind a living man together with a dead man; the dead man does not come to life by this, but the living man is killed by the smell of the dead man. The sixth is called idleness. Of what more use is an idle man than a dead man? If the tree will not bear fruit, it is cut down. Consider this, and if you have any desire for life, stay away from these graves of the dead."

Blessing devotion.

A farmer held daily morning and evening devotions with his entire household. When he hired a farmhand, he obliged him to participate in the devotions. A new farmhand had moved in. For some time he had participated without protest. One morning early, however, the master had become very violent against him, so that they both quarreled. Shortly afterwards the servant was called to prayer. But he replied, "Now shall I sing and pray with the ruffian again? Nevermore!" "Listen," said the master, "come in!" Hesitantly the servant came. Now when the Lord confessed and repented of his own sin in prayer, and asked forgiveness for it from his heavenly Lord, the servant afterwards gave him his hand with emotion. And this devotion was richly blessed to them both.

Obituaries.

In faith in his Saviour, Heinrich Ernst Wilhelm Behrens, pastor of the Immanuel church at Dearborn and the Zion church at Wayne, Mich. died April 17 after a severe illness. The funeral took place at Springfield, III, April 19, the former seminary teachers of the deceased and the local student body giving hearty tribute. The deceased attained the age of 34 years, 7 months and 12 days. In addition to his widow, he leaves behind three minor children. May God himself comfort and counsel the deeply afflicted! Fried r. Brand.

On April 5, our beloved teacher Friedrich Christoph Gose passed away. He was born April 20, 1858 in Ohrdorf, Hanover, and served the Lord with much blessing in the school for almost 28 years, almost the last 20 of which were spent in South Chicago, III. His passing has put his wife, his 7 children, the local congregation and many others into deep mourning. He died the day after an operation, which had been deemed necessary on account of an ulcer in the lungs, which had caused him 24 days of severe suffering. At his coffin the undersigned spoke about Is. 45, 15. - To the God of Israel, the Saviour, be praise and glory for all that he has worked in the blessed one and through him. May the great conqueror of death, our risen Lord, be the strong consolation of all of us, especially of the bereaved.

Ferdinand Sievers.

Again it has pleased the Lord over life and death to put our institution at Fort Wayne, Ind. into mourning. On April 7, Adolf Freese, a Quintanian, died in his parents' home here. Father J. W. Miller gave him the funeral oration on his Confirmation verse: Apost. 4, 12. 4, 12. The funeral took place on April 11 with the participation of the entire student body.

M. Gap.

New printed matter.

From the Schriftenverein der separirten ev.-luth. Gemeinden in Sachsen from Zwickau we have received the following publications, all of which can be obtained from Concordia Publishing House, St. Louis, Mo:

How do you think about Christ? To the teaching and defense of truth and peace seeking souls answered by O. H. Th. Willkomm. 32 pages 8X5. Price: 10 Cts.

An instructive, timely writing, which we can only recommend, a reprint of this year's preface of the "Ev.-Luth. Freikirche". It points out to the modern denial of the God-man person and redemptive work of Christ, in the several paragraphs, "Whence do we get the answer? JEsus is truly a man. JEsus is truly God. What was the office of JEsus? Faith in JEsum, the Mediator, is the only way to heaven."

From the Daily Home Service. Sermon, left for printing on request by O. H. Th. Willkomm. Second edition. 16 pages 7X5. Price: 5 Cts.

A beautiful sermon, which was already given twenty years ago, but is still necessary and is here in its second edition. It shows the obligation, the right way, the great blessing and some obstacles of the daily home service.

Against Rationalism or Faith in Reason. Sermon, preached on the basis of Joh. 3, 1-15. and, by decision of the congregation, submitted for printing by Martin Willkomm. 16 pages 7X5. Price: 5 Cts.

A sermon by the younger Pastor Willkomm, which shows clearly and scripturally, on the basis of the text of Nicodemus, what rationalism or faith in reason is, how dangerous it is, and what is necessary for it to be effectively combated and overcome.

Sermon on Revelation 21:1-5, preached before the Lutheran congregation of St. John's in Niederplanitz and submitted to print by Edmund Hübner. 15 pages 7X5. Price: 5 Cts.

A guest sermon by Pastor Hübner, who is visiting his German home from our synod, in which he speaks in an edifying manner about the Father's house that is above, the home of all the blessedly accomplished.

L. F.

Reformation festival sermon, held in the sep. ev.-luth. St. Trinitatis-Gemeinde zu Dresden und auf Beschluß dieser Gemeinde dem - Druck überlassen von Reinhold Freche. Dresden. Published by Emil Steyer. To be obtained from Concordia Publishing House,, St. Louis, Mo. 19 pp. 7X4^. Price: 5 Cts.

This sermon was preached by Freche, our missionary to the Gentiles who returned to India a few months ago, during his vacation in Germany. Based on the text Joh. 8, 30-36. it describes Luther's work and example in a doctrinal, vivid manner. L. F.

On the Christian Burial. Sermon on Revelation 14:13, submitted to print by Julius A. Friedrich, pastor of the Lutheran Immanuel congregation at St. Charles, Mo. by resolution of the congregation. 16 ropes 7X44. To be obtained from W. Wegener, St. Charles, Mo. price, 6 cts. postage paid by the dozen, 50 cts. postage paid.

What the writer of the first article in today's issue says so beautifully and briefly about the Christian burial, he has set forth in quite a different form and in much greater detail in this sermon, which is therefore well worth reading. L. F.



Ev.-luth. Krankentrost. A leaflet for the pastoral care of the sick. The first four volumes presented in one volume by B. P. Nommensen, Lutheran pastor at Milwaukee, Wis. 1231 Kinnickinnic Ave. 64 pages 7^X5, bound in cloth with gilt title. Price: 30 cts, postage 4 cts.

We are convinced that this booklet will be of great service to pastors visiting the sick, as well as providing much comfort to the sick. Each number, 16 of which are united in the present volume, contains a biblical reflection, a psalm, a prayer and a song, which refer to the most diverse circumstances and situations of Christian life. May they be richly blessed! L. F.

Prayers, submitted by *Martin S. Sommer,* Pastor of Grace Ev. Luth. Church, St. Louis, Mo. Published by L.Vol- kening & Sons, St. Louis, Mo. 95 pages 5^X4. Price: Bound in red cloth with white title, 25 cts. postage 3 cts.; bound in black cloth with gilt edges and gilt title, 50 cts. postage 3 cts.

This small prayer book contains English morning, evening and table prayers and then a series of prayers for various occasions and occasions, for example, when attending church, taking communion, in sickness, on journeys, for missions, for the main feasts of the church year, sometimes longer, sometimes shorter prayers, sometimes mere sighs. Among the "Remarks on Prayer" (p. 84) is a quotation from the English poet Tennyfon, which hardly fits among the Bible verses listed there. At the end a list of English baptismal names and their meaning is given. The layout of the booklet, which is also provided with 3 pictures, is pleasing, but the corrector has allowed some oversights of the typesetter (pp. 6. 7. 35. 36, etc.) to slip through. -L . F.

Second Reader. Illustrated. *Standard American Series.* St. Louis, Mo. Concordia Publishing House. 1905. VI and 90 pages 7)^X5, bound in cloth with title imprint. Price: 25 Cts.

The second of the new series of English Readers is published in excellent condition, on good paper, in clear print, solid binding and adorned with more than 30 well-done pictures. Above all, the contents have been carefully edited and arranged in stages, and all that is doubtful or wrong, which is often found in American Readers, has been scrupulously kept away. We have no doubt that the book will meet with the applause of our teachers. L. F.

Rules for German spelling along with a dictionary. St. Louis, Mo. Concordia Publishing House. 47 pages 9X6, stiff paperback. Price: 20 Cts. postage prepaid.

This is the third appendix from Professor Crull's "Lehrbuch der deutschen Sprache," which was displayed in the previous "Lutheraner" number. The book will be welcome to all those who do not wish to purchase the complete grammar, and yet need a reference book when writing according to the new German orthography. L. F.

Introductions.

By order of the Venerable President Engelbrecht, Father H. C. Schön beck was introduced to his congregation in Rochelle, III, on Sunday. Quasimodogeniti in his congregation in Rochelle, III, introduced by C. B. Schröder.

By order of the Venerable Prefect Clöter, Fr. Heine on Sunday. Quasimodogeniti in his parish in Dillon, Iowa, introduced by G. Bertram.

At the request of the Honorable Prefect Hafner, Fr. Quasimodogeniti in his parish near Walnut, Kans. introduced by H. Hänfen.

By order of the Venerable Prefect Hafner, Fr. Heerwagen on Sunday. Quasimodogeniti as missionary for Jola, Kans. and the surrounding area by J. W. Werling.

On sund. Quasimodogeniti teacher G. H. W. Kastrup alK teacher of the North District of the St. Johannes parish at Sauers, Ind. was introduced by F. W. Pohlmann.

On Sun. Quasimodogeniti teacher C. Schlund was introduced as teacher at the eastern and teacher G. Hofius as teacher at the western school of St. Peter's parish (Vöglein) near Fort Wayne, Ind. by A. C. Dörffler.

On Sunday. Quasimodogeniti, teacher H. F. C. Müller was introduced as teacher of the senior class at the school of St. Paul's parish at Fort Dodge, Iowa, by E. Zürrer.

Initiations.

On sunday. Judica, the St. John's congregation at Sheboygan, Mich. dedicated their new church to the service of God. Preacher: k?. Druckenmiller and Spiegel (English). The dedicatory prayer was said by G . Spiegel.

On sund. Judica the Christ congregation at Perry, Okla. dedicated their new church (40X26X10, steeple 53 feet) to the service of God. Preachers: k?. Dick and Gräbner (English). The consecration was performed by

Jul. Huchthausen.

On Sunday. Sexagesimä the St. Marcus congregation of Rochester, N. N-, consecrated their new altar and pulpit to the service of God. Preachers: Ut?. -Oldach, Barkow, Kreinheder and (English) W. M. Czamanske.

Groundbreakings.

On Palm Sunday, the Trinity congregation near Hoag, Nebr. laid the cornerstone of their new church (32X50 feet). It preached

C. F. Brommer.

The St. Paul parish at Frankenlust, Mich. laid the cornerstone of their new cross church on Sun. Quasimodogeniti the foundation stone of their new Kreuzkirche. Preachers: kk. Wißmüller and E. W. Bohn (English). Fr. Andres.

Invilnurn.

On Sun. Quasimodogeniti the St. Johannis congregation at Red Bud, III, celebrated its 50th anniversary. Preachers: Praeses H. Engelbrecht, Prof. R. Pieper and P. P. Schaller (English). Collecte: P131. 50.

I. H. Hartenberger.

Conference displays.

The mixed pastoral conference of Dodge and Washington Co, Wis. will meet, v. v.,'at Mayville, May 23 and 24, at the home of Bro. Bittner. Works: Faith of the disciples before the feast of Pentecost: Bro. F. Nammacher. Katechefe: Use of the Holy Communion: Fr. H. Brandt. Preacher: Father Töpel - Father Rien. Confessor: Fr. Petri - Fr. Hoyer. One reports in time to the Fr. loel. Theo. Hoffman", Secr. p. t.

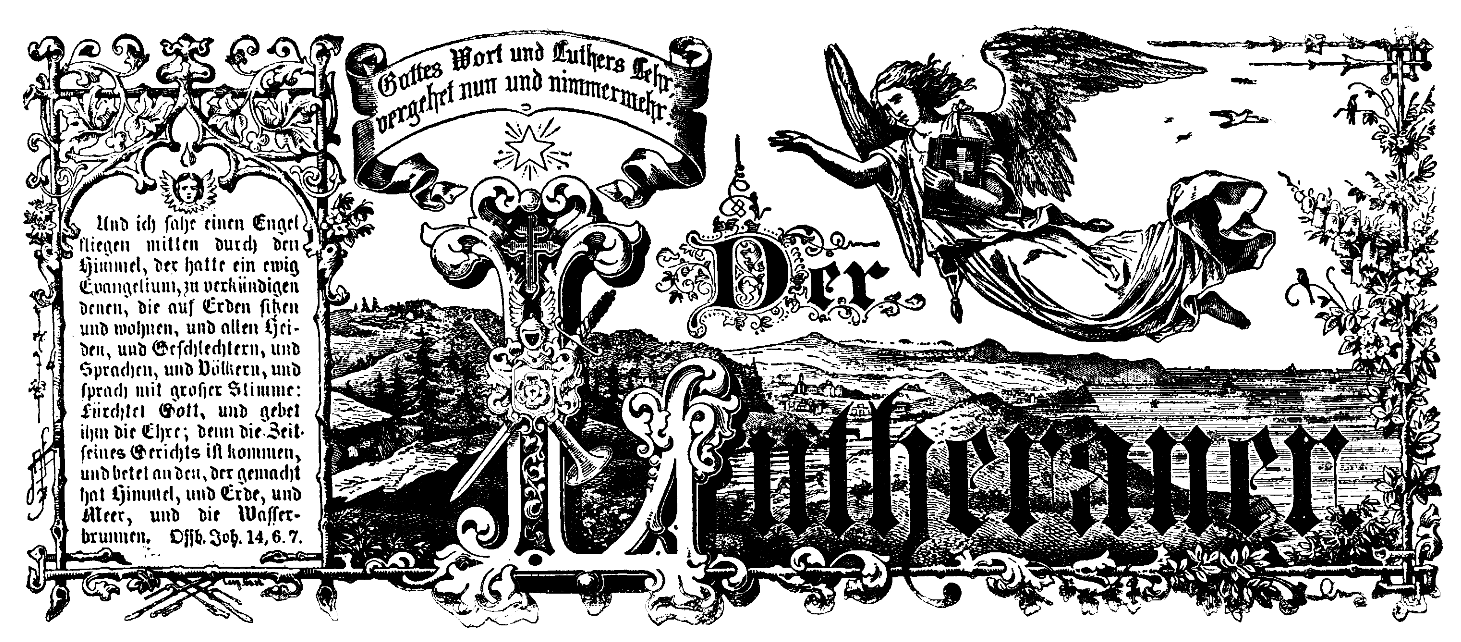
The Southern District Conference of Iowa will gather May 23-25 in the community near Van Horn. Work: The pastor's official orgem: Fr. Greif ssu. Theses on unevangelical practice: P. Baumhöfener. Sermon study on the epistle of the 1st Sunday, n. Trin.: P. Lorraine. Sermon reading: Fr. Burkhardt - l'. People. Catechesis on the Wesm of the Christian Church: Fr. Monich - Fr. Zollmann. Preacher: Fr. Runge - ?. Günther. Confessor: Fr. Hemann - Lübker. Matthaideß asks the brothers to register two weeks in advance. All brothers are asked to get off at Newhall. There are two trains going west, namely)H8 ki. and)H3 v. ki., and only one train east, namely at 5^4 v. If possible, let them state by which train they intend to come. The church is four miles from the station. F. Wo lter, Secr. '

Announcements.

k. A. Dommann of Landestrew, Assiniboia, N. W. T., Can., has declared his resignation from our Synod. He is not eligible to the sacred office of preaching.

Hamburg, Minn, April 19, 1905. F. Pfotenhauer,

President of the Minnesota and Dakota Districts.



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For the Feast of the Ascension.

In the coming days we will again hear and contemplate the story of the glorious ascension of our Saviour Jesus Christ, especially on the actual feast of the Ascension. But this day is not only a day of remembrance, on which we remember what once happened to our Lord on the fortieth day after His resurrection, namely, that He "was lifted up visibly" in the presence of His apostles and visibly ascended into heaven; no, what happened there, what is reported to us about the Ascension in God's Word, is of the utmost importance for our faith, for our Christian hope.

In the Apostolic Symbol we confess as an article of our most holy Christian faith that Jesus Christ "ascended into heaven. Yes, our faith is and should be based not only on Christ's birth, not only on His suffering and death, not only on His resurrection, but also on His ascension into heaven. That is why this Ascension happened visibly before the eyes of credible witnesses, so that this faith of ours might have a firm and sure foundation.

"But," you may be saying, dear reader, "how is this possible? How can Christ's ascension be of so great importance to my faith?" I answer, It is because it also gives us the blessed assurance that the Lord JEsus has really and truly accomplished the great work of redemption.
He had come to "save his people from their sins". He wanted to be our, yes, all people's redeemer. Therefore he left the throne of his glory and came down to the miseries of this earth. For this reason he was born in poverty and lowliness; for this reason he suffered shame, contempt, mockery, persecution, and pain without number; for this reason he died. With great pain and suffering on the cross he rose from the dead on the third day. The purpose and goal of his coming, suffering, death, and resurrection was only one thing: he wanted to redeem us lost and condemned people, to acquire us, to win us from all sin, from death, and from the power of the devil. The holy apostle Paul therefore says of him: "He put on the form of a servant, and was made like another man, and was found in the likeness of men; and humbled himself, and became obedient unto death, even the death of the cross", Phil. 2, 7. 8.

But now we hear that he who came to redeem us goes up to heaven "with shouting and with a bright trumpet," Ps. 47:6, that he returns to his glory, to where he was before. There can be no doubt, then, that the word which he cried out triumphantly on the cross, "It is finished!" is truth, sweet, blessed truth. We are redeemed. The great work of redemption is done... "Sing praises, sing praises to God; sing praises, sing praises to our King," Ps. 47:7.

They were strong, mighty, fierce enemies who held us captive: the devil, sin, death and hell. If we were to be set free, our Saviour had to defeat them and destroy their power. His ascension into heaven gives us the comforting certainty that he has retained the victory over all these enemies of ours, for as a triumphant war hero, surrounded by thousands of rejoicing angels, he enters again into his heavenly capital after the battle, in order to sit down on the throne of his divine power and majesty. But his victory is our victory; his triumph is our triumph. Therefore even the believers of the old covenant rejoiced in view of the ascension of the Lord, "The chariot of God is many thousands of thousands ; the Lord is among them, (as) in holy Sinai. Thou hast ascended on high, and hast caught the prison; thou hast received gifts for men, even for the apostates, that God the Lord may abide there.



Praise be to the LORD daily!" Ps. 68, 18. ff. And that is why we sing with joy even in these days:

> All devils, the world, sin, hell and death He has overcome;
> In spite of whoever wants it, there's nothing in it, The victory he must always han.
> Hallelujah!

This victorious, mighty helper and king of ours has become especially close to us because he has ascended "above all heavens" so that he now "fills all things in all". It is true that he has withdrawn his visible presence from us, but as our exalted Saviour he has been made "the head of the church," Eph. 1:22, which is now especially close to us. Shortly before His ascension He gave His own the comforting promise - and this promise also applies to us, His believers - "Behold, I am with you always, even to the end of the age", Matth. 28, 20. He is close to His church, His believers, in His holy word, in His comforting sacraments. He is close to us with his grace, his forgiveness, his love, his help, his protection, his comfort.

And this certainty of his presence of grace comforts and strengthens us in the constant difficult struggle which we have to fight here with the enemies of our soul.

> Up, all you sorrowful hearts, The King is very near, Away all fear and pain, The Helper is already here;
> See how many a place is most comforting to call, Since we can find him In supper, baptism, and word.

It is true, God be lamented, that it will not fail to happen to us that "we sin much every day and deserve vain punishment. But thanks be to God, even for this painful experience, the rich consolation of heaven flows to us from our Saviour's Ascension. For "if any man sin, we have an advocate with the Father, Jesus Christ, who is righteous," 1 John 2:1. Our Saviour represents us before His heavenly Father, and asks that our sins may be forgiven us for His sake, Rom. 8:34. 8, 34. Hebr. 7, 25. And this intercession of His beloved Son the Father always hears, Joh. 11, 42. Ps. 20, 7. Therefore we can be sure of the forgiveness of our sins as often as we approach God repentant in the name of Jesus.

But this struggle, this weakness, this stumbling and falling shall not last forever. Visibly our Saviour has gone to heaven, visibly He will also come again to fetch us out of battle and strife to the place of peace that He has prepared for us, Joh. 14, 2. He Himself assures us: "Where I am, there shall My servant be also", Joh. 12, 26.

> On the Ascension alone I base my descent.

He, our head, is gone into heaven; and he will not leave us, his members, behind, because:

> Leth a head also his limb, which it draweth not after?

Yes, heaven, that is the dear home to which we are on pilgrimage. There, where Jesus, our head, is, we also want to be

For where our treasure is, there our heart is also. Therefore, when in these days in spirit we look after our heaven-bound Saviour, our hearts are filled with longing and homesickness for that place of joy, and we sigh: "Show us to you, then we run with heartfelt desire to where you are, O Jesus Christ, gone from this world.

And the answer? On the last leaf of the sacred book of the Bible, our exalted Saviour, crowned with honor, power, and majesty, cries out to us, "Yea, I come quickly. Amen," Revelation 22:20. J. A. F.

The forgiveness of sins.

7.

We have seen for the last time from the holy Scriptures that the doctrine of the forgiveness of sins is not a dangerous doctrine, as some false spirits say, which makes men carnally secure and frivolous. For we have seen that Christ has not only made the world free from the guilt and penalty of sin, but also from the power and authority of sin. In Christ the world has not only forgiveness of sins, but at the same time a new spiritual life, the power to resist sin, the power to serve God in works of righteousness, in other words, sanctification.

We now want to talk more about this.

This sanctification also, which is in Christ for the whole world, as well as the forgiveness of sins which is in him, is revealed and given to us through the gospel. In other words, that Christ is our sanctification, that in him we have a new, spiritual life freed from the dominion of sin, is first revealed to us through the gospel; but this sanctification in Christ, this new, spiritual life freed from sin, from the dominion of sin, is also given and bestowed upon us through the gospel-just as the whole of Christ and all that he is and has done for us is given and bestowed upon us through the gospel.

This, too, is taught in the Scriptures.

Let us come back to the last mentioned passage Rom. 6. There v. 3. and 4. are thus said: "Know ye not that all we which are baptized into JEsum Christ are baptized into his death? So then are we ever buried with him by baptism into death: that as Christ was raised from the dead by the glory of the Father, even so shall we also walk in newness of life."

What is said here?

This:

That, as we have seen in the first citation of this passage, we "died with Christ" (v. 8), "died to sin" (v. 2); "that our old man was crucified together with him, that the sinful body might cease, that we should not henceforth serve sin" (v. 6); that, on the contrary, we "walk in newness of life," "even as Christ is risen from the dead," (v. 6).

awakened from the dead by the glory of the Father" (v. 4), and "that we should live with him" (v. 8), namely, in a life freed from the power of sin and no longer determined and governed by sin-this is given and bestowed upon us through baptism. This is what is said here. For here it is said that "we are baptized into JEsum Christ," "baptized into his death," "buried (with him) by baptism into death; that as Christ is raised from the dead by the glory of the Father, even so we also should walk in newness of life."

Here, then, it is said that through baptism we come into the fellowship and possession of Christ, and become partakers of Christ and of all that he has purchased for us: even of freedom from the power of sin, and of the power to lead a new and godly life.

So through baptism we are given, given Christ and his freedom from the power of sin purchased for us and his new life free from sin. Through baptism Christ is given and bestowed upon us. And through baptism, with Christ, not only forgiveness of sins and justification, but also sanctification is given and bestowed upon us.

Our sanctification, then, is a gift, a gift of God, which God gives us from Christ through baptism.

Our sanctification is not our own work. Nor is our sanctification a work of God in us, which God does or causes to be done in us specially and without Christ; but our sanctification, that we should die to sin and walk in newness of life, is that Christ's death, that he died to our sin, and Christ's new life, that he entered by the resurrection into a new life free from our sin, is given to us, bestowed upon us, placed in us, communicated to us, and that by baptism: this is our sanctification.

That's what's being said here.

But baptism, as you know, and as every Christian should know, is a piece of the gospel.

So through the gospel Christ's death from sin and Christ's new life are given to us, bestowed upon us, placed in us, communicated to us, so that now - in Christ, through the gospel - we receive the death from sin and the new life, item, sanctification.

Go on!

How then do we come into the possession and enjoyment of that which is given to us from Christ through the gospel, bestowed upon us, placed in us, communicated to us, presented to us for our possession and enjoyment? How do we come into the possession and enjoyment of sanctification?

By faith, through faith alone.

As by faith, faith alone, we come into the possession and enjoyment of the forgiveness of sins and justification, so by faith, faith alone, we come into the possession and enjoyment of sanctification. Surely it is! One comes into the possession and enjoyment of a gift of grace only by accepting it.

Therefore it is said in Romans 6:8, and we come back to this passage from Romans: "If we have died with Christ" (that is, died to sin), "we believe that we shall also live with him" (that is, walk in newness of life). By faith we have the death of the old man, the old Adam, and the life of the new man: the sanctification that came to us from Christ through the gospel.

"Our faith is the victory that overcame the world," 1 John 5:4. By faith we have Christ, by faith we have forgiveness of sins-by faith we have also the victory over the world, thou overcoming the world, sin, and the power to keep God's commandments; for by faith we have the long accomplished victory of Christ over the world, and Christ's new life.

This is where we are now. -

Now let us remember the context and the whole thing that is involved.

By faith, by simple acceptance and trust, we have and possess and enjoy the forgiveness of sins and the justification that is ready and willing and there in Christ for the whole world, and that is revealed and given and bestowed upon us through the gospel, freely and gratuitously, without any condition.

This, according to the false teachers, is a dangerous doctrine, because it makes men insolent, presumptuous, and careless, so that they are all too quick to take comfort in the grace of God and the forgiveness of their sins, and thereby remain in their unconverted state and in their sinful life and walk.

Now consider how unfounded and incomprehensible this accusation is.

Look here:

God gives us Christ freely and freely by grace through the gospel. If we accept Christ, if we believe in him, we have him.

Christ is our righteousness. If we accept Christ and believe in him, we have righteousness before God, the forgiveness of sins, justification.

Christ is our sanctification. If we accept Christ, if we believe in him, then with the forgiveness of sins we also have sanctification, so that we die to sin and walk in newness of life.

This is what God's Word teaches.

Now what about the accusation of false teachers against our, that is, God's teaching, that it is dangerous?

There's nothing wrong with it. -

In God's kingdom only grace applies, reigns, is given and received - through Christ - through the gospel - through faith.

This grace gives us through Christ, through the gospel, through faith, first of all, the right wisdom, the revelation, and the knowledge of the eternal and salvific truth of God.

This grace then, through Christ, through the gospel, through faith, gives us righteousness, the righteousness of Christ, the perfect righteousness that is before God, the forgiveness of sins, justification.



This grace gives us through Christ, through the gospel, through faith, thereby also sanctification, the crucifixion and death of the old man, the life of the new man. This sanctification is still imperfect in us in this life, because we have such treasure in earthly vessels. But, Christians, "sin shall not have dominion over you, because ye are not under the law, but under grace," Rom. 6:14. No longer does the law hover and rule over you, that ye should keep it, and thereby be justified and saved; but grace justifies and saves you through faith. No longer does the law hover and rule over you, that you should keep it by your own power and thus become righteous, but grace gives you power to rule over sin. O how this comforts our hearts! "If thou comfort my heart, I will walk in the way of thy commandments," Ps. 119:32. This very grace and doctrine of grace, and it alone, makes us merry and eager and glad to renounce sin and serve God. It is the right divine sanctifying fire, a power and strength of God in us. All else and all other doctrine is false light and impotence.

And this grace, through Christ, through the gospel, through faith, finally gives us salvation, redemption from all evil, and the heavenly kingdom, eternal blessedness.

Everything gives grace.

A man may abuse this grace because of his own selfishness. But he will not get into heaven with such a willfulness and abuse.

Well? Is our doctrine of grace "dangerous"?

If thou wilt sing now, sing as follows:

> Nothing can I bring before God but thee, my chiefest good; JEsu, I must succeed through thy rosy blood.
> The highest righteousness is earned for me. Since thou diedst on the trunk of the cross; The garments of salvation I have obtained, Wherein my faith endureth for ever.
>
> Now, then, grant that my soul may awake in your image. Thou, whom I choose, art made holy for me. All that serves the divine life and walk Is in thee, my Saviour, all given to me; Rid me of all transitory pleasure; Thy life, Jesus, be my only consciousness.

C. M. Z.

From New Zealand.

In distant New Zealand for almost two years? M. Winkler has been engaged in real missionary work among our scattered fellow believers, who are only poorly provided for in ecclesiastical terms. He has a large mission area to care for, which extends over the two islands that make up New Zealand, the North Island and the South Island; he has to travel a lot, even too much, and can only rarely preach and do mission work at the individual posts. And yet he has been able to gain many a pleasant experience, and complains only that there is still no second missionary. who will take over a part of his large mission field from him. He regularly reports on his activities to our General Inner Mission Commission, and from these reports we have once again made some announcements that will be of interest to the readers of the "Lutheran". For the New Zealand Mission, although not founded by us, has been supported for three years by our Synod with workers and funds, and thus forms a part of the missionary work that is especially close to us, just as Father Winkler comes from our Synod and is trained at our educational institutions. We will begin with a report that refers to the first half of the previous year.

P. Winkler writes: "During this time I held 40 services at my mission places; of these 5 were English in Inglewood. In these services I had a total of 518 listeners. The Holy Communion was partaken of by 115 persons. I was allowed to baptize 3 children in my seats. One funeral took place. I traveled 1358 miles by rail alone. Through collections and for official services I collected a little over £54 (over $200.00). The expenses for travel etc. were over £11 (over $50.00).

"I did not go to the South Island during this time, but Bläß (the missionary of the Hermannsburg Free Church among the Maori) made the trip for me, and I served the orphaned churches in his place. In the churches I preached 15 times and administered Holy Communion 5 times, buried 2 adults and baptized 9 children. In Halcombe I taught confirmation classes and confirmed 13 children on the Sunday after Easter.

"This is a brief overview of my work. I hinted in my last letter that I thought I might perceive some pleasing things. One of these is, that the people attend the services pretty regularly and well; another, that the young people at Inglewood seem to take a lively interest in the English services. May the Lord increase their delight and joy in His Word, and make it a blessing to them. A third thing is that parents are beginning to think that their children should be instructed and confirmed in God's Word. I have already reported that I have two boys in confirmation classes in my home town of Waitotara on the North Island. They will probably be ready for Confirmation in August. When I visit the people in a place, I always take care of the children and talk to the parents about the fact that they should be confirmed. I would like them to send the children to Waitotara, where in my absence Pastor Dierks could lead the lessons. But the parents have no desire to do so. So I arranged it this way: I gave the children catechisms and showed them what they should learn. Now when I hold my church services, they also listen to the catechism and what they have learned by heart is explained to them a little. When they have learned the whole Small Catechism, I intend to stay there for a while, hold a proper confirmation lesson with them and then confirm them. So far I have five children in class."

Since this was written, Fr. Teyler from our Synod has, as we already informed you last year, taken up a profession

He has been welcomed there with great joy and is engaged in blessed work. But because he has to hold school regularly in his parish, he has not been able to take over any of the mission field, and Fr Winkler still stands alone in the mission work. This is indicated by a second report written in the second half of last year. It says among other things:

"During these months (July to September) I was able to conduct 24 German and 2 English services. These services were attended by 227 listeners. For Holy Communion 70 communicants came. In the three months I traveled 1745 miles by rail and by ship. I was also able to baptize 11 children, and 2 boys were confirmed. I also had a wedding and buried a parishioner in Palmerston.

"At the beginning of July I served the churches at Rongotea and Palmerston. On July 17, Teyler was introduced to Marion. Immediately after the introduction I started on a journey to the South Island. In Oxford I held 2 services with celebration of Holy Communion and a missionary lecture on a Wednesday evening. Reading services are still held there and German Sunday School in the afternoons. From Oxford I ministered Word and Sacrament one evening a week to fellow believers in Rangiora. From there I went to Christchurch and visited the German people there. Here I had otherwise always held services during the week in a house. This time I had rented a public hall and had the service, which was to take place on Sunday, advertised in all the papers of the city. When Sunday came, it was raining cats and dogs - a real New Zealand rain - and I only had 10 listeners; but that was still a good - number in such a rain. The following week I intended to travel out to Tai-Tapu and preach there the following Sunday, but on Tuesday the tremendous rain turned into a blizzard, so that I could not leave the place for three days. I never thought that there would be such snowstorms here as this on August 3. As a result of the bad weather all the roads were in bad condition, and in Tai-Tapu I had only 7 listeners. So this time I had little success in the South Island and came home rather dejected. But everywhere I went to visit fellow believers, they asked me if I had any news yet if a traveling preacher was coming. Many had asked me to write to them immediately if I had news, and it was no doubt a bitter disappointment when I had to tell them that we had come away empty-handed in the distribution.)

"From Christchurch I came back to Wellington. Here the people had always asked me to preach to them, but I could never find the time. This time, however, I did not want to disappoint them again, and so I set a service for the following Sunday. I had little time to visit the people, so I just announced it in the newspaper. On Sunday I had 32 listeners at the service. After the service I spoke with the people, and they all asked me to hold services again on my journeys through. Many Germans live in Wellington, and I believe that something could be done there, but I cannot do it, I have too little time. If I only preach there once every three or four months, I can do nothing. In general, Wellington and the South Island are much too far out of my reach, and I am very sorry that we could not get a candidate at least for the South Island; I must thus split my forces too much, and nothing proper will come of it in any place.

"From Wellington I returned to my proper places. In some of them I had not been for two months, and found that the people were displeased. But when I told them of the need that was in other places, and that the people there also liked to hear God's word, their displeasure subsided. But they all thought that I should at least see to it that I would no longer need to serve the congregations, since Teyler was now there, and I expressed the hope that this would no longer be necessary. But Father Teyler's parish, as he writes to me, has only allowed him six Sundays a year to serve the other parishes; that gives only three Sundays a year each for the two parishes of Halcombe and Rongotea, and Palmerston I must still provide for, if we are not to neglect it altogether. Father Teyler's parish does not do this because it does not want to give anything to the other parishes, but because it thinks it would be too much for him, and because he also has no time to spare when he has to hold school. The private schools here are also under the supervision of the state and must keep exactly the same number of days and hours as the state schools. Teyler could not do that if he regularly served the other communities. So I must also be of some help in serving the communities. - So you see how necessary it is to have a pastor for the churches as soon as possible. If the people are served so little, they will soon get lost, and what our Lutheran church still has here will be lost to us. So I would like to ask you again to see to it that the calling of Halcombe comes into the hands of a pastor in America, and we here want to pray diligently that the Lord will direct his heart to accept the calling.

"At Wanganui we are now in the process of introducing regular reading services; perhaps it will be from the new church year. I have paid the most attention to this place because I think it is the most promising. People are also quite happy to come and show interest in God's Word. At Waitotara and Alton it is still just as before. In Inglewood I preach regularly in English as well as German when I go there, and the services are also quite well attended. In Midhirst, on the other hand, it doesn't seem to want to go at all. I am always supposed to preach on Sundays, and yet so few come. There is really only one family that attends - regularly. I think it's almost too late to make a difference in this place. But I don't want to give it up, I want to follow the people with patience and prayer. I visited all the other places that are further away, but unfortunately I did not get to see some of the families who are usually eager. These were just

*) The Lutherans in the South Island had already urgently requested a candidate last year, but the shortage of candidates was so great that none could be granted to them. L. F.



the three winter months, and so there was a lot of bad weather. Just at the end of September I was stuck again for three days, but this time in the mountains, delayed by rain. It rained for a day and a night without stopping, and the next morning neither the railroad nor the stagecoach ran, and one could not even ride a horse. By so-called '*slips*', masses of earth sliding down the mountain slopes, all roads were completely buried; for three days I could neither go forward nor backward. But still the good Lord has been with me in this time with his grace. Although I have traveled much and often in the worst weather, he has always kept me in good health and given me strength and joy to work. May he continue to be with me, and may my work be for the glory of his name, and for the salvation of poor sinners."

Finally, a few words from a private letter we received from Winkler a few weeks ago. In it he asks that everything possible be done to help New Zealand with two workers at least this year. Among other things, he writes:

"The occupation of the two parishes of Halcombe and Rongotea in the North Island will, of course, still be in the hands of the Commission, and so will the covering letter which I addressed to you at the time. All this is still valid for this year. The need in the communities is growing, especially among the young people. I had to convince myself of this again at Christmas, when I preached there and led a children's festival on Christmas Eve; there were only a few who took part, the others did not come. In Rongotea I will probably have to hold confirmation classes in May so that we do not lose the children there. The preachers of the Anglican church are trying to win these children for themselves. Someone will have to come for these two churches this year or we will lose what we have here too. I don't know what we would do if we came up empty again.

"Then the petition from the South Island was sent in from here. This has now become even more important because the people in Christchurch have also turned to us. On the South Island there is enough material for a travelling preacher to work with, but the Lutherans are very scattered, and because I preach to them only once in three months, I can do little. Since I wrote, five German families here in Makino on the North Island have turned to me again, and so my field of work is getting larger and larger. I am quite happy to do the work, especially since God has given me such good health that I have not been unwell for a single day during all this time; but I have to tell myself that, with the great expansion of my field of work, I am not doing very much in the individual places, especially now that I still have to help out in the churches. Father Teyler, on account of his school, cannot get away as often as he would probably like."

We have simply shared these simple, factual reports in order to show our readers how the preaching of the divine Word also produces fruit there in faraway New Zealand, but how it is also urgently necessary that our fellow believers who are suffering there be given more opportunity to hear God's Word. May God help us to do this in mercy!
L. F.

To the ecclesiastical chronicle.

America.

The work of eliminating the Synodal debt, which we have reported on in the last two issues of the "Lutheran", is progressing well. In ever wider circles people are active and more and more people are warming up to the plan of eliminating the debt burden until the Synodal Assembly. We again share some letters that can encourage others according to the word of the apostle to the Corinthians: "I know your good will, of which I boast to those from Macedonia (and say): Achaia was ready before the year. And your example has provoked many," 2 Cor. 9:2. A pastor from the Eastern District writes: "I have been suffering for weeks and can hardly do the most necessary work. I have not yet asked any one, only stated the matter and told some examples, and none have refused. On Monday evening I had five together, laid the matter before them in a few words, and each signed. I will soon have $200.00 together." Another pastor from the Michigan District reports as follows, "My portion for Synodal Debt Redemption is $120.00. I have $333.00 together. West Michigan will probably raise $1000.00 to $12OO.OO. Hope the work succeeds." From CentralJllinois another pastor writes again, "Already I can inform you that the S70.00 requested by my congregation has been subscribed. However, I think it more than likely that I will be able to report later that considerably more has been subscribed. As my parish only erected an expensive school building last year, I thought it more advisable to ask more than 7 men, and nowhere was I turned away, nowhere did I even notice an unfriendly expression. I only had to note down the numbers. The money will be sent to our treasurer next week." From the Middle District we receive the following letter: "The plan to pay off the debt seems to be working everywhere. Even here in Southern Indiana the signatures are flowing more easily than the pastors expected. The Conference reports to me, and the very first two reports were for much larger sums than we had expected from the congregations concerned." When one of our St. Louis pastors set out to collect and approached one of his parishioners, saying that he had already considered the matter, this generous Christian, who has given many a beautiful gift for God's kingdom, surprised him by writing him a check for $1000.00. In a small country church in Illinois, the people did not wait for their pastor to come to them, but brought their gifts to his house. Other country churches have also been heard of in a pleasing way. Thus another pastor from the Illinois District writes us, "I have a small country church, and have followed the Chicago plan, and with good success. As I have to keep school, I have not much time to go about, but I did not need to lose much time either, for in a very short time I had the sum allotted to me. Yesterday (May 14), after the sermon, I put it on the hearts of the dear people and to my great joy I have now soon collected double the amount. You see from this that the country Christians also have a warm heart for the cause of their Saviour. The Christians of the countryside also give, give gladly, give abundantly, only one must tell them confidently. It seemed difficult to me at first, but my people made it easy. My neighbor in office, who serves a larger rural congregation, has also collected with great success. So then we see how God has given great

Blessings on our little toil." And another country pastor from Indiana shares with us the following experience, "Under the Chicago plan I probably wouldn't have gotten much. But I just go from house to house, through field and forest, through puddles of water and over tree roots, and ask every one, rich or poor. That way I get close to the amount we want. We pay in, too, whether the $70,000.00 is raised or not. That the work in the country, where it is not a matter of road squares but of miles, is a somewhat arduous one, especially in this rainy weather, can be imagined. Yesterday, for instance, I was out from 1 o'clock at noon till 9 o'clock at night. Today I want to go out again. But so far no one has refused to do anything. That makes it all worthwhile. In my opinion, everything that is drawn should be paid for, even if not quite, but reasonably close to $70,000.00." Thus the plan is set to work in various parts of our synodical territory, and where it is earnestly pursued, success will not fail to come. The same hope is expressed by an official of the Eastern District, when he writes: "With great joy I have read in the "Lutheran" the announcements concerning the repayment of the debt in the Synodal Baukaffe. Everywhere, as it seems, one is eagerly at work to achieve the desired goal. And the faithful God has already laid a rich blessing upon this labor of love, by making many hearts and hands of our dear Christians willing to offer their gifts with joy. The Eastern District, I hope, will not be left behind. As far as I know, we are also working diligently in all the Conference Districts, with good success, to help clear this debt shoulder to shoulder with our brethren in other Synodal Districts. May God prosper our undertaking, that we may sing a Te Deum in Detroit." L. F.

Conference of our Missionaries to the Deaf and Dumb. On May 2 and 3, the "Lutheran Hephatha Conference" held its annual meeting at Immanuel's Chapel, Milwaukee, Wis. This conference, which now numbers 10 members, and was organized two years ago in Chicago, consists of pastors who are either wholly or partly engaged in the service of the Deaf and Dumb Mission, or are otherwise connected with that work. The purpose of this conference is to encourage each other in this missionary work and to discuss ways and means by which this mission can be carried on ever more successfully and beneficially. The proceedings of the four meetings held on the above-mentioned days served this purpose. The Conference devoted a part of the sessions to the work of Father Arthur Reinke, who treated the subject: "Uniform Signs for Theological Concepts." In this work the text of the Small Catechism was gone through, and with the first main piece the paper came to a close this time, but will be continued later. Then followed a work by Boll on questions 1-6 of our Catechism. In this work it was shown how these questions and answers should be used in teaching the deaf and dumb. This work is also to be continued. Furthermore, the conference adopted an order of service, which was presented by Father T. Wangerin. It was decided to introduce this order of service in all deaf-mute congregations and in all mission places. On the evening of the first day of the conference, a mission service was held, to which a large number of deaf-mutes flocked. All the - missionaries present gave short speeches in which they talked about the founding and expansion of our mission, about its sufferings and joys. They also spoke about our institution for the deaf and dumb in Detroit. In particular, the deaf and dumb were urged to learn how to especially in the Lutheran Church, God's Word is preached pure and loud and the sacraments are administered pure and right. After the end of the service, the missionaries talked with the assembled deaf-mutes and spoke to them about our work among their fellow sufferers. These were beautiful days that the conference was able to spend in Milwaukee, days that were not only of great blessing to the missionaries present, but from which the mission for the deaf and dumb will also enjoy many benefits. After encouraging each other to continue working joyfully in this work, which is so difficult in some respects, the conference adjourned. God willing, the next conference will take place in Detroit in June of next year. May God bless, promote and protect his work among the deaf and dumb, so that many, many deaf and dumb may find their way to life. May he always make us and all Christians who have God's word and can hear it, willing and ready to preach the word of life to the poor deaf and dumb and to offer our gifts for this missionary work. N. F. Jensen.

To confirm the statement in the last "Lutheran": "The German Missouri Synod is working in hundreds of places through the medium of the English language" may serve the report of a traveling preacher of the Minnesota and Dakota District. This one is laboring in a new field which is only being settled. He writes : "I have found a new place, west of the Missouri river. There has never been a church service there. I have found quite a few Germans there, but have also been asked by the English to preach for them, and have granted their request. So we have German service in the morning and English service in the afternoon. In the afternoon the rather spacious schoolhouse was completely filled. Thus the pure Word of God comes also among the English. In R. L. I preach in English almost every Sunday, and 30 to 40 listeners come regularly. When the seed of the divine Word is scattered, it will bear fruit. I have already baptized several children who would probably never have been baptized if I had only used the German language." How anxious we are in the Inner Mission to work in the English language can be seen, among other things, from the fact that one of the questions we ask the traveling preachers is: "Would there be a particularly good opportunity for an English mission?

P. F. Wischan, a well-known preacher of the General Council, died on April 28 in Philadelphia, where he had been pastor of a large German Lutheran congregation for 35 years. He became especially well known through the "Lutherische Kirchenblatt," which he founded and published until his death, and in which he bore many a testimony to Lutheran doctrine and practice, as is not often done elsewhere in the General Council. He also always stood up for the parochial school and until his death maintained a flourishing parochial school in his congregation, which was attended by more than 300 children - also a rarity in the General Council, in which many a word was spoken against the parochial school. Unfortunately, he often became personal in his articles of controversy, and more than once publicly brought up matters from his synod that should have been cheaply negotiated privately first. Also, he probably did not always sufficiently separate Lutheranism and Germanism.

L. F.

In the present much discussed question whether the public schools of our country should introduce religious instruction, the *Churchman*, the main paper of the Episcopalians, takes the right stand. He wants the state and the church to be cleanly divorced, and has recently said: "Because the church and Christian parents have failed to give the religious instruction which they ought to have given, the church has failed to give the religious instruction which they ought to have given.

Therefore, such instruction is demanded in the public schools. With anxiety, sometimes, as it seems, almost in despair, they demand of the state to do what the church has failed to do. The State cannot do what they demand, but the Church is able to do it. With renewed zeal, and according to the best method of instruction, she must give the religious instruction which the State and its schools cannot give." In the same spirit a distinguished bishop of the Episcopal Church, Potter of New York, has recently spoken. He says: "-Religious instruction on the part of the State is nothing new, but neither is it a blessing. Wherever it has been found, it has been corrupt or intolerant; and it presumes upon something which belongs not to the state, but to the family and the church.... Our republican institutions rest on the recognized cornerstone of complete religious freedom. The state cannot teach religion without being unfaithful to the Constitution." Who otherwise stands mostly fundamentally wrong,
calls this "right doctrine," and says: "It is the business of the Church to teach religion; the State cannot be trusted." Thus the only correct view ever and ever held by our Church is breaking through in Anglo-American circles. L. F.

The Schiller celebration, which was held in many places in Germany and America at the beginning of this month to commemorate the centenary of the German poet's death, has also given some church publications cause to speak of Schiller's importance and his position on Christianity. Unfortunately, very few have applied the right standard, and even some have sung his praises in every way and celebrated him as a deeply religious man. Schiller was not a Christian, but a heathen, and the profoundly religious thoughts that one thinks one finds in him are nothing but the expressions of a self-made religion in which no trace of actual Christianity is to be found. The "Messenger of Peace" of the Evangelical Synod has done worst of all. Although it admits that "Schiller did not stand in the sanctuary of the Christian faith," it nevertheless thinks that Schiller "rendered valuable services to the church in a time of great spiritual drought," and adds: "The church must not forget this, it should thank him for it. In the poet's works we find many deeply religious thoughts; indeed, if one wants to put the Christian in Schiller in perspective, one will easily come across a sum of Christian thoughts and views." In another article it is said, among other things, that "Schiller was a deeply religious man and poet," and that "on the basis of such genuine religiousness the qualities of character and virtues of the heart matured. Quite logically, then, the "Messenger of Peace" also advocated the involvement of his church in the Schiller celebration, and so it could happen that here in St. Louis a Protestant pastor with a Jewish rabbi glorified Schiller in a Free Protestant church and the student choir of the Protestant seminary joined in the Schiller celebration. L. F.

A few days ago, **with great pomp,** the Roman Archbishop Glennon of St. Louis received what is called the pallium, the badge conferred by the pope on the archbishops of the Roman Church. This pallium consists in a white, woolen, shoulder collar interwoven with black crosses, which is supposed to recall the shoulder garment of the Old Testament high priest, and must be worn by the archbishops in their official acts. At the ceremony, which took place in the old cathedral of St. Louis, many out-of-town archbishops, bishops, and other prelates were present; Cardinal Gibbons of Baltimore invested the new archbishop with the pallium, he made a solemn vow of obedience to the pope and the pabstical church, and Archbishop Ireland of St. Paul preached the sermon on the text about the mantle of Elijah the prophet, which Elisha took, 2 Kings 2:13 ff. Now we care little if the popes display all their splendor at such celebrations; we are accustomed to see that everything is calculated for display and must serve to glorify their power. But it is an impropriety, even an impertinence, when on such occasions officials of the city, of the state, or of the whole country court the church of the Antichrist and congratulate its prelates in the name of the citizens of the state or of the country. Presidents of our country have repeatedly been guilty of such encroachment upon their office, as is well known, including President Roosevelt at the passing of the previous pope. The Baptist Governor Folk of Missouri did the same at this celebration. At an after-celebration, in addition to other speakers, a plenipotentiary of the governor appeared, welcomed Cardinal Gibbons in his name, congratulated Archbishop Glennon, and stated that Missouri, St. Louis, and Catholicism were indeed of one and the same importance, and that St. Louis was eminently a Catholic city, founded by Catholics, named after a Catholic, and perpetuating in its streets, parks, and schools the names of distinguished Catholics. Our officials should finally learn that they are obliged to keep the state and the church cleanly separate on their part, and not dare, as supposed representatives of the numerous -Protestant citizens, to sprinkle incense on the Pope and his followers on such occasions. The celebration was also used to bring the new archbishop's favorite idea, the building of a new cathedral, nearer to its realization. The priests in St. Louis pledged themselves to raise $75,000 for the purpose, 32 distinguished Catholics signed $260,000 in a few days, $250,000 is already in hand, and so the million at which the building is estimated will soon be gathered. L. F.

Abroad.

How to fight against our Synod. Both American and German papers have waged and are waging an almost continuous battle against the Missouri Synod. This is disagreeable to us. We would rather, if it could be, live in peace, and in peace edify ourselves and others on the ground of the apostles and prophets, which is the Word of God. On the other hand, this unceasing combat of our Synod is also very comforting to us. For if we pay attention to the way in which we are fought, it is immediately apparent that in order to win a case against us, one must resort to lies. An example of this is again given by the Leipzig "Allgemeine Ev.-Luth. Kirchenzeitung" of May 5. After first praising the Missouri Synod a little, this paper declares that it cannot agree with it, and adds as a reason: "Missouri rejects - and this was shown in the last colloquia held in Milwaukee and Detroit - every analogy (similarity) of faith. ... There is no doctrinal whole, no rule of faith, according to which the obscure passages of Scripture are to be interpreted. Each passage is to be explained by itself, independently of any other, whether it rhymes with other passages of Scripture or is in apparent contradiction with them. This is not a matter for the interpreter, but for God. These and similar declarations were made by the leaders of the Missouri Synod at the conferences referred to." So far the German newspaper, which at any rate has obtained its news from our American opponents. What is reported here is the untruth par excellence. The "Missourians" and their co-religionists do not reject "every analogy of faith" or "rule of faith," but have a clear and un-

ambiguous statement about the "rule of faith," what it is, and how it is to be used in the interpretation of Scripture. They have declared, "The Synodal Conference and the Norwegian Synod understand by analogy or rule of faith the clear Scriptures themselves, that is, the summa of the doctrines which are singled out and compiled from the passages of Scripture which deal with individual doctrines." They have further declared that according to this "rule of faith," which is present in the clear passages of Scripture, dark passages of Scripture are to be interpreted, at all events no interpretation of dark passages is to be admitted which contradicts the clear passages of Scripture. Just as our Lutheran Confession says that the "rule of faith" and the clear passages of Scripture are one and the same thing. Apology, p. 284: "Those of understanding and learning know well that one ought to interpret or introduce all examples according to the rule (juxta regulam), that is, according to the clear Scriptures (juxta scripturas certas et claras), and not contrary to the rule or the Scriptures." What we have rejected is this, that clear passages of Scripture, such as those of the Holy Supper, of the Holy Trinity, of conversion and eternal election, should be dismissed or perverted, because men, according to their blind reason, think that those clear passages of Scripture are in contradiction with other doctrines of Scripture. So we have rejected the "analogy of unbelief," not "the analogy of faith." But why, when fighting against us, do they deal so with vain untruths? Because our Synod can only be met with falsehoods and lies. If our opponents would honestly tell their people what we really teach, for example, of the Church and the ministry, of conversion and election by grace, etc., the Christians among them would at once agree with our doctrine, and would not join in the fight against us. F. P.

How anxious **the liberals** in the German regional churches are to restrict religious instruction in the elementary school, and especially to eliminate the teaching of catechism in the biblical truths, is shown by the latest decree for this instruction in the schools of Baden. Elementary school instruction extends over eight years, but religious instruction is to fall only into the sixth and seventh years. Thirty-two questions and 154 sayings have been deleted from the catechism; among these are the questions about Christ's descent into hell and about Christ's return to judgment, which therefore do not belong to the subject matter of the school. Two other questions, those about the resurrection and ascension of the Lord, are optional, that is, the teacher may take them or leave them, as he pleases. The questions about resurrection and eternal life are also dropped. What, then, is left at all, when thus nearly half of the apostolic symbolism is done away with? And when one considers that many of the teachers of elementary schools are completely unbelieving and make no secret of their unbelief, one cannot be surprised that an unbelieving generation is growing up.

L. F.

Once is not once.

Even the well-known Swabian preacher and poet J. P. Hebel said that "once is never" is the "most disingenuous and shameful of all sayings. And truly, if there is any proverb of which one would like to say, "The devil himself invented it," it is this one. There are also others which bear this stamp, e. g. the well-known: "One must howl with the wolves," with which one can excuse every lack of character; but of the one mentioned in the superscription it applies to a very special degree.

It is a slap in the face of divine holiness and at the same time a slap in the face of all and every experience of life. Once Adam and Eve sinned in Paradise, and what a judgment God passed upon that once, and what an incalculable host of sins sprang from that sin. Moses only once transgressed himself there at the water of the Hader, and how exactly God took it with him, so that in consequence of it he only saw the land of promise from afar, but was not allowed to enter it. "Once is not once," Judas Iscarioth also thought, when he allowed himself the first reach into the common treasury, and yet it was the first step on a course which ended in betrayal of his Master and in suicide. And whoever wants to look into the prisons, into the penitentiaries, into the houses of refuge for the fallen, and to hear the stories of the sins of those who stay in them, can find hundreds of sad examples of how one begins with "Once is not once" and then comes deeper and deeper down. And whoever could hold a survey in hell as to which way to it is the most convenient and the most widely trodden, would also get the answer: The way of "once is not once".

In a twofold sense, once is not once: first, inasmuch as every sin establishes a debt before the holy God and provokes his wrath and disfavor; and second, inasmuch as every yielding to sin binds your hands for the next time. It is not all as before. "He that committeth sin is the servant of sin," says the Son of God.

And yet there is a good side to this otherwise bad saying. If your brother sins against you and comes to you and says, "I am sorry, I have done wrong, forgive me," you may calmly say, "Once is not once," and you should forgive him and let it be as if nothing had happened. And if he sin against thee again, and come again, and say, "Forgive me," thou mayest say quietly, "Twice is no once." And likewise if it be the third or fourth time. Yea, if it happen seventy times seven, thou shalt say with thyself, "Seventy times seven is not once; let it be forgiven and forgotten." No less a person than our Lord and Saviour Himself has set up this strange example of calculation (Matt. 18:22), for your God in heaven does not allow only a hundred times, and not only a thousand times, but a million times to be counted as no times, for Christ's sake, if you otherwise ask Him in sincere repentance.

And one more thing. "Though you fight a battle, it don't make it," says a hymn. In a certain sense, "Once is not enough." Once the temptation rejected, once the foe vanquished, does not yet bring thee into safety, nor put thee out of danger. That which was sown on the rock has also "once" sprouted and flourished. That which was sown among thorns also grew "once." And King Agrippa also "once" had a deep impression of Paul's word, so that little was lacking and he would have become a Christian. But because he did not continue the chain, the first link of it, which had begun, was lost again, and once was not once. And in this sense we may yet extract a good and important truth from an evil and shameful saying.

Himmelsahrtsgedanken.

Christ has ascended above all the heavens, that he might rule, reign, and fulfill all things. He has exalted himself so that he may keep a watchful eye on me, his lowly and despised little worm, that he may defend and protect me and his whole Christian church.

and against all the gates of hell. He has done the highest honor to my flesh and blood with his ascension into heaven and his sitting at the right hand of God, since I can truly boast that he, my brother, my flesh and blood, has been raised to the throne of divine majesty. Even now he does not forget me in his highest honor and glory, but he represents me and prays for me to his heavenly Father that he will spare me when I am overtaken by sin; and through him and in his name I can obtain everything from God with my prayer that serves my temporal and eternal welfare. Even though I am still in misery and wallowing in this pit of misery, I am always longing for him, and my heart is where he, my treasure, is; I seek what is above, where Christ is; my soul thirsts for him. When shall I come to behold the face of God and of the Lord Jesus? But in the meantime I take comfort in the fact that he will return with great majesty and glory, a universal judge of the living and the dead, putting tribulation on all those who have afflicted me for his name's sake; and he will make me forget all my afflictions; He will comfort me as a mother; he will come to me as a bridegroom, and will take me to himself, that I may be and remain where he is, that I may see his glory, and not only see it, but also enjoy it, and not only enjoy it, but also possess it for ever. And all this I believe, know, and confess with such certainty as if I had it all before my eyes, with such delight that I esteem no pleasure of the world against it, and with such constancy that I am ready, through his gracious assistance, to lose and give away even a thousand lives, if I could have them, for his sake.

(From M. Chr. Scriver's "Sermons on Gold.")

Of the abundant blessing of children.

You say: "Oh that God should give me so many children! I unhappy man, who will feed them? Many teeth, few to bite; much about the table, little on the table." Fie, shame on thy heart! Thinkest thou a misfortune what God's Word calls a blessing? Children are a gift of God; does God give you misfortune? When David says in the 128th Psalm, "Thy wife shall be as a fruitful vine round about thy house, thy children as the olive branches round about thy threshingfloor," he also says at the same time, "Behold, so shall the man be blessed that feareth the LORD." What makest thou of God's blessing? As in the land where olive trees grow, young olive trees are planted around the table, to eat there under their shade in the green, so it is fine for pious children to sit around the table, or to stand in line before the table and pray. And as an olive tree, because it is fat, does not grow old easily, but is always green for several hundred years, so parents also see in their children that God will preserve their family for a long time. Is it not to be lamented that thy children are so unlovely to thee? No thing should be dearer to thee than that thou shouldest be able to give one soul to God. But what is it, when God puts into thy bosom the souls that are honestly begotten of thy body, that thou despisest them? Luther reproaches it as wicked unbelief when men say, How can I support myself with wife and child? It is unbelief, he says, and doubt of God's goodness and truth. They trust as long as they know they have no need of God and have provisions. Christian husbands and wives should let Gctt care how they are fed with their children. God has given them life, he will also keep them well. Your children They shall not eat with thee, but thou shalt eat with them. How often God puts a blessing in thy kitchen and in thy cellar for the sake of the infant, out of whose mouth he hath made a power for himself. Cease thy sorrow, and train thy child in the fear of God. If he can pray, he will indeed pray you many a blessing from heaven. Believe me, some parents perish because they have no children who are able to pray, and many parents are preserved because they have children who are able to pray. If you want your children to be blessed, help them to be godly and happy. God help thee!

(From Heinrich Müller's "Erquickstunden".)

God is the right miracle man, Who can soon exalt. soon overthrow.

We sing in one of our beautiful songs of the cross and comfort:

"They are very bad things to God
And all things are equal unto the Most High,
To make the rich poor and small, And the poor great and rich. God is the right miracle man, Who can soon raise up, and soon overthrow.

The truth of this song verse has often been confirmed by fact. As evidence from more recent times, a strange story may be shared, the truth of which we have investigated on the spot by two people. A man who had become rich during the Civil War thought that he could not invest his money more securely than in land. Now there are, especially in the eastern part of the state of Kansas, very productive, fertile areas, especially in the lowlands (*bottoms*). Here in the lowlands of D. County, near W. C., this man bought two sections of the best land, and thought he was now secure forever and could remain rich. "Now," he expressed himself presumptuously, "God himself cannot make me poor."

But God, who does not allow himself to be mocked, soon taught him otherwise and showed this man that it is indeed easy for the Almighty to "make the rich poor and small. But this is what happened. When that man issued his blasphemous challenge, the Missouri River in that region had run its course several miles farther east from its present streambed. All at once God caused the river to change its course three miles westward, and behold, now the raging river flowed right through the middle of the land of the man who had thought that even God could no longer make him poor. His beautiful rich land, and therefore all his wealth, now lay under the river. Yes, "God is the right miracle man, who can soon raise up, and soon overthrow." Only he is secure who is rich in God.

L. J. S.

You're welcome.

To a fretful sick man, who was about to sing his lamentation song again, his pastor, a well-known German preacher of the last century, said: "Let us first give thanks; only listen, I will give thanks for you once, if you know nothing." With that he folded his hands and said, "Dear Father in heaven, I grumpy Jonah come before your face and praise you. I have food and drink, and all that I need is brought to me at once. My bed is just as I like it, while so many sick people have to make do with a miserable bed. There are no flies in my room, although there are

It is the month of August. How should I praise you that my relatives and the doctor treat me kindly, although I am insufferable. And there has not yet been a night when I have not been able to sleep three or four hours. O my God, how good you are to send me my pastor, who tells me the truth in no uncertain terms and reveals to me what a shameful creature I am and how good you are. And above all, thou hast preserved for me the word of thy grace, and makest me hear of eternal blessedness. How rich thou makest me above many others who have to do without thy sweet word! Then the sick man cried out: "Stop, Pastor! I will open my mouth no more, except to praise and give thanks."

Christ's righteousness.

I desire to know what is the state of thy soul, whether it learn not at last to find rest and confidence in the righteousness of Christ, when it is displeased with its own righteousness. For in our day presumption inflames many, especially those who strive to be good and righteous with all their might; not knowing the righteousness that is before God, and that is most freely and freely given to us in Christ Jesus, they strive in themselves for good works until they dare to stand before God as if they were adorned with virtues and merit, which cannot possibly be. You were with us in this opinion, or rather in error, and so was I; yea, even now I fight against this error, and have not yet conquered it. - Beware of ever claiming such purity that you no longer want to appear as a sinner, or even to be one at all; for Christ dwells only in sinners, and that is why he left heaven. Let not this love of his be out of thy mind, and thou shalt know his sweetest consolation. For if we must come to the rest of conscience through our labor and toil, for what did he die? Therefore you will find peace in him only when you despair in faith of yourself and your works. (From a letter of Luther to his friend Spalatin.)

A question without an answer.

For every serious question the Scriptures have an answer, but for one question they do not, namely: "How shall we escape, if we regard not such blessedness?" Heb. 2:3.

Obituary.

On May 17, Father Gottlieb Seemeyer, pastor of the Lutheran - congregation at Schumm, O., which he faithfully presided over as pastor of souls for 27 years, blessedly fell asleep to eternal life. He died in the Lutheran Hospital at Fort Wayne, Ind. where he had gone a week ago to undergo an operation. His condition, however, weakened by a kidney complaint, did not permit an operation, and now his Lord has delivered him from all evil by a blessed death and helped him to his heavenly kingdom. His faded body is to be buried in the midst of his congregation at Schumm, O., on the 20th of May in the morning at 10 o'clock. The deceased has brought his life to 51 years and leaves a widow with six grown children. Philipp Wambsganß.

New printed matter

Sixteenth Synodal Report of the Nebraska District of the German Lutheran Synod of Missouri, Ohio, & other States. 1904. st. louis, mo. concordia publishing house. 80 pp. 9X6. Price: 15 Cts.

The synodal address deals with the nature and purpose of the synodal association. In the doctrinal discussions, the doctrine of the resurrection of the dead was discussed. The mission report shows that the Nebraska District has 31 mission parishes and spent $9400.00 for the inner mission in the last year. The District asks the General Synod to expand the institution at Seward into a full seminary.

F-P.

The *German Literary Board, Burlington, Iowa, has* sent us a copy of the The company has been sent a copy of this report:

John Frederick Starck's Daily Hand-Book in Good and Evil Days, containing all the Meditations and Prayers of the Complete German Original Edition together with an appropriate Selection of Standard English Hymns for General Use, for the Afflicted, the Sick, and the Dying, translated by *Joseph Stump,* A. M. 662, and 116 pages 8X5^, bound in cloth with gilt title and cover decoration. Price: $1. 25.

This is the old, well-known "Starckenbuch" in English garb, the prayer book that has probably found the widest distribution of all prayer books and has truly become a daily manual in good and evil days for almost two centuries in baptized and thousands upon thousands of Christian homes with its many beautiful reflections and prayers. One could only rejoice that this proven prayer book is being made accessible to the English-speaking Lutherans of our country in a new, good and smooth English translation. We also applaud the fact that the translator, a well-known pastor of the General Council, has not translated Starck's own songs, but has replaced them with well-known English hymns or hymns translated from German into English. For Starck's songs would certainly not have been easy to translate, and even if this had been possible, we still give decided preference to quite a number of the hymns presented here, which are excellently translated by the well-known Miss Winkworth, e.g.: "Who knows how near my end"; "Wer nur den lieben Gott läßt walten"; "Vom Himmel hoch da komm ich her". It was also a good idea to produce three editions of the book: an edition without the appendix for pregnant women, women in childbirth, child-bearing women, and infertile women, which is especially intended for young people; a second edition with this appendix, which is before us; and a third edition containing only this appendix. The arrangement is good, and the price is cheap; there are also for the three editions still more handsome bindings, the prices of which are accordingly higher, in the case of the complete edition $1.60, $2.00, and $3. 50, so that all desires in this respect are met. Unfortunately, however, we cannot close our review with this. Starck belonged to the pietistic school, and the mixture of law and gospel, of justification and sanctification, which is peculiar to the pietists of the school of Spener, is often found in this book. Also, like so many Lutheran theologians of the seventeenth and eighteenth centuries, he presents a Sunday doctrine that is not in accordance with Scripture and the Lutheran Confession. These deficiencies in doctrine have been removed in the German edition produced by our Concordia Publishing House. It was even more necessary, however, to eliminate them in an English edition, since this comes into the hands of readers who are surrounded by sects in which false Sunday doctrine and Methodist-Pietist error are presented year in and year out. Unfortunately, this has not happened now, and is also a sign that in the General Council and in the General Synod the false Sunday doctrine has gained domiciliary rights.

Introductions.

By order of Hon. Pres. Seuel, Rev. F. T. Schwanke was introduced in his congregation at Town Washington, on Sunday. Judica, and on the second day of Easter in the congregation at Town Willow, Wis. by W. C. Schilling.



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Edited by the teaching staff of the "theological" seminary in St. Louis.

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Pentecost.

Holy Spirit, thou comforter of mine,
High from heaven we appearWith the light of thy graces.

Come, O Father of thy hosts,
Come with thy gifts worthy,
Illuminate us on this earth.

O thou sweet guest of heart,
Highest comfort in all burden,Sweet rest to our souls.

In work give us rest,
Krevzeshitz uns lindern thu,
Speak to us comfort in weeping.

O blessed sun of grace,
Fill the heart with joy and delight Of all who call upon thee.

Without thy help and favour
all our works and arts are
vain in the sight of God.

Wash us, O Lord, from sins white,
Our pining heart delight,
The kindred heal with diligence.

Guide us according to thy will,
Warm the cold hearts fine,
Set right those who are wrong.

Give us, O Lord, we beseech thee, We who believe firmly,
Thy gifts mildly:

That we may live holy,
All die blessed,
With thee abide forever.

(Robert of France, † 1081. Translated into German by Martin Möller, 1584.)

For the holy feast of Pentecost.

Come, Holy Ghost!
Fill the hearts of thy faithful, And kindle in them the fire of thy divine love; Who through diversity of tongues hast gathered the peoples of the whole world In unity of faith!
Hallelujah! Hallelujah!

The holy feast of Pentecost is the last high feast in the half of the Christian church year. The three high feasts, Christmas, Easter and Pentecost, are linked to the contemplation of all the great deeds that the Triune God has done and is still doing to redeem us poor sinners and make us blessed.

We call the holy feast of Christmas "the feast of God the Father," because on that feast we are told that "God (the Father) so loved the world that He gave His one and only Son, the Son of God, the Son of God, the Son of God. born Son, that whosoever believeth in Him should not perish, but have everlasting life", Joh. 3. 16.

The holy feast of Easter is called "the feast of God the Son", because on this feast it is preached to us that Jesus Christ, the incarnate Son of God, through his suffering, death and resurrection, as our victorious hero and redeemer, "took away the power of death and -brought life and an incorruptible being to light", 2 Tim. 1, 10.

The holy feast of Pentecost is called "the feast of God the Holy Spirit", because on this feast we hear that God sent His Spirit to punish the ungodly world, Joh. 16, 8.To work regeneration, the saving faith, Titus 3:5, 1 Corinthians 12:3, to glorify Christ in the heart, John 16:14, to guide the believers into all truth, John 16:13, to make them faithful witnesses of Christ, John 15:27, Luke 12:12, to urge them to good works, Romans 8:14.comfort them in their temptation and distress, Joh. 14, 16. help them up in their weakness, Rom. 8, 26. testify to them that they are God's children, Rom. 8, 16. teach them how to pray rightly and earnestly, Rom. 8, 15. even represent them with unspeakable groaning before God Himself, Rom. 8, 26. 8, 26. Gal. 4. 6. in short, that the Holy Spirit, through the holy gospel to the Lord JESUS CHRIST here on earth, calls, gathers, enlightens, sanctifies and keeps a congregation of saints, a church, out of sinful mankind in the right and united faith of JESUS CHRIST.

Yes, what the Father has decided in eternity in his infinite love, and what the Son has acquired in time through his life, suffering, death, resurrection, and ascension to heaven, the Holy Spirit should and will now offer, present, appropriate, and seal to us poor, lost, and condemned sinners. God has sent him to do this, and this is his office.

But this high and glorious gift, the Holy Spirit, we owe solely to our Lord Jesus Christ.

The sending of the Holy Spirit is also a fruit of His work of redemption. Joh. 16, 7, where the Lord speaks of His approach to the Father through suffering and death, He says to His disciples: "It is good for you that I go. For if I do not go, the Comforter will not come to you. But if I go, I will send him to you." Yes, by his bitter suffering and death Christ also just acquired for us the gift of the Holy Spirit, which is so exceedingly important.

But why is the mission of the Holy Spirit so important for us? Because Christ's salvation would be of no use to us poor sinners if we were not told about it. What good is a hidden treasure, no matter how precious, if I do not know about it, if I am not told that it belongs to me and where I can find it?

For this reason the merciful God has not only prepared a great benefit for the sinful world through the sending of his Son, who as the Lamb of God bore the sin of the world, but he now also wants to make this benefit, this redemption known, offered and given to the whole world through the ministry of his Spirit, whom he has sent to proclaim the good news of Christ and his redemption to the whole world through the holy ministry of preaching.

But since no man by his own power can accept the gospel, since no man by his own reason or strength can believe in Jesus Christ or come to him, the Holy Spirit himself wants to work faith in the hearts through this very gospel. He not only wants to tell sinners about Christ, the precious treasure, but he also wants to lead them to this treasure and put it into their hearts so that they will believe in him, the faithful Savior. And thus Christ crucified is transfigured in the hearts, that they may know that in no other salvation, neither is there any other name given to men, wherein they shall be saved, but the name of this despised JEsu of Nazareth alone. Therefore:

> Rejoice, all you Christians, God gives us his Son; Praise him with a great shout, He sends us from the throne of heaven his precious Spirit, Who teaches us rightly through the word, Increases the light of faith, And points us to Christ.
>
> God, our highest refuge, hath revealed the heavenly word to us who were unwise. How great is his mercy! Now we may know him, And call him our Father, Who ever keeps us safe.

Yes, in the holy gospel the Holy Spirit is given to us, and through it he wants to work in us and carry out his blessed ministry in us. Whoever, therefore, despises the word, the preaching of the gospel, or whoever sits in his own devotion in a corner, gazing up to heaven, and, like the enthusiasts, hopes to obtain the Holy Spirit without the outward word, without the preaching, without the holy sacraments, will be miserably deceived. He will wait in vain for the Holy Spirit. Our confession therefore emphasizes in the Schmalkaldic Articles with great earnestness: "Therefore we ought and must insist that God will not deal with us men except by his outward Word and Sacrament. But everything that is praised by the Spirit without such Word and Sacrament is the devil."

Let us then be faithful to this word. Let us read, hear, and contemplate it diligently and devoutly; then it will always be Pentecost with us, and the Holy Spirit will accomplish his blessed work in us for our blessedness. But then we will also, as true Pentecostal Christians, like the holy apostles on that first day of Pentecost, always bear witness to Christ and his grace before the world with the joyful opening of our mouths and not be intimidated by the mockery and hostility of the godless world around us. And in the power of the Spirit we will then also confirm our faith and our confession by "killing business through the spirit of the flesh", Rom. 8, 13, and by walking in the spirit as children of the light, Gal. 5, 25.

> What good is found in me, Is thy work of grace in me.
> Thou hast even kindled the desire that I, O Lord, long for thee. O then by thy word set thy work of grace in order,
> Until it be gloriously accomplished in me by a blessed end.
> Amen.

J. A. F.

A letter from a country parson and other pleasant news

The matter of the repayment of our Synodal debts, which we have now already touched upon three times, is being discussed in ever wider circles of our Synod and is being pursued with such zeal, and is also of interest to so many who are concerned about the unhindered spread of the Kingdom of God, that we believe ourselves justified in once again bringing some news about the progress of the work and sharing all kinds of experiences that are being made and thoughts that arise in the process. It is hoped that many a reader of this paper will be encouraged and spurred on, or moved to praise and thank God, who makes hearts willing. Thus, just after the close of the previous issue of "The Lutheran," a letter arrived from a country pastor in Illinois, with which we would like to open this issue today. The letter reads:

"Dear Professor!

"After the previous 'Lutheran' number, you would like to have news from rural congregations as well. Perhaps I could serve you. I dare say, since you wrote in your last article..: 'It probably does not go so easily and smoothly everywhere as in the beautiful experiences reported in the last "Lutheran" number.' That is a true word, corresponding to the facts, a word at the right time. Now even those will keep up their courage who encounter all kinds of difficulties in the course of their work and perhaps also have to make discouraging and not only 'beautiful experiences'.

"I met with several fellow ministers who serve rural communities. Of course, debt retirement came up. One said: 'In my parish, which has been asked to raise about $60.00, I will get about $150.00 to $200.00, over $100.00 I have already/ Another remarked: 'I've got some $10.00; the rest I'll have to struggle a bit to raise? A third, however, assured: 'We are standing our ground; and if the collectors do not bring everything together, then I will collect the rest?

"Then another bush pastor came along on his cart. 'How are you?' he cried; 'are you in debt settlement? I have had fine experiences, found handsome willingness. That gives me courage. I was a little apprehensive at first, but my dear parishioners will stand in line with me? And withal he drew out of his pocket dollars that had been corn and oats.

"This got a pastor at a large church talking. 'Last Sunday an 82 year old man walked into my sacristy, put $10.00 on the table and said: "For the payment of debts." Me: "From you, old father?" He: "Certainly; anyone who can will help." I looked at my overseers, who were just with me; I did not need to say anything more, but only: "I will come to you?" That pastor's horse is now daily pressed into debt-settlement service.

"Another pastor with his statements I will present to you; do not become impatient. This one said: 'I have had very different experiences. I go about daily on my chariot; but as I have a terrible rabbit's heart in collecting, I always send up a forerunner by prayer. God directs hearts like streams of water. I have had many experiences in this respect. When I arrive, from the wagon or from the grain planter on which I catch Posto, I start my little saying, "My dear," etc. I say chant, for I am not one for long speeches. And how I am usually embarrassed, joyfully but also "unjoyfully" surprised. "We must have preachers and school teachers," said a Rents man to me, and pressed $10.00 into my hand. So I got a number of ones, twos, fives, tens. It doesn't always go so smoothly, though. "We have enough to do with ourselves, Pastor; you know what a large sum we have to raise right now." Me: "Yes, yes, I know that, but there is probably one word too many in your speech, namely, enough." The dear man was just oiling his machines. My dear man, the wheels on my carriage are turning so heavily; could you spare a few drops of oil for me?" He: "Certainly, Pastor!" Me: "But you have enough to do with yourself right now." He: "Well, I'll have a few minutes and a few drops of oil left for my pastor!" Me: "My dear N. N , the synodal car doesn't want to move forward quite right, the wheels are a little bogged down at $70,000.00, do you have a drop of oil for that too?" He: "Pastor, put me down in your little book there; here's my drop of oil for the synodical wagon. But now I must go back to planting corn. Goodbye, Reverend."

",J I then came to his neighbor, who immediately gave me $10.00, although only two weeks ago he had gone to a repair on the ge had voluntarily contributed $100.00 to my church property. But I also spoke a limb which roundly declared to me, "Not one cent will you get; I told my wife that too." My heart was pounding, but the turn to speak was now mine. Me: "Well, what's the matter with you; have you had any aerger, perhaps?" He: "Yes, that is the right word; I am annoyed that the Synod should grant so much, so grandly, and - and - ah, I don't like some things at all!" Me: "So? Then you are just like me; some things are not at all to my liking either; I also have exhibitions to make with these synodal buildings. Some things, in my opinion, should have been done differently." He: "What, Mr. Pastor, you talk like that, who, as I know, are so fond of the Synod and stand up for it!" Me: "Yes, certainly I talk like that; since when then has the Synod been infallible in the way it decides and executes buildings? Since when has it denied anyone the right to have and to speak his mind about it? On the contrary, let's have it out, it's much better than keeping the anger bottled up. An open discussion makes cautious and the anger disappears. Where is there not anger? Even in our congregation, in our families; and how fond we nevertheless are of our family, our congregation, our synod, by word and deed! And why do we love our synod so much? Through it the kingdom of Jesus Christ is built. But that is just what we both want, and if we go to the Synod in Detroit in June, then we both want to speak from the heart, open our mouths and then vote with joy for the really necessary new approvals. And now, God be with you, my dear!" I prepared to go. But the man was talking to his wife, who had been listening quietly. I heard the words, "don't get tired." Probably she was saying to him the saying, "Let us do good, and not grow weary; for in his time we shall also reap without ceasing." The man stepped up to me and said, "Here, Pastor, I'd like to join you now?"

"That, dear Profestor, is what it looks like in the country parishes around here. A country pastor."

Finally there is good news again from Chicago. It is written to us from there on May 17: "According to the plan, we Chicagoans had made an effort to raise §5000.00. Now, at our conference yesterday, three-fourths of our pastors reported their success in collecting, and this means that the above sum alone has been covered. The last quarter is still collecting and therefore could not yet report. But it is beyond all doubt that its success will be similar. We have also agreed to depart from the original plan, and will send in what has been pledged and offered by our dear Christians, quite apart from whether the $70,000.00 will be fully covered, which we certainly expect."

We, too, cherish this firm hope, but allow ourselves one more remark. Because it is reported from so many places that more has been collected than was originally expected, one or the other reader might get the idea that it is no longer necessary to collect in his congregation; the necessary sum will be collected without his help.

and the help of his congregation brothers. That would be a very wrong and foolish thought. The reports that come in come from those places where something is being done in the matter; from places where nothing is happening, of course, nothing is reported. And there are still many areas of our wide synodal territory from which one could reasonably expect contributions, but in which little or nothing has happened. And even where we are in the process of collecting, we will probably fall short of the hoped-for sum in some places, so that the surplus will be made up by other places. Only if we really put our hands to work everywhere in the right spirit like one man, will the plan succeed, but then it will certainly succeed. Then also will be fulfilled what the holy apostle writes concerning the collecte of the churches of Greece and Macedonia for the poor Christians in Judea: "The giving of this tax not only fills the want of the saints, but is also exceeding abundant in that many give thanks to God for this faithful service of ours, and praise God over your submissive confession of the gospel of Christ, and over your simple tax to them and to all, and over their prayer for you, which desireth you, because of the abundant grace of God in you. But thanks be to God for his unspeakable gift," 2 Cor. 9, 12. ff. L. F.

Concordia College in New Orleans, La.

The headline may come as a surprise to many "Lutheran" readers. That there is a Concordia College in New Orleans, La. is certainly not generally known. But it is a fact, and has been since last fall.

Here in the South we have long recognized that, in order to remedy the constant lack of workers in church and school, we should have our own institution at least for the training of future preachers and teachers. Repeatedly we have been encouraged by brethren in the North to establish such an institution. At a meeting of the Gulf States Conference in the summer of 1904, the matter was thoroughly considered with the result that the brethren in New Orleans were encouraged to go forward with confidence, while the other members of the Conference pledged their strong support. This promise was immediately confirmed by the fact that all members of the Conference signed a certain, partly quite considerable sum of money for the maintenance of the planned institution. Under the present circumstances, it was considered best to found a college society consisting of pastors, teachers and individual members of the congregation. All communicating members of the congregations who would contribute at least $1.00 annually to the maintenance of the college were to be considered members of this society. This plan was submitted to the congregations and met with general approval. Soon the "Lutheran College Society of Louisiana and Other States" was -organized, which at its first meeting elected a board of five directors, and decided, among other things, that as soon as at least five students were secured, a professor would be appointed, and the proposed institution would be opened in September. The school building of the local Zion congregation, which is currently unused, was made available for this purpose by the congregation free of charge. Through the mediation of the Honorable Distribution Commission, Candidate Oscar Reisig of our Seminary in St. Louis was appointed as professor and he accepted the appointment. In July 1904 the whole matter was also presented to the Synod of the Southern District, which gave it its warmest endorsement. In the middle of September the Institute was opened with 12 pupils, 8 of whom intend to devote themselves to the preaching or school ministry. Somewhat later the Institution was also given a name, and is now known as "Concordia College at New Orleans, La."

The first school year is now coming to an end, and with praise and thanksgiving to God we look back on it and say: "The Lord has helped us this far! May the future development of our youngest Concordia also be in His hands!

In the coming autumn, the second class, the Quinta, is to be opened and a second professor appointed. But also the procurement of suitable rooms is now necessary. This year it was possible to accommodate the external students with Christian families, but this will be very difficult in the future. We must have a home of our own for our institution, where the students can also find room and board. Our college society has also recognized this, and is already negotiating the purchase of a suitable piece of land along with a suitable building. A request for support will be submitted to the upcoming General Synod; in the meantime, however, a committee is at work to raise as much as possible of the necessary purchase sum within our own congregations. May the Lord of the Church give willing hearts and open hands everywhere! Above all, however, all our southern congregations, pastors and teachers are again asked to look around for godly and gifted boys and to send a large group of them to our New Orleans Concordia in the fall. The Lord is in need of them; for "the harvest is great, and the laborers are few. Ask the Lord of the harvest to send laborers into his harvest," Matt. 9:37. f. G. J. W.

"Faith is lagging behind."

1.

The "Lutheran Church Journal" of the Ohio Synod is appalled beyond measure by my articles on the forgiveness of sins which recently appeared in the "Lutheran". In the number of May 13, it prints with magazine my words, "Reconciliation and forgiveness of sins, or justification, is One Thing, which came upon the whole world through Christ and in Christ." And to this she says: "Faith . . lags behind; justification, long since finished, man is now only to believe." "Centuries ago a justification of all the world - now believe it!" "We shudder at this sacrilege to the sanctuary! God have mercy on these blinded men, *)

*) This refers to those who put such things in the "Lutheran" and have them put there.

who throb so high upon the 'clear Scriptures,' and condemn to the foundation everything that does not agree with them, but now, through their own delusion, have fallen so deep into darkness, into the night of delusion! God have mercy on the poor people, who are now to hear taught and preached, not the main and core doctrine of Scripture, but a miserable delusion, a miserable little human fancy!" - So you see, the church newspaper writer is truly appalled beyond measure.

And now one of two things must be the case. Either we, who write and record such "Lutheran" articles, must be completely apostate false teachers, whose every one should have a millstone hung around his neck and be drowned in the sea, where it is deepest; or - the church newspaper writer is fooling and does not know what and what he is talking about; for that he is deliberately raging against the truth, I do not like to assume.

The editor of the church newspaper also shows how, in his opinion, we have come down so terribly, how this has happened. He says that one error has followed another. He says, "If the matter was bad when D. Walther began with the doctrine of election by grace, it became worse when then the doctrine of conversion and finally the doctrine of the rule of faith were dragged in, it now threatens to worsen to the utmost, in that now the heart of all Lutheran doctrine is attacked, that of the justification of a poor sinner before God." He says that this fundamental heresy of justification was "first" promulgated by Prof. Stöckhardt in 1888 and 1889 in "Lehre und Wehre." But after both the Iowa and Ohio Synods had testified against and exposed this doctrine in 1889, and Prof. Stöckhardt had received his scathing reply, this doctrine had not come to the fore anywhere further. "It slumbered, as it were, in the bosom of its producers." But - "at last the disease now again emerges clearly and definitely. This time in a paper intended for the parishioners of the Missourians, namely, in the 'Lutheran.'" And "the 'Lutheran' is "edited by the faculty of the theological seminary at St. Louis, Mo.'" We have to do, then, in the articles on 'Forgiveness of Sins,' not with Father Zorn alone, not with the opinion and teaching of individuals in the Missouri Synod, but with the theological and official representatives of the same." So says the church newspaper editor.

But none of that is true.

For in 1870, that is, long before D. Stöckhardt in 1888 "first" became "producer" of the doctrine, so condemned by the Ohioans, of the general justification of the whole world which had taken place in Christ, and then let it "slumber in his bosom" ; in 1870, that is, still much longer before I "imitated" D. Stöckhardt "reiterated" this doctrine and, with the approval of the theological faculty at St. Louis, presented it to the people in the "Lutheran"; - in 1870 D. Walther's "Gospel Postil" was printed and soon spread among the Christian people in many thousands of copies. And in the splendid and especially well-known and famous Easter sermon, which is found in this postilion, D. Walther presents to the Christian people in detail and clearly and finely quite the same doctrine which I have now presented in the "Lutheran." For - to quote only one sentence - He says: "When Christ suffered and died, he was condemned by God in our place and condemned to death; but when God the Father raised him up again, who in Christ's person was absolved from God? Christ had no need of absolution, for no one could accuse him of sin. Say, then, who was justified in him? who was declared pure and innocent in him? It was we men; it was the whole world. When God said to Christ, "Thou shalt live," it was for us. His life is our life, his acquittal our acquittal, his justification our justification."

And in 1870 D Walther spoke of faith to the Christian people just as he is now spoken to in the "Lutheran. He says: "You have heard that the consolation of Christ's resurrection consists in this, that God, namely in Christ, has already pardoned, absolved, and justified the whole world, that is, has already granted it the forgiveness of sins in Christ's person, has declared it righteous. . . . What must a man do if he would enjoy the high consolation of Christ's resurrection? The answer is, he must accept, or in a word, believe in, the justification or pardon of God promised to the whole world, and therefore also to him, by God the Father Himself in the resurrection of Christ. This and nothing else he can and must do." - So already D. Walther taught ever so that also to him fits what the church-newspaper editor expresses so beautifully in the words, "Faith . . . lags behind; the long since finished justification man shall now only believe" ; centuries ago a justification of all the world - now believe it!"

Now the wise editor of the church newspaper says to this doctrine: "We shudder at this sacrilege to the sanctuary!" And he thinks v. Stöckhardt first produced it, and only now is it brought before the people by me. But what did the Ohioans formerly say to D. Walther when he taught the people the same thing? They made him a doctor of theology.

People don't know what they are betting nor what they are saying.

C. M. Z.

To the Ecclesiastical Chronicle

The so-called distribution commission of our Synod, which has to assign the candidates for this year's preaching and school offices, is currently in session here in St. Louis. Although the work of the commission has not yet been completed, we can already report what was to be expected from the experiences of the past years, namely, that the candidates for both offices are far from sufficient. 136 candidates for preaching positions have been received, and yet only 67 candidates, 55 from our seminary and 12 from Springfield Seminary, are available, so that 69 positions, more than half, must remain unconsidered. For school board candidates, 64 applications were received, and only 36 candidates are available, so that 28 congregations must of necessity again go empty-handed. The names of the candidates and the places where they will serve in the future will be announced in the next issue of the "Lutheraner". L. F.

Lithuanian and Polish Missions. If the dear "Lutheran" readers are herewith reminded of the missions mentioned in the heading, then this is done on the one hand in order to tell them how things are now on these mission fields; on the other hand, however, also and especially with heartfelt thanks to God, who also in these mission fields has committed Himself to the preaching of His Word according to His promise; Furthermore, with heartfelt thanks to the dear Christians in our congregations who have supported this work with their prayers and gifts, as well as with grateful thanks to the workers who, with often not insignificant self-denial, have carried out their ministry according to the means God has given them. And this thanksgiving for the past becomes a petition for the future. - In the service of our Lithuanian mission there are now two missionaries, Pastors Brustat and Drignat. Both are Lithuanians by birth. The former is laboring in six stations. At Boston, Mass. the Brooklyn, N. Y., New Haven, Conn. the Pittsfield, Mast. the Waterbury, Conn. and the Naugatuck, Conn. are regularly preached to Lithuanian people. At the last named place resides Bro. Brustat. Father Drignat serves the Philadelphia congregation which he planted, and also the Baltimore, Md. station, Scranton, Pa. station, and Shenandoah, Pa. station. Both missionaries labor with faithfulness and self-denial, and sour it in their difficult work. And the gracious God has blessed their work. Again and again he lets them find people whose hearts are opened by the Lord, so that they pay attention to what is preached to them for the salvation of their souls. - The above also applies to the mission among the Poles, in whose service Father Mikulski is active. In addition to Baltimore, Md. where he lives, he also serves the stations of Trenton, N. J., Philadelphia and New York. His reports, too, are more and more favorable, and prove how the Lord of the harvest blesses the labors of his servant. - Let us then, dear Christians, not forget these missions, but remember them, as in our prayers, so also with our gifts. Since there is a shortage of the latter right now, so much so that the treasurer is not able to pay the missionaries their salaries, when you distribute your "missionary gifts" in the very near future, also give a donation to the treasury for the Lithuanian and Polish missions. May God be with you! In the name and on behalf of the Commission for the Lithuanian and Polish Mission S

. F. Glaser.

We had already written a few words of defense against the **attack of the "**Lutheran **Church Newspaper" of** Columbus, O., on the "Lutheran" and its recently published articles on the forgiveness of sins, when the article printed elsewhere in today's number came into our hands. We had pointed out, among other things, that the "Kirchenzeitung," in its whole long article of nearly two pages, has not even the shadow of a Scripture proof, and does not mention a single Scripture word at all, while the "Lutheran," in No. 7, has proved in detail and at length from the "clear Scriptures" the doctrine of - universal justification, which the "Kirchenzeitung" puts down as a "Missourian denial of justification." But we will leave Father Zorn, the author of those articles, to speak, and only remark the following. Far from this doctrine of universal justification being a neo-Mistourian one, as the "Church Newspaper" blasphemes it, it is rather an old Lutheran doctrine, long known even in the American Lutheran Church, and even formerly held by well-known theologians of the Ohio Synod. For when the Synodical Conference first met in Milwaukee, Wis. in 1872, one of the principal subjects of the proceedings, "which kept the Conference briskly occupied," was the doctrine of justification. In the report, which is in print, is clearly stated the now so reviled Doctrine of universal justification pronounced. And at this meeting the Synod of Ohio was represented by the late Professor Lehmann and the still living D. Loy, who at that time did not contradict this doctrine, but rather shared it; and the speaker was none other than D. F. A. Schmidt, known through the Grace Election Controversy, the present companion of Ohio, but who at that time also represented the biblical Lutheran truth. On whose side lies the apostasy about which the "Church Newspaper" expresses itself in such horror, need not now be said. L. F.

Concerning reconciliation and general justification, and that both are one thing, two theses are found in the report of the synodal conference just mentioned. Thesis 4 says: "As in Adam all men fell and came under the wrath of God and eternal damnation as the punishment of sins, so also in Christ as the second Adam all men have been truly redeemed from sin, death, the devil, and hell, and God is truly reconciled to them all." And Thesis 5 says, "As by the substitutionary death of Christ the guilt of sin of the whole world was paid off, and the punishment of the same endured, so also by the resurrection of Christ righteousness, life, and blessedness were restored to the whole world, and in Christ, as the representative of all mankind, came upon all men." In the exposition of these theses it is expressly said, "Such justification is a general one, purchased for all men, for Rom. 5:18. it is said: 'As through one man's sin condemnation came upon all men, so also through one righteousness justification of life came upon all men.' Burdened with the sin that had come upon all through One, Christ went to death; from this sin of all He was absolved by the resurrection, and what God the Father hereby did in Christ was not done for the Son's good, but for the whole human race." Further, when at the above-mentioned meeting of the Synodal Conference the "members of the honorable Norwegian Synod" asked "what declaration the Synodal Conference makes in regard to the reproaches which the Iowa Synod makes against them for having advocated universal justification, it was answered: "This doctrine is expressed in the very passage Rom. 5:18, and therefore it is not only a biblical doctrine, but also a biblical expression, that the justification of life has come upon all men. Only a Calvinistic exegesis (interpretation) could explain this passage to the effect that only the elect are justified. The older theologians of our church, who believe in the law, also speak of the general justification that has been - acquired and offered to all. Gerhard says that Christ's resurrection is the general absolution; but absolution is nothing else than justification". Finally, the paper also cites Luther's well-known glorious words from his great exposition of the Epistle to the Galatians: "By such an innocent death of Christ the whole world is cleansed from sins and discharged, and for this reason redeemed from death and from all evil.... For two things must certainly and irrefutably be true: Namely, if all the sins of the world are of the one man JESUS CHRIST, as the Holy Ghost testifieth by Isa. 53:6, they are certainly not of the world: but if they be not of him, it cannot fail, they must certainly be of the world still. If Christ himself was guilty of all our sins which we have ever committed, we are absolved from all our sins, we are free and absolved from all our sins; but this was not done by ourselves, not in any way.

But if he be innocent, and bear not our sins, we must bear them ourselves, and die under them, as under a heavy and unbearable burden, and perish for ever and ever. But to God be praise and thanksgiving, who hath given us the victory and overcoming through JESUS CHRIST our dear LORD, Amen." (Cf. in the Report p. 29. 40. 41. 43 . 33.) L. F.

Church gatherings. The months of May and June are the traditional time for major church gatherings. Such have also been held during the past few weeks of this year, and at nearly all of them ecclesiastical union has been acted upon, and for the most part put into operation. Here in St. Louis the Northern and Southern Baptists, hitherto separated, have unanimously agreed upon a "General Convention of Baptists of North America," which shall meet every three years, and the purpose of which shall be to establish closer fellowship among all the Baptists of America. Thus, while the several Baptist parties, of which there are quite a number in our country, maintain their separate organization, they enter into the closest connection with each other. - At Kansas City, Mo., met the quadrennial General Convention of the United Brethren in Christ, a fellowship very similar to the Methodists, hence formerly called the German Methodists, or Otterbein people, after their founder. By 246 votes to 5, this conference adopted the long-negotiated proposal to unite with the Congregationalists and the Protestant Methodists, and possibly later to unite completely with these sects into one body. The Congregationalists and Protestant Methodists have previously entered upon this plan, and a meeting of representatives of the three communions will now soon be called to set the union in motion. - The large, but also divided into numerous parties, community of Presbyterians is also negotiating union. The Northern Presbyterians, who, as we write this, are assembled at Winona Lake, Ind. have unanimously resolved to unite with the Cumberland Presbyterians. These had separated from the Presbyterians in 1810, on account of their Calvinistic doctrine of the eternal election of God, and formed a separate communion. Now, however, at their meeting in Fresno, Cal., they too, by a majority of 27 votes, have resolved to unite with the Northern Presbyterians, but a not inconsiderable minority are opposed to such union. Just so it stands among the Southern Presbyterians assembled at Fort Worth, Tex. and among whom both tendencies, the advocates and opponents of union, are at the present time contending. It was therefore - decided to postpone the whole matter once more. But the Presbyterian Church, too, will undoubtedly attain the desired end. Ecclesiastical union is sought everywhere at the present time, but unfortunately not usually in the right way. They do not discuss doctrinal differences, they do not seek to unite on the basis of truth, but in a unionistic spirit they leave doctrinal differences, ask little about doctrine, and unite for the sake of external reasons. In fact, most sects have no reason to keep themselves separate, since they have almost all long since had church fellowship among themselves and allow their pastors to exchange pulpits with those of other faiths.
L. F.

A Jewish Rabbi and Luther's Reformation Song. According to a report in a secular newspaper, a quartet with organ accompaniment sang Luther's song "Ein feste Burg ist unser Gott" at the funeral of the deceased lawyer Julius Rosenthal in the Sinai Temple in Chicago on May 17. After the funeral Rabbi Dr. Hirsch held the memorial speech. Whether the speech was in harmony with the song? I wonder if the rabbi also said:

> Askest thou who he is? His name is Jesus Christ, the LORD of hosts, And he is no other god, He must keep the field.

or did the quartet not sing this verse? - How true it is what D. Walther says in a Reformation festival sermon: "Just at the celebration of the most important events and at the setting of outstandingly great festivities, one now begins or closes more and more frequently with the singing of Luther's great heroic song: 'Ein feste Burg ist unser Gott, ein gute Wehr und Waffen.' One sings with Luther: "Ein feste Burg ist unser Gott," and yet one no longer believes in Luther's God. One sings with Luther: 'With our power nothing is done', and yet one relies solely on one's own power, reason and prudence. One sings with Luther: 'And if the world were full of devils,' and yet one no longer believes at all that there is a devil." According to the brief report of the secular paper, the rabbi said not a word about heaven and hell, not a word about eternal life and eternal damnation, but he praised the dead from all keys. Aug. Schuessler.

From World and Time.

That not only Christians and Jews, but also Turks, are united in **the Masonic Order, has** recently become known through an example. The young Sultan of Zanzibar in Africa, who has spent a long time in England for his education, and who, because he is said to be descended directly from the lying prophet Muhammad, is highly respected in the whole Muhammadan world, has also joined the Freemasons in England and has become a member of the Empire Lodge in London. To this lodge belong not only three other Muhammadan princes in India, but also the Japanese Count Hayashi, who is often mentioned at present, and other diplomats and statesmen of this people. In general, Freemasonry is widespread among the Muhammadan and pagan natives of Asia and Africa to a degree that we can hardly imagine. Especially in China, in Afghanistan and on the Malay Peninsula, the secret society flourishes, as well as on the Philippine Islands. English officials and merchants report that their Freemasonry is of great benefit to them in the Nile Valley as far as the Sudan, and also on the east and west coasts of Africa. So great is the spread, so strong the power of this secret, anti-Christian order. L. F.

I believe in the Holy Spirit, a holy Christian church , the communion of saints.

The Holy Spirit, true God from eternity with the Father and the Son, is well pleased with me as well as the Father and the Son, and promotes my blessedness through the means of grace. He was abundantly poured out upon me in my baptism, and from that time my body became his temple and dwelling place, 1 Cor. 3:16, 17. From that time he drives, guides, and governs me as a child of God, prays and groans in me, comforts me powerfully, kindles in me true faith, love, and hope, and sustains the courage and comfort of my wretched heart in all temptations and afflictions. He

makes me a living member of the Christian church, of which he is the chief judge and counselor, which, though its members be scattered far and wide throughout the world, yet hath one Lord, one faith, one baptism, Eph. 4:5; and with such of my members in the spiritual body of the Lord Jesus, however far they may be from me in place, I have a divine, spiritual, and blessed fellowship in Christ Jesus. We have all the same means of salvation, the same spiritual and eternal goods; we all enter by one narrow way and by one door into eternal life. We also have in common our prayer, which ascends from many a place to One God in the one name of the Lord Jesus, and lays down our common and our special need before the throne of God's grace. We have our sufferings and afflictions in common through heartfelt compassion which one feels toward another. We have our joy in common, because we rejoice in God our Saviour. Finally, we have our struggle and our crown in common, because the righteous Judge will give the crown of righteousness not only to us, but to all who love his appearing. (2 Tim. 4:8.) And though we are still weighed down with our sinful flesh and blood, and through the impulse of it often still do evil that we do not want to do, and sin much every day, yet we believe that the dear God forgives us such our sin daily and abundantly for the sake of Jesus Christ, and covers all our imperfections with the perfection of his dear Son, as we also call upon him without ceasing in true newness and sorrow. And the knowledge of such imperfections of the corrupt flesh awakens in us a greater desire that we may be delivered from this body of death by death, and cease from sin. (Rom. 7, 24.)

We also know that on the last day we shall come forth from our graves, not with sinful, sick and corrupt bodies, but with holy, healthy and glorified bodies, which shall be like the glorified body of Jesus Christ. Then we shall all enter together into eternal life, into the city of God, into the heavenly Jerusalem, whose gates are pure gold, as it were transparent glass. (Revelation 21:21) Then shall I and all my fellow believers receive out of the hand of the Lord a glorious kingdom and a crown of glory, the crown of righteousness, which is so long since set before us; and we shall be clothed in white raiment, and shall bear palm branches in our hands: and so shall we ever be with the Lord, glorifying him in everlasting blessedness and unspeakable glory.

(From M. Christian Scriver's "Sermons on Gold.")

Of sacred song.

The church father Chrysostom, or Goldmund, who died in 407, so called because of his lovely gift of preaching, says in one of his sermons the following words about spiritual singing:

Nothing is so capable of awakening the soul and giving it such an impetus, of raising it above the earth and freeing it from the fetters of the body, as common singing and rhythmically set sacred songs. Our nature has such joy in singing and such kinship with it that even the crying children are calmed by it. - The singing of psalms brings much benefit, much sanctification, and can give material for all kinds of teachings of wisdom, where the words purify a soul and the Holy Spirit soon unites with the soul that sings these songs; for Paul can tell you that those who sing intelligently call to themselves the grace of the Holy Spirit. Eph. 5, 18. f.: "Be full of the Spirit!" As we are to be full of it, he also adds, "Sing unto the Lord in your heart." What does this mean? He means with understanding, that the mouth may not speak words, and the soul may go about everywhere, but that the soul may listen to what the tongue speaks. Let us not merely come here (to church) and superficially sing along with psalm verses, but let us take these verses with us from here as a staff through all of life. Here no one can excuse himself with poverty or business; for whoever is poor and has no Bible because of poverty, or has this Bible but no time to read it, need only memorize the Psalm verses so often sung along, and he will find in them a rich source of comfort. - I say this that you may teach your children and wives such songs, that they may sing them not only at the loom and at other work, but especially at table; for since the evil spirit uses drunkenness, intemperance, and revelry, especially at banquets, to exert his influence on souls, there is also need of the Psalms especially before and after the table, as a means of preservation. Let us all, with wife and child, rise up from the table, and say, "Lord, thou makest me glad to sing of thy works, and I praise the works of thy hands," Ps. 92:5. Let prayer follow the psalm, that soul and house may be sanctified; for as they that invite actors, dancers, and loose women to their vices, call the evil spirits thither, and fill their houses with a thousand strifes, so they that fetch David with his cither, call Christ by him into their house. But where Christ is, no evil spirit dares to approach, peace and love and the fullness of all good will come. Those make their house a theatre; make thou thine own house a church; for where there are psalms, prayer, and God-loving souls among the singers, such an association may be called a church. - We ourselves have been made temples of God by the grace of the Spirit; therefore all things are easy to us. We have no such worship as the Jews once had, where the worshipper had to travel to the temple and keep many other outward ordinances. Here is nothing of the kind. Where you are, you have the altar with you, and your sacrifice; for you yourself are at once priest, altar, and sacrifice. The woman at the spinning-wheel can look to heaven with her soul, and call to God with a warm heart. In the market a man may go quietly before him and pray fervently, while another sits in the workshop sewing skins, but lifts up his soul to his Lord. The slave who buys goods, goes up and down, or stands in the kitchen, may, if he may not go to church, yet pray fervently and edifyingly. God is not ashamed of any place. - "The temple of God is holy; which is ye," 1 Cor. 3:17. If thou wilt pray in a temple, pray within thyself. But first you must be a temple of God.

The desire to give a privilege of God's children.

"I will bless you," God says already to Abraham, "and you shall be a blessing," Gen. 12:2. The second follows from the first, the first demands the second. In an old seal I read the words, "donati donamus" (as the gifted we give). That is truly Christian. Of course, I am not thinking merely of giving money; no, it does not even come first. As God has given Himself personally to us, so we are to give ourselves personally to Him and to the people who, together with us, are called to be His children. "Do all things heartily, as unto the Lord," exhorts the apostle Col. 3:23. When, then, we speak of giving, it is by no means only of giving money. But it is also about giving. And

Of this we will speak particularly this time: for it is a common thing for such as call themselves Christians to sing well:

Our bodies, our hearts
Yours, man of pain;

But in silence they say that the Lord Christ must not interfere in their financial affairs. But this is not acceptable.

Having said this much, I do not need to defend myself against a widespread but erroneous view, namely, that giving is only a matter for the rich. Of course, only those who have large sums can give them. But the desire to give, and also the giving, is a sign of their being Christians; for giving belongs to the worship of God. Oh, I have known and know a great many people who live in very limited circumstances, but who for all the world would not let themselves be deprived of giving their small gifts so that the kingdom of God might be spread on earth. And these small gifts are great because love leads the reign. What is small and great is determined solely according to the position of the hearts. He who is able to give great gifts is a hypocrite if he takes the widow's mite as a model. He who can give much and gives only a mite gives nothing in reality. The value lies in the fact that it comes from the heart.

It was still in the florin era, when a farmer entered a Swabian parsonage with a beaming face. He counted out 100 guilders from a bag on the table and said: "That's for the heathen mission. The astonished priest wanted to thank him, but the farmer said, "Wait a minute, Father." And he took a second bag out of his skirt pocket and counted out another 100 guilders. Then he ran away. The priest called after him, "I wish you God's blessing on it." But the farmer answered cheerfully, "I already have, Reverend. Adjes."

Years ago, when I left my church village, surrounded by many men from my community, to move to B., the door of a miserable hut opened. A poor woman, whom I had had the privilege of consoling in severe afflictions, came up to me and brought - two eggs. "It is all I have," she said, "but I beg you, for God's sake, take them from me! One is laid yesterday, and one is laid to-day." The eggs were understandably troublesome to me for the journey. But the look of the woman, as pleading as it was glowing with gratitude, made them real gems to me. - Later, here in B., I consorted with a rich man who often gave me ten lousy ones. He never gave, however, not even when his most intimate friends asked him, unless he was inwardly warmed to the cause in question. But I can still see his face beaming with joy when he came to me and said: in sleepless night God had made it clear to him that he should strengthen and support this or that cause of the Kingdom of God. He was as happy as a child that he could and was allowed to do so. And with a true inner exultation he wrote an instruction often on thousands. - There came a blind girl who fed herself by weaving baskets. It brought 6 marks 40 pennies for the Bible Society. At first the Kassirer would take nothing from the poor girl. But she said, "I thought, since I am blind, I have saved so much oil, which I do not need, therefore you can take it."

In a miserable garret sat an old spinner. A collector got lost there. He, at least, thought he was lost, and stammered, "Oh, I beg your pardon!" - Pulled back his head, and was about to go. But the dear old woman ran after him, saying, "Where do you think you are going? There's a king's child living here, and she wants to give something to her king's cause, too." And she gave two pennies.

The Englishman Morton read that the Brethren Church, which is known to have a great mission, was weighed down by a deficit which was not less than 116,000 marks. He immediately sent the money and made only one condition, that the missionary work should not be restricted at any point. The poor spinner and the rich Englishman gave the same, namely their hearts. Both had to do what they did and wanted to do what they had to do.

My old neighbour in H., a simple farmer, who gave a lot in proportion, once said to me: "Pastor, I always talk to myself: Peace!, peace! Do that about which you will rejoice one day in heaven." And this seems to me to be a correct point of view, and thus also a fitting conclusion.

Faithfully preserving the divine word.

When the first missionary of the Brethren Church to the Hottentots, - Georg Schmidt, had to leave his heathen congregation, it soon dispersed. The later missionaries, who settled in this region again after an interruption of almost 50 years, could hardly find any trace of the previous work. A single old Hottentot woman, Lena, was left of those then baptized. When the missionaries came into the poor hut to the blind woman, they could only with great difficulty make her understand who they were and why they had come to Africa. Gradually her memory revived. She had a girl fetch something from a corner, which Georg Schmidt had given her when they parted, and which was carefully wrapped in two sheepskins. It was a Dutch New Testament. She had used this pound faithfully, and had always had a woman from the neighbourhood read it to her. So this Christian woman, in the midst of heathens, had remained faithful to her Lord for fifty years, and had strengthened herself in the faith from God's Word. How she rejoiced at the arrival of the missionaries! She lived in the renewed congregation at Gnadenthal for another six years.

What is religion?

"What is religion?" said an unbeliever, shrugging his shoulders. "After the experiences I have had with many a pious man, I must confess that the Christian religion does not impress me at all."

"Think of it," was the reply of one Christian, "we visited an artist in Rome and asked him: 'What is painting?' Would he, I wonder, lead us to a Klexer, and point out his sad botched work, to give us some idea of the art of painting? No, but he would place us before the works of a Raphael and others and say: 'This is painting.' Now you may have met some people who pretended to be pious without really being so, and by these distorted images you judge the Christian religion. Is that just? Do you also reject painting because there are more bunglers than artists? Look at the many men and women who have come to faith through the gospel and, in the power of faith, to a life of righteous justice and holiness. To such masterpieces of divine grace you must look if you would know what religion is."

God's works and man's works.

Under the magnifying glass, the sheath of the sharpest razor appears rough, uneven, full of nicks and nicks. The very finest needle, magnified, looks like a cracked iron bar. But



the sting of a bee, viewed microscopically, is of perfect lustre, without spot or unevenness, and terminates in a scarcely discernible point. The threads of the finest tissue present themselves more strongly than the cords which are twisted together into anchor ropes; but the silk worm's spinning is smooth, shining, and of the most even thickness. The smallest point that can be made with the most pointed feather forms an irregular, awkward spot; whereas the spots on the wings of insects are not only perfectly regular, but often compose such delicate patterns as to excite the admiration and wonder of scholars.

"O Lord, how great and abundant are thy works!" "Wonderful are thy works, and my soul knoweth them well." But "a foolish man believeth not, and a fool regardeth not these things." Ps. 104, 24. 139, 14. 92, 7.

Joys and sorrows.

In 1826, as an English officer from India tells us, I met a converted Brahmin in Belgaum. I had heard that his conversion to Christianity had cost him everything; his houses and fields were taken from him as soon as he had been baptized, and even his wife and children left him. "Art thou then able to bear thy afflictions? Will you be sustained under them?" I asked him one day. "Many a man asks me," was his answer, "but no man ever asks me whether I am able to bear my joys, for I have enjoyed joys in my heart ever since I have known Christ, which no man has yet been able to take from me."

Obituaries.

News arrives from Cleveland, O., that the long-time president of the General Synod, I). H. C. Schwan, died May 29, and from Los Angeles, Cal., news that the president of the California and Nevada District, Rev. G. Nunkel, has died.

New printed matter.

Catechism Sermons on the First and Second Principal Parts by C. C. Schmidt, pastor at the Lutheran Holy Cross Parish of St. Louis, Mo. St. Louis, Mo. Concordia Publishing House. 1905. VI and 273 pages 9X6, bound in half french with gilt title. Price, T1. 25.

Hz mnul kvt' LvavFülienI luigioraii Uisslons. 8t, I^ouis, No. Concordia Publishing House. 1905. XII and 168 pages 6X4, bound in cloth. Price: 30 Cts.

These two new works will be ready for dispatch in a few days, and should find a review in the next "Lutheran" number. L. F.

Introductions.

By order of the Venerable President Walker, Fr. Theo. E. F. Buch was installed in his parish at Allegany, N. Y., on Sun. Jubilate at his parish in Allegany, N. Y., with the assistance of Weidmann, introduced by Geo. Book.

By order of the Honorable President of the Eastern District, Rev. H. Dorn was introduced to his congregation at Town Boston, N. Y. , on Sunday. Jubilate in his congregation at Town Boston, N. Y , introduced by Theo. Mackenfen.

By order of the Venerable President Clöter, Fr. B. O. Judge was introduced to his congregation at May City, Iowa, on Sun. Jubilate in his congregation in May City, Iowa, introduced by Chr.

By order of Hon. Praeses Weinbach, C. Lilie was introduced to his congregation at Desboro, Ont. on Sunday. Jubilate in his congregation at Desboro, Ont.

By order of Venerable Praeses Wegener, Fr. F. W. Siebelitz was ordained on Sunday. Jubilate in the Salems parish at Gretna, La. assisted by G. J. Wegener, W. Hußmann and C. Niermann introduced by I. W. F. Kotzmann.

By order of the Honorable Praeses Lüstenhop, Father J. Ebert was introduced to his congregation at North Aakima, Wash. on Sunday. Cantate in his congregation at North Aakima, Wash. by G. W. Arkebauer.

By order of the Honorable Praeses Niemann, Father E. T. Lams was introduced to his congregation at Kappa, Ind. on Sunday. Cantate in his parish at Kappa, Ind. by H. E. Stühm.

By order of the Honorable President Clöter, Father G. Schröder was introduced to his congregation at Luzerne, Iowa, on Sunday. Cantate in his congregation at Luzerne, Iowa, introduced by G. Francke.

On Sun. Jubilate, teacher R. Meyer was introduced as teacher at the school of the Zion parish at Hampton, Nebr. by Th. Möllering.

Ginroeihnngen"

On Sunday. Misericordias Domini, the congregation of Grace, Chicago, III, consecrated their new church (50X112, cross building 60, tower 122 feet) to the service of God. Preachers: UU. Succop, Dietz, W. C. Kohn, and Streufert (English). E. Brueggemann.

On sund. Cantate, the St. John's congregation at St. Louis, Mo. dedicated their new two-story school (40X64 feet) to the service of God. Preachers: presbyter J. I. Bernthal and the UU. Herm. Bartels juu. (English) and Herm. Bartels sou.

Insiiiüunr.

On Sun. Misericordias Domini, the Immanuels congregation at Arborville, Nebr. celebrated its 25th anniversary. Preachers: UU. Bürger, Möllering (English) and Niermann. Collecte: K82.00. F. Seesko.

Groundbreakings.

The Trinity Parish of Utica, Mich. laid the cornerstone of their new Church of the Cross on Sond. Jubilate, laid the cornerstone of their new Church of the Cross. Preachers were Bro. Burmester and (English) Thos. Wilson.

On sund. Cantate, the St. Paul congregation of zuhumboldtTp-, III, laid the foundation stone of their new church (42X72 feet). Preachers: Fr. Krüger and (English) A. F. Neuendorf.

Mission Festivals.

On Sunday Jubilate: the congregation at Lost Prairie, III. preachers: Uk. Schroeder and H. Richter. Collecte after deduction: K63.00.

Sunday Cantate: St. John's - congregation at Buckley, III. preachers: UU. M. Wagner, Bräunig and Klettke. Collecte after deduction: H182. 96th - The Zions - congregation at Staunton, III. preachers: kt?. Reith and A. Gübert. Collecte: H166. 22nd - The Bethlehem congregation at Sylvan Grove, Kans. Preachers: kk. H. v. Gemmingen and Plüdemann. Collecte: H167. 97.

On Rogate Sunday: the congregation at Cape Girardeau, Mo. preachers: Uk. J. I. Bernthal and A. Merz. Collecte: H53.00.

Conferenz displays.

The Litchfield - Pastoral Conference will meet on June 13 and 14 at the home of Fr. J. Andreä. C. Abel.

The Northern We st-Indiana Pastoral and Teachers' Conference will meet, w. G., from Tuesday to Thursday in the week of Pentecost, in the congregation of P. Wilders at Bremen. Work: "What dangers threaten our Lutheran Church in the transition to English, and how shall we meet the same?" Teacher Gößwein (Teacher Elbert). Catechesis on

the personal union of the two natures in Christo: D. Eickstädt. Continuation of the X. Article of the Formula of Concord: P. Rump. The VII Article of the Formula of Concord: Fr. Claus. The local pastor desires timely registration. E. T. Lams, Secr.

Northern Nebraska Central Conference will be meeting at Fr. Iahn's home in Bazile Mills on June 14 and 15. Registration requested.

M. F. Scheips, Secr.

The Northwest Special Conference of the Nebraska District will meet, w. G., June 14 and 15, at the home of P. Butzke. Sign in or out he desires. Pick up June 13 from Shelton. Sermon: Bro. Mießler (k. Peters). Confessional address: 1^. Bruß (?. Butzke). Read aloud: Fr. Hellwege. Catechesis: L. Bruß (?. Engel). History: Fr. Holm. Presentations: kk. Holm, Frese, Peters. Konrad Iahn.

The Western Iowa Teachers' Conference will meet, w. G., at Germantown, June 14-16. Papers: J. The sense of honor and its cultivation: Voigt. 2. noutdl^ LxLmivatiovs: stranger. 3. The injuriousness of written testimony: Wendt. 4. the usefulness of the same: Schmiel. 5. Practical catechesis on original sin: Jaretzke. 6. Horn's Deograpd^ vv I'ovo8dip avd Oouut^: Knuth. 7. Half-day school on schedule: Nuoffer. 8. OsrrnLvrsm ru our 8edool8: J. Schmidt. Pick-up stations: at Illivois Central Marcus, at OdlosZo aud Xortd'"68t "rll Paullina. People should indicate which train they intend to travel on when they register. I. Schmidt.

The Nebraska Teachers' Conference will meet, w. G., from June 27 to 30 (i.e., not during Psingst week) in Lincoln. Work: L.. Theoretical: methods of Comenius in the school: Peters. Sciuaro and Ouble lioot: Hartmann. Is it timely that we should give our attention to the teaching of religion in the English language? Hillmann. How should we deal with a parishioner if he will not send his child to the parochial school? Hofmann. What is to be done to awaken and promote the interest of the community in the schools? Kastenhuber. Dow euu a toaedor ^eur" tdo cooporatiou ok purouis ? Big one. Punishment of detention: hamann. S. Practical: State ol Vork: Hergenröder. Biblical story of Goliath: Hosius. kraetieal applications ok II^8i6v6 in our 8edool8: Jung. IIo>v to eouduet a readivA I68800: Karnatz. Dukes ok tde United State8: Steffen. "I believe what the called servants of Christ," etc.: Döring. School sermon on TuesdayEvening.

Geo. Young, Secr.

The St. Louis and Vicinity Teachers' Conference will meet July 5-7 in Washington, Mo. Registration, or cancellation, by June 26, with teacher F. W. Niermann is requested. The LIissouri kaeitieand Iron dlountaill railroads approve 1)^ fare for the round trip. They are requesting an eertiücate at St. Louis in solving the ticket to Washington. Members of the Southern Missouri Conference may purchase a tdrougd ticket if they wish to use the Iron dlountaln - Railway. Let the esrtiüeate not be forgotten, as at least 50 must be received, and hand it to the undersigned on the - rst day of the session. The trains leave St. Louis 7. 15 and 0 "i. and 5. 25 v. m. The following papers are on hand: Catechesis on Fr. 131 and 132: Roschke. The first lesson in reading: Kröhnke. English catechesis on the first commandment: Kölling. School and home: Wente. UeadivA Dessou: F. Saßmannshausen. Tde Düngers ok u kurtdor Development ok tde UndUe Sedool System: Prof. Leutheußer. Huiek at kigures: Bade. Biblical story: the ten young women : Schröter. Fragmentation of the teacher's powers in and out of school : Nagel. Dessou in United States Histor^: A. L. Wendt. KeoArapd^: dapan: Ellerbusch. L. T. Knies, Secr.

The Eastern Kansas District Conference will not meet in the month of June, but, w. G., from the 10th to the 14th of August, at Topeka.

Theo. Frese, Secr.

Announcements.

Rev. A. E. Frey being unable, on account of physical infirmity, to administer the office of Visitator for Long Island, Rev. Chr. Merkel is hereby appointed Visitator for that District.

?. Ed. Kuhls, who has been out of office for some time, has resigned from the Synod.

York, Pa. 18 May 1905. H. H. Walker,
President of the Eastern

Synodal Ad.

The General Synod of Missouri, Ohio, and other States will meet on Wednesday, June 21, at P. W. Hagen's Immanuel Church, Detroit, Mich. for its twenty-sixth session, being the eleventh Synod of Delegates.

Delegates, or deputies, who have been elected on behalf of their constituency by local congregations, must be provided with a letter of authentication from the local congregations which carried out the election on behalf of the constituency concerned. Each of these credentials must be signed by the pastor and at least two leaders of the congregation from which the delegate comes. Delegates who have been personally appointed by their constituencies, and whose names are consequently already recorded in the last report of their district synod, need no credentials.

The first-mentioned delegates (i.e. those who must be provided with a credential) do not want to forget to bring the latter (the credential) to the church on the morning of the first day of the meeting, since it is to be presented immediately after the end of the service for examination by a committee appointed by the Presidium.

All those who are obliged to report to the General Synod, but have not yet sent the latter to the Presidium, are urgently requested to fulfil their obligation immediately. But also those members of the Synod who intend to send a submission to the latter, whether in accordance with a commission received or at their own discretion, are requested to send their submission as soon as possible to Prof. D. F. Pieper (Ooneordiu Seminary^, St. Douis, LIo.).

Aug. Rohrlack, Secr.

Synod of Delegates 1905.

Below is a completed list of the more important submissions. Some submissions came into my hands late in the day. Where the same submission is present in more than one submission (such as the submission relating to the 'latest orthography'), it is listed only once.

1. a proposal to include music lessons in the grammar school curriculum, at least in such a way that each pupil receives music lessons for one year.

2. a motion to introduce the "newest orthography" in all books and publications of the Synod - except in Luther's works and all edification books published up to now.

3. an appeal in respect of a judgment of the Jowa District.

4. an "appeal" in relation to a judgment of the Middle District.

A proposal "to distribute the reading material of the third reading book (new series) and the larger part of the reading book III for upper grades (of course in the new style) in such a way that a third to sixth reading book for the fourth to seventh school year would result.

6. the division of the following synodical districts is requested: Southern - District, Illinois District, Minnesota District and Dakota District.

7. the supervisors and synodal districts concerned request that the institutions at Concordia, Mo., Seward, Nebr. Y., be extended to full institutions.

The English Missouri Synod offers the German Missouri Synod the institution in Winfield, Kansas, for takeover. The Kansas District recommends the takeover.

9. the California and Nevada District inquires whether the General Synod recommends the establishment of a progymnasium on the Pacifick Coast.

10 The Brazilian District requests that it still remain in some connection with the General Commission for Inner Mission.

II. Several changes are recommended in regard to the manner in which professors of synodical colleges are now elected.

12. the establishment of a seventh theological professorship in St. Louis and another professorship in Addison is requested.

13. new regulations for the provision of pastors', teachers' and professors' widows, as well as for emeritus pastors, teachers and professors are proposed.

14. an order in the contributions to the principal boxes of the Synod is recommended.

The undersigned takes the liberty of reminding the District Secretaries that they are required to send the motions submitted by the Districts to the General Praeses in the form decided upon by the District. The General Praeses is not authorized to make extracts from the district reports himself.

F. Pieper,
General Praeses.

Regarding the trip to the Synod of Delegates.

The various railroads have granted a discount of 1-1/3 for travel to the Synod in Detroit. But it is necessary to follow the following rules:

1. tickets for the outward journey must be purchased between 17 and 23 June and cost at least 75 cts.

2. ask for a "csrtiücats" when redeeming the ticket, which indicates that the full price has been paid. If no "idroued ticket" is to be had, one has to get a "certiücate" every time a ticket is redeemed.

3. on the very first or second day of the meeting, hand the undersigned his "csrtlücatv" of 5 cents to pay the "^oiut^xeut".

4. Saturday, June 24, the "4oiut ^.Zcut" will be present to personally hand over the "certiücatso" to those concerned. For the return trip the "certiücateo" will then be valid until July 5, provided 100 or more have been turned in. From all stations of the Lllcdigan ventral, Dake 8trore anä Llicdlxan 8outdern and ^Vadasd railroads in the State of Michigan there is no discount; therefore, whoever in Michigan can use other railroads to Detroit, do so in order to receive the necessary number of 100 "certiücateo".

For further information, please write to the undersigned and enclose a stamp.

F. C. Leeb, railroad agent of the Missouri Synod.
5045 8. lUarodüelck ^ve., vlncaZo, III.

The Wabash Railroad offers an "opecial car" to delegates from the West traveling to Detroit via St. Louis, if a sufficient number of passengers can be assembled. The train will leave Omaha on June 19 evening at 6:30 and St. Louis on June 20 morning at 9:01 a.m. Paffagiers traveling from Kansas City who wish to take this route will leave there on June 19 evening at 9 o'clock and meet us in St. Louis on the morning of June 20. All delegates who wish to avail themselves of this opportunity are requested to contact me promptly by postcard, especially those delegates from the Nebraska District whose addresses I do not know. As to the solving of the tickets, observe exactly the above regulation of P. Leeb. Unv. 3. p. 8.

318 5V. Stk ^ve., Denver, volo.

To the members of the Western District and environs.

As the vlerx^ kerrntts of the 8outdwe8lern ^aooenAer ^. 88ociation are not valid from St. Louis to Detroit, Mich. the undersigned has entered into an agreement with the ^Vada8d railroad to furnish round trip tickets at -13. 50 to pastors and teachers who intend to travel to the Synod of Delegates. The most convenient train for all traveling to and through St. Louis is the vontinental Dimiteck, which leaves St. Louis Tuesday, June 20, forenoon 9 o'clock, and arrives at Detroit via Fort Wayne (not Chicago) evening 8 o'clock 20 minutes. As this reduced fare will not be valid in the Ticket Oüice, please order your ticket from the undersigned at the present time and enclose the necessary amount of -13. 50 at once. M. Tirmenstein,

Railway Agent of the Western District,
c. o. Concordia Publishing House, 8t. Doul8, Llo.

As a friendly reminder.

The Southern District Missionary Commission for the States East of Texas wishes to remind all dear Christians in the Synod once again of the plight of our sister church in Birmingham, Ala. In a petition sent out some time ago, this plight is set forth in detail in has been laid. The request has not remained unconsidered; only a thorough remedy has not yet been forthcoming. May this reminder suffice to make many more dear Christians willing to make a donation to Birmingham.

On behalf of the Mission Commission

New Orleans, La., May 15, 1905. G. J. Wegener.

Proceeds to the treasury of the Jllinois District:

Synod treasury: Easter coll. d. Gemm. d. kk.: Werfelmann, Strasburg, -25.00, Bartling 31.00, Daib, Troy, 31. 41, Brauer, Eagle Lake, 33. 15, Feddersen, Edwardsville, 6.00, Loth, Aurora, 28. 22, Winter, Hampton, 27.00, Barthel, Lincoln, 9. 59, Emil Koch 9. 30, Brockmann, Hoffman, 11. 30, Hallerberg, Jacksonville, 12. 50. Gemm. d. UD.: Heyne, Decatur, 26. 79, Abel, Mount Olive, 16. 41, Neuendorf at Mattoon, f. debt discharge, 25.00, Melzer, Baldwin, 8th 82, Succop 105.00, Lewerenz, Desplaines, 15th 89, Burgdorf (Bethania) 34th 50, Haake, Chicago, 64th 16, A. Wagner 36th 82, Leßmann 9.05, Bünger (St. Steph.) 22.05, Schröder, Squaw Grove, 23rd 91, Witte, St. Peter, 6th 75, J. E. A. Müller 41st 75, Sievers dch. F. C. Schultz 27.03, Schmidt, New Gehlenbeck, 11.00, Hieber, Tinley Park, 7.68. P. Engelbrecht's comm. 75. 50, Mrs. Helm 1.00, Mrs. Leege . 50th comm. in New Minden dch. C. L. Weihe 30. 17. Easter coll. of Zion's congregation, Washington Heights, dch. Teacher Seitz Oct. 21 (p. -835. 35.)

Building fund: E. Meyer v. d. Gem. in Hopkins 18.00. Gem. d. Lk.: Schlegel, Dorsey, 7.00, Scharfenberg, Lena, 5.00, in Richland 3. 20, Andreä, New Brunswick, 25.00, Brügmann, Nashville, Easter Coll, 10.00, Maßmann, Lombard, 3rd Zahlg., 18. 38. P. Zage! v. d. Imm.-Gem. in New Schaumburg 3. 11. Wohlth.-Kasse der Gem. P. Strasens, Ehester, 25.00.

Lüker, Bethlehem, v. F. Z. 6.00, S. 1. 2.00, A. S., A. M., H. H., W. B., F. B., J. B., G. L. 1.00 each. P. Kuehn, South Litchfield, v. Joh. Mohnke 5.00. Debt retirement: P. Castens' Gem. 27.00. P. Brewer, Beecher, v. N. N. 3. 50. T. Theo. Kohn's Confirm. 7.05. 1". Wunder v. H. Dovenmühle 25.00. Gemm. d. kl?.: Ruhland, Altamont, 60.00, Hartmann, Farmersville, 10.00, Barthel, Lincoln, Ostercoll., 9.60. 1'. Dietz v. Voit, 1.00. T. Wunder by G. Gruener, F. Labahn, 10.00 each, N. N., 5.00, J. Wagemann & E. Wohler, 3.00 each. T. Feiertags Gem. 132. 25. K. Schmidt v. Mrs. Meyer, 10.00. John W. Meier, Melfond, 10.00. Theo. Kohn by Wilh. Mensching 10.00, G. Berg 10.00, Mrs. Ehlers 12.00, D. Vollrath, G. Tauber, K. Jäkel, Joh. Ruthenberg, Joh. Lohrentz, Franz Strutz, Karl Lücht sen. each 10.00, Herm. Ziemann u. Heinr. Zlemann each 5.00. P. Wunder v. C. Warneke, F. Warneke, A. Loitz each 5.00, H. Eggert 2.00. P. Brüggemanns Gnaden-Gem., Ostercoll., 13.00. (S. -603.09.)

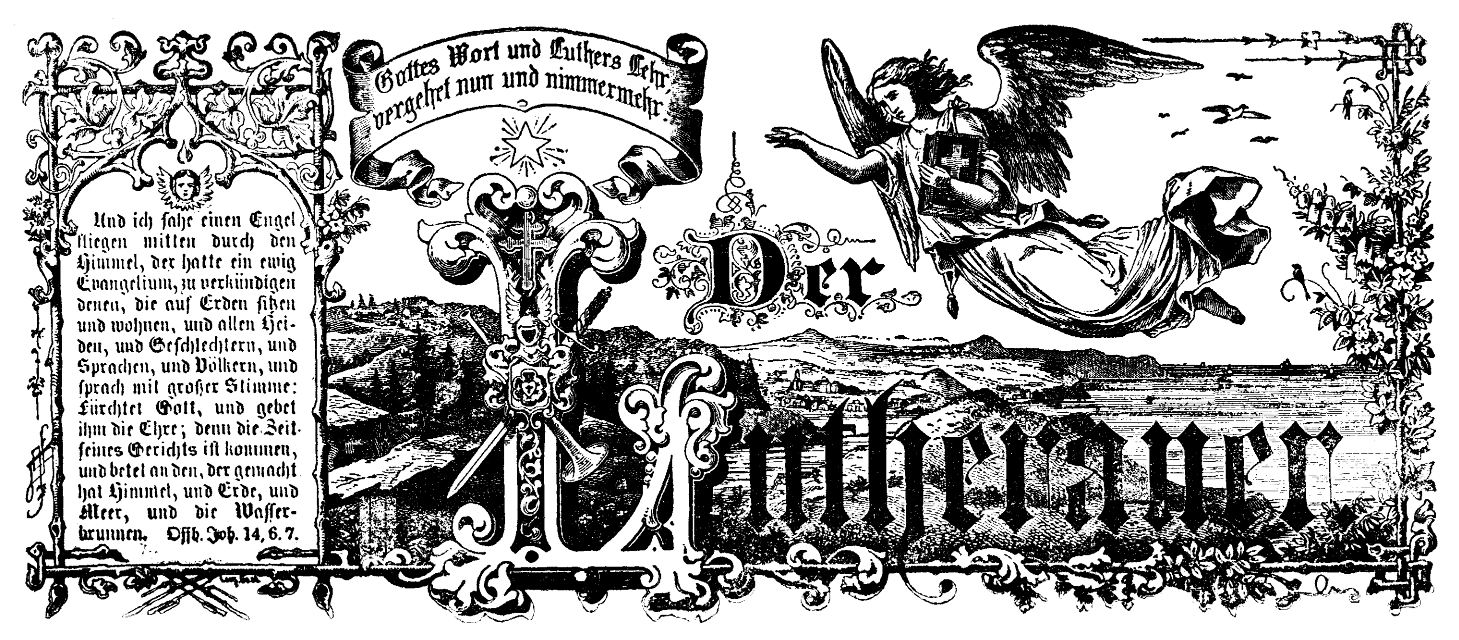
Inner Mission: Gemm. der ??.: Bursiek, Chandlerville, 5.00, Abel, Mount Olive, 8. 50, Castens 6. 50, Matthius, Evanston, 15. 10, Seils, Woodworth, 10.00, Muller, Bonfield, Easter Coll., 10.00, Schroeder, Kankakee, 13.00, Mießler, Carlinville, 12. 13, Sievers, Chicago, dch. F. C. Schultz 27th, 15th, Rabe, Yorkville, 15th.00. P. Pound v. Wittwe Treskow . 50th T. Theo. Kohns Gem. 32.07, v. L. Michael 2.00. 18. Schuricht, Harvel, v. Wittwe Z. 1.00. U. J. E. A. Müller v. d. entschl. Agnes Gerth 7. 70. P. Bruegmann, Nashville, v. N. N. 1.00. comm. to Fountain Bluff dch H. worker 10. 10. T.G.A. Müller, Schaumburg, v. N. N , thank offering f. God's help a. great danger, 25.00. (S.-201.. 75.)

Support Fund: Gemm. d. I'U.: Abel, Mount Olive, 11. 21, Wilhelm, Staunton, 25. 42, Haake, Chicago, 12. 82, Theo. Kohn, 22.67; Seehausen, Chebanse, 11.00; Benecke, Mason, 5. 25; Gräf, Blus Poim, 4.00; Seils, Woodworth, 6 72; Bünger, St. Stephen's, 11. 26; Ruhland, Altamont, 10. 38; Gübert, Ostercoll., 8.65; Wangerin, Klingelb., dch. C. Bockelmann, 14. 75. P. A. Werfelmann, Strasburg, v. N N., 3.00. Ch. H., 1.00. ?. Heyne, Decatur, contributor, 5.00. Champaign-Spccialconf. dch. T. Blanken 13.00. Gräf, contributor, 2.00. D. M. Wagner v. d. Barthel 3.00, Flachsbart 1. 50, H. H. 1.00, Kröger 1.00. Okawville gem. conf. dch. P. Emil Koch 22.00. Chicago pastoral conf. dch. D. Frederking 15. 55. D. Evers, Steeleville, Hochz. Rinne-Wolters, 11. 25. Fr. Witte, St. Peter, by A. M. Borchelt 2.00. Conf. service in Jacksonville dch. T. Hallerberg 7. 50. T. Emil Meyer by Miss Amalie Endres 3.00. P. Kirchner, contributor, 5.00. (pp. -240. 93.)

Church building fund: T. Güberts Gem. dch. F. W. Graue 7.66. C. H. Mueller's Gem. dch. Bonfield, Easter coll. 5.00. Gem. in Fountain Bluff dch. H. Workman 18.65. P. Hieber's branch 8. 75. (S.-40.06.) dlL.: In "Lutheran" No. 10 read: T. Jben's Gem. 7.00 for church building fund (instead of: "support fund").

City Mission in Chicago: T. Lewerenz v. H. C. S. 1.00. Gemm. d. k?.: Engelbrecht 13. 25, Sievers dch. F. C. Schultz 9.61, Keller, Thornton, Ostercoll., 11. 40. (S. -35 26.)

Negro Mission: L. Brauer's congregation, Eagle Lake, from God's box 1. 51, by Elise Ohl 2.00. T. Bünger's St. Steph congregation 12. 95. P. Sievers by J. Harnonn 1. 25. P. Rabe's congregation, Porkville, 10. 15. For the college in North Carolina: P. Abel's congregation, Mt. Olive, 14. 72, v. H. Zoochke 3.00. Gemm. d. kH.: Neuendorf 8.00, Melzer, Baldwin, l0.64, Pifsel 7.00 and Hausweihcoll. at A. Zimdar 4.00, Lewerenz 13. 90, Norden, Lost Prairie, 6. 50, Castens 6. 50. Engelbrecht v. Wwe. Radtke, Bertha Piegarsch & N. N. each 1.00, Mrs. Leege . 50. L. Matthius' Gern. 18. 36. t'. Brewer's Gem, Beecher, 12. 79. t. Theo. Kohn v. Bertha Lapinski 3.00, Elis. Rupprecht 1.00, Ed. Keller 1.00. T. Gräf, Blue Point, by Mrs. M. Albrecht 1.00. k. Leßmann v.



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Edited by the teachers' college of the theological seminary in St. Louis.

Vol. 61. St. Louis, Mo., June 20, 1905. No. 13.

Why should we maintain with great fidelity our synodical teaching institutions?

Sermon by F. Pieper.

Matth. 9, 35-38.

And JEsus went about into all the cities and villages, and preached in their synagogues the gospel of the kingdom, and healed all manner of sickness and all manner of disease among the people. And when he saw the people, he was grieved of them, because they were faint and scattered, as sheep having no shepherd. Then said he unto his disciples, The harvest is plenteous, but the labourers are few. Therefore pray the Lord of the harvest, that he will send forth laborers into his harvest.

As we look into the history of our Synod, we are confronted with the fact that from the very beginning our fathers made the cultivation of institutions for the training of teachers of the gospel a primary concern. The Saxon immigrants to Perry County, Mo., established a theological college in the very year of their immigration, 1839, when they were still very poor and the floors in their log cabins had not yet been laid. And this was not a rapturous, exaggerated zeal, but they only did what should be self-evident for all Christians. A serious, zealous, and understanding Christianity includes above all things this one thing: the faithful care for the training of teachers and preachers of the gospel. Let me now explain this truth to you a little more closely on the basis of the Word of God that has been read. We ask: Why should we cultivate our synodal teaching institutions with great faithfulness?

I reply:

1. because God, through our teaching institutions, gives us the harvesters for whom Christ calls us to ask;
2. because in training and sending out such workers we are - practicing the noblest work of Christian mercy.

1.

The Lord Christ speaks in our text of a harvest and of laborers in the harvest, and in doing so He points to a state of emergency, to the state of emergency that the harvest is great and the laborers are few. He says expressly, "The harvest is plentiful, but the laborers are few." And this disproportion between the harvest and the laborers causes him to command his disciples, "Ask the Lord of the harvest to send laborers into his harvest."

What kind of harvest and what kind of workers are meant here? Is the Lord Christ talking about an earthly harvest and an earthly harvest field? Of course, the workers on the earthly harvest field are also a blessing. If God has made it grow in our fields, if God has crowned the year with his good, then laborers are needed. If, when the harvest is ripe, the harvesters are lacking, the blessing of the harvest is spoiled. Our countrymen know of this from experience. And many a Christian farmer, when, for example, the wheat was ripe, called upon God for harvesters, so that he might have the blessing God had bestowed upon him. And the prayer was certainly not wrong. But here in our text the Lord Christ speaks of another harvest and of other harvesters. This is evident from the context. It says, "And JEsus went about into all the cities and villages" (namely, of the Jewish country) "teaching in their synagogues, and - preaching the gospel of the kingdom." In this teaching and preaching, the emergency of the lack of teachers and preachers of the gospel came before him. The inhabitants of the land "were languishing and scattered, like sheep that have no shepherd." In view of this state of distress, He said to His disciples, "The harvest is plentiful, but the laborers are few," and adds the command, "Ask the Lord of the harvest to send laborers into His harvest." So the LORD is talking about spiritual harvesters, teachers and preachers of the gospel.

We know that the Lord Christ has a great, great harvest field here on earth. It is so great, as far as the world goes. All men whom God brings into this world are to be harvested for Christ and introduced into the eternal dwellings of heaven. Christ has purchased all men with the offering of his own life from this world and from eternal damnation. He redeemed them from the curse of the law, because he became a curse for them. He reconciled them to God by giving himself as an atoning sacrifice for them. In this, in Christ's work, lies the salvation of men. The salvation of men is not in what they themselves can do, for by the law, that is, by their own works, no man is justified before God, but in what Christ has done for all men. This is what men condemned by the law of God must believe, and this is what they must trust before God. Thus they are transferred from the field of this world into the garden of the church and into the paradise of eternal life. There is no other way for men to go to heaven than by believing in the gospel. But for this the Lord Christ needs people who can preach the gospel, harvesters. Therefore he exhorts and commands us, "Ask the Lord of the harvest to send laborers into his fields."

And this we should do with all our heart. We Christians can and should ask God for many things, yes, for everything we need, even for the things we need for this life. The Scripture says, "Pray always in every matter," etc. But there is one request in particular which the Lord Christ inculcates in us, one request in particular which should be our concern and continually spring from our hearts: the request for laborers in the great, rich harvest, the request for people who will preach the gospel and thereby gather a harvest of people for eternal life. We are, after all, already harvested. We have already come to believe the gospel. We already give thanks that God has saved us from the dominion of darkness and transferred us into the kingdom of His dear Son. How can we not ask from our hearts, at Christ's command, for laborers in the harvest, so that others may also be made partakers of the same salvation?

But how is the prayer for workers connected with the care of our teaching institutions? Well, in such a way that God wants to give us the requested workers through our teaching institutions. Of course, God could let the teachers and preachers fall from heaven without any action on our part - who wants to set limits to his power? But he has not promised this, but has arranged another way. We are to raise up and train the future teachers and preachers through instruction. This is what the Lord Himself did. He gave his disciples three years of special instruction. It was the same in the apostolic times. The apostle Paul instructed Timothy, and Timothy in turn was to instruct others for the conduct of the preaching ministry, as St. Paul wrote to Timothy: "The things which thou hast heard of me, command faithful men, who are able, to teach others also." In short, God wants to give laborers into the harvest by way of education and instruction. So then, the request for laborers includes the care of our teaching institutions... in itself. As we sigh and plead with all our hearts, "Lord, send forth laborers into the harvest," we are at the same time busy wringing our hands. We are always on the lookout for pious and gifted boys whom we can send to our institutions. Year in, year out, we are willing to give of our earthly goods, so that the existing institutions can be maintained and, if necessary, new ones can be built. In this way, praying and working are also connected in the earthly realm. We ask God for blessings in the earthly realm. We know that everything depends on God's blessing. We know that we have nothing in earthly things if God does not give it by grace. We know, "Where the Lord buildeth not the house, they labour in vain that build it." But we do not put our hands in our laps. We faithfully perform the works of our earthly profession. God wants to give us everything we need, but in the way of our work. If we did not want to work, our prayer would be an attempt at God and not a true prayer. So also in the spiritual. If we would not faithfully care for our educational institutions by sending students and by continual gifts, we would tie God's hands so that he could not give us the necessary harvesters.

Oh, how desperately we need laborers! "The harvest is great, but the laborers are few." - This year God has again brought this vividly before our eyes. This year 145 candidates for the preaching ministry were desired, but only 75 were available. Likewise, 72 teaching ministry candidates were coveted, but only 27 were available. All God's children among us are groaning, "Lord, have mercy, send laborers into the harvest!" As serious as we are with this request, so serious must we be - if we have any other understanding - with the care of our teaching institutions. For through these teaching institutions God wants to give us the harvesters.

This is the first reason why we should cultivate our teaching institutions with great fidelity. And now a second reason: in training and sending out workers we are practicing the noblest work of Christian mercy.

2.

God is very merciful. God has mercy on all his works. God gives food to all flesh and fodder to cattle. He also cares for the physical misery of men. Therefore, when the Son of God walked the earth, He also - removed bodily misery. He fed the hungry, healed the sick, and raised the dead. Also in our text it is not only said: he "taught in their synagogues, and preached the gospel of the kingdom," but it is added: "and healed all manner of pestilence and all manner of sickness among the people". This sentiment also passes into the Christians. They, too, take care of the physical misery of their brethren as well as of their neighbor in general. Wherever the Christians are confronted with bodily distress, they take it to heart, and endeavor to remedy it to the best of their ability. But Christians know that the physical need of men is not the greatest need of men, and the mercy of Christians would be a small mercy if

*) In 1904.

they would stop at the removal of bodily need. It is true that if Christians were able to remove all physical need from the earth, if they were able to feed all who are hungry, clothe all who are naked, bring all who are abandoned into a home, heal all who are sick, and make all who are poor rich, and they were to stop there with their mercy, they would be very foolish, unmerciful, and cruel. The Lord says: "What good would it do a man to gain the whole world, and yet suffer loss of soul?" But every man must suffer loss of soul, that is, every man must be eternally lost in hell who does not have and believe the gospel of Christ crucified. If, therefore, we wish to exercise true mercy on the world and the people around us, to do the noblest work of Christian mercy, we must train and send forth teachers of the gospel. This is also taught in our text. Our text reports that Christ, in his teaching, also healed all kinds of pestilence and all kinds of sickness among the people. But when he now sums up the need of the people and sets it before us, he does not say, "Ask the Lord for physicians," but, "Ask the Lord to send laborers," that is, teachers and preachers, "into his harvest." Not as if Christians should not also be merciful to bodily need, but because he wishes to inculcate in them that in training and sending forth teachers of the gospel they are practicing the noblest work of Christian mercy.

We do not want to forget this. From time to time, of course, we experience among ourselves and in whole congregations that we can warm hearts more for physical need than for spiritual need, that we can collcctir a considerable sum for the uplifting of physical misery rather than a few dollars for the preaching of the gospel, for example, for teaching institutions and missions. This is then a sign that Christians - to speak with Luther - have somewhat regressed in their spirit, that there is a lack of Christian knowledge, of the knowledge of what the world actually lacks, namely the preaching of the Gospel, what Christians are actually in the world for, namely the preaching of the Gospel, what they owe above all things to the world, namely the preaching of the Gospel, by which they are actually to become a blessing for the world, namely through the preaching of the Gospel. But we, dear hearers, do not wish to have our aim shifted. And if we let it temporarily shift, we want to let God's Word set it right again. Let us always learn anew from God's Word and recognize that in training and sending forth teachers and preachers of the gospel we are practicing the noblest work of Christian mercy entrusted to us.

Our country is a rich country. It is blessed above other countries with earthly goods. Earthly prosperity and wealth are widespread here. But we know that no one is saved by it. With all this one is eternally lost, if one does not have the gospel for it. Therefore, if we want to show true mercy to our country and people, we must train and send them teachers and preachers of the gospel.

And let us think of our own families, of our own children and descendants. We may be in a position to leave our children a greater or lesser inheritance in the earthly realm: Money, houses, farms, businesses. But what good will that do them if they do not have the preaching of the gospel to go with it? Without having the gospel, they cannot rightly use a dollar in this life, and cannot inherit eternal life after this life. Therefore, if we want to exercise true mercy on our children and descendants, we must train them teachers and preachers of the gospel, that is, we must cultivate our teaching institutions with great faithfulness. If parents leave their children a few hundred or a few thousand dollars less, or even if they leave them no earthly goods at all, but they have seen to it that their children have God's word through Christian teachers and preachers, they have seen to it rightly, they have seen to it Christianly, they have seen to it intelligently, they have shown true love and mercy to their children.

This is what the word teaches us: "Ask the Lord of the harvest to send out laborers into his harvest. May God also grant us to know and to do for the sake of Jesus Christ through the working of the Holy Spirit. Amen.

"Faith is lagging behind."

2.

"Reconciliation and forgiveness of sins, or justification, is One Thing, which came upon the whole world through Christ, and in Christ." To this sentence of mine, and to what else I have then said of faith, the Ohio "Church Newspaper" says: "Faith lags behind." They mean thus: According to our - Missourian - doctrine, God in Christ justified the whole world long ago, and the individual, in order to have and enjoy this justification for himself, should only believe it now; so faith lags behind.

Now, this, by which the Ohioan wants to put us in a bad light, this I calmly accept and say: Yes, that is so. I also accept the expression: "Faith is lagging behind.

Faith really lags behind. First comes all that God does for us in grace and gives us and gives us, and then, last of all, comes faith, which accepts it and is comforted by it. Is it not so, O Christian?

Here's a likeness.

Ten political criminals, Russians, are banished to Siberia. They are no longer allowed to be in their homeland, no longer with their own. But after some time someone enters the means and moves the emperor to pardon them. So now the ten, all ten criminals are pardoned; all is forgiven for the ten, all ten criminals; the ten, all ten criminals are free of all guilt and punishment, absolved and acquitted; the home is open to the ten, all ten criminals.

But now the Ten must also be made aware of the Emperor's grace. This sentence of grace of the emperor must now be

come into force, so that the Siberian authorities now also release the Ten. The emperor therefore sends an ambassador to Siberia with the imperial deed of pardon in the names of the ten, all ten criminals. Thus the Emperor's supreme and judicial act, the act that the Emperor has pardoned the ten, all ten criminals, becomes known to them and also to the Siberian authorities. The criminals may now leave the country of their prison and go to their native land; and no one there can hold them, and no one here may reproach them or deny them any native right; for here is the imperial writing and seal, - whereby the ten criminals are declared righteous by grace and restored to all otherwise lost native rights.

And now it happens that nine of the pardoned reject the pardon; and thus they renew their guilt and remain in banishment. One of the pardoned accepts the pardon; and by this his acceptance he now has the pardon and can enjoy it. A gift that one accepts, that one has.

That is the equal.

Here's the thing itself.

All men, without distinction, are lost and condemned sinners. But by great grace God laid the sin and guilt and condemnation of all men upon Christ, the Substitute and Surety of all men. "The LORD cast upon him the sin of us all." "Behold, the Lamb of God, which bareth the sin of the world." "God was in Christ, reconciling the world unto himself, not imputing their sins unto them." He had imputed the sins of the world to Christ, so he no longer imputed them to the world. And God raised Christ from the dead and seated him at his right hand in heaven. With this, God set Christ free, free from all sin laid upon him, and with this, God declared Christ righteous because of his bitter suffering and death, whereby he had completely atoned for all sin, and with this, God gave Christ the eternal kingdom of heaven. But with this, God declared the world free, absolved, and set free from all sin, and with this, God declared the world righteous, and with this, God gave the world the eternal kingdom of heaven; for Christ was the representative of the world, and what Christ did, God imputed to the world, and what he imputed and gave to Christ, he thereby imputed and gave to the world, to the whole world.

But now this act of grace and this salvation of God must be made known to the world and come into power and life. Therefore God sends his ambassadors into all the world and to all the world, that they may preach this gospel, these glad tidings, to all the world; God establishes among us the word of reconciliation, that in Christ he is reconciled to the world, and imputes no more sin to the world; God publishes his decree of grace, that he justifies the ungodly, and pronounces them righteous, in Christ and for Christ's sake.

Now many of the people who in Christ have been set free and absolved from all sin, who have been declared righteous in Christ, to whom in Christ the eternal kingdom of heaven has been given, many reject such grace, and thus they retain their sin and guilt and remain in death. Some accept such grace; and thereby they have that which in Christ is for the whole world is there and ready, and what is offered to the whole world, namely, acquittal from all sins, justification, the eternal kingdom of heaven.

This acceptance is faith.

The believer believes in God, who justifies the ungodly, the whole ungodly world; the believer hears and believes the wondrous judgment of God, through Christ and in Christ, on the whole world of sin, that the ungodly have been justified, that they have been justified; the believer believes and accepts this judgment of God, which has long since been passed. And by this simple acceptance, by this faith which follows and "lags behind" the judgment of God's grace, which has long since been pronounced, the believer is now righteous before God. God says to him, Thou art righteous before me. To the poor sinner his faith is counted for righteousness. What grace! What comfort! We are sinners. But God justifies the sinner, the wicked. We hear that. We believe that. And God says: "You are now righteous before me; because you accept my judgment and believe, I count this as righteousness to you, so that you can stand before me. Rom. 4, 5.

It is true that faith lags behind. The Ohioan writers want to give faith a different place, they want to let it march in front.

Our equation in Ohio would have to be framed thus: Ten criminals are banished. But someone atones for the emperor with the ten. That is, not too quickly! The emperor says: "I am now so far satisfied that I can, without offending my honor, forgive the sin committed by the Ten and pardon them; I am also inclined to do so; but before I do so, I will first see what their attitude is. So I will make my mind known to them. Those who will then be well and thankfully disposed, I will pardon; the rest I will not."

The Ohio thing is this: The reconciliation of the world made through Christ makes it possible for God to forgive us our sins. God is willing to do that, too. And he tells us so. Now, if any man will stand up to this grace, that is, believe, he is justified, and his sin is forgiven him; otherwise he is not.

According to Ohio, it's like this: first believe, then you get forgiveness of sins.

According to Missouri, it's like this: here is forgiveness of sins, believe that, accept it.

After Ohio, faith marches in front.

After Missouri, he's lagging behind.

And he's lagging behind.

Our faith is a poor, stunted thing that has no value before God. It is weak, challenged, wretched; it limps. It may be a new birth from God, it may be a spiritual generation, it may be a divine fire, but it is weakened by the flesh. Oh God, how my faith limps! But God holds it, and it limps behind grace at God's hand. And just because grace has already done everything, everything, and only wants to be believed, accepted, so our lagging faith is a thing that makes the righteous out of sinners, the living out of the dead, the blessed out of the damned. And faith is the victory that overcame the world. All we have through

faith, faith alone. Faith limpeth behind. And God, who wrought it, the good dear God and Father of our Lord Jesus Christ, turns round and says, Come, and be accepted with a limp. And God assures the believer that all, all grace is his; for it is wholly finished, and wholly wrought, and unconditionally bestowed. It is only to be accepted. And so then faith limps behind.

Help God that our faith may always lag behind grace!

Help God that we do not think that our faith must come before grace! He would then turn his back on grace. C. M. Z.

Our delegate synod.

By the time this number of the "Lutheran" reaches the hands of readers, the sessions of our General Synod will begin at Detroit, Mich. Over 600 delegates, pastors, teachers, and church members, will be assembled there as representatives of our whole Missouri Synod. For what purpose is this meeting held? Conventions and meetings are now almost the order of the day and have become quite common; but while worldly conventions are about earthly, sometimes even sinful things, our delegate synod at Detroit is about the most important, highest and greatest thing there is on earth, namely, the building and spreading of the kingdom of God. To us, as members of the Church of God, as disciples of Jesus, the command of our Lord and Master applies: "Preach the Gospel to every creature." In order to fulfill this command ever better and more powerfully, all the congregations of our great church body have sent delegates or emissaries to Detroit, who are to consider and deliberate in our name and on our behalf what can and should and must be done anew by all of us, in order to continue to place the dear gospel on the lampstand, so that it may shine forth into all lands. Is this not a glorious thing? Not plans for the improvement of the world in the ordinary sense of the word, not social or political questions are to be discussed in Detroit, no, it is simply a matter of the glory of our God and the blessedness of our fellow men through the spread of the gospel.

Of course, the devil is bitterly hostile to such a gathering. He knows that it is for him and his kingdom. So he undoubtedly pulls out all the stops to hinder the good cause of the Kingdom of God. So it is not only a good thing, but our most sacred duty to pray especially fervently in these days: "Thy kingdom come! Dear God, help the synod assembled, that by it thy glory and kingdom may be promoted; but break and destroy the evil counsel and will of the devil, which would not that thy name should be hallowed, that thy kingdom should come, and that thy good and gracious will should be done." If the apostle Paul so often in his epistles exhorts Christians to intercede for the course of the gospel, it is surely fitting that in these two weeks in particular we should come before God's throne with special intercession and ask for holy courage, to pray for good counsel and righteous works for the synod assembled in Detroit. Yes, just as Moses once lifted up praying hands without ceasing for his people when they fought against Amalek, so we too should lift up holy hands at this time and pray especially diligently for the cause of the kingdom of God.

In the year 1530, at this very time, towards the end of June, a great assembly also met. It was the Diet of Augsburg. The Lutherans were called upon to make a confession of their faith before the emperor and the empire. On June 25, the reading of the so-called Augsburg Confession took place. An eternally memorable event in church history! Luther, meanwhile, was at Coburg. His chief occupation in those days was prayer. Daily he spent whole hours in prayer for the victory of the precious Gospel. He was constantly in the ears of God, that he might strengthen the brethren in Augsburg. His companion at that time, the later excellent Nuremberg preacher Veit Dietrich, wrote about it: "Not a day goes by in which he does not take at least three hours, which are most convenient for studying, for prayer. I once succeeded in hearing him pray. Help God, what a spirit, what faith is in his words! He prays so devoutly, as one who talks with God, with such hope and faith, as one who talks with his Father."

Should not this conduct of Luther's be a pointer for us who cannot attend the Synod? Certainly, our fathers in Augsburg were in a different position than our brethren in Detroit, but apart from that, in Detroit, too, it is ultimately a matter of quite the same thing as it once was in Augsburg, namely, the holy gospel and the preservation and spread of it. What our fathers have won for us by the grace of God, we want to keep for ourselves and our children, if God gives grace, and we want to see to it that the pure and truthful word runs and grows and bears fruit. Even in regard to our synodal works we can, as Luther once did at Coburg, boldly say to the dear Lord, "Is all commerce thine own?" But he will be asked. So let us be told in these days, looking in the spirit to Detroit, what St. Paul wrote to the Christians in Rome: "Now I beseech you, brethren, by our Lord Jesus Christ and by the love of the Spirit, that you help me to fight by praying for me to God," Rom. 15:30.

God be gracious and merciful to us and give us his divine blessing.
Let his face shine upon us, that we may know his ways upon the earth.
God bless us, our God; God bless us and give us his peace. Amen.

A. Pf.

"Nothing will help us and our descendants more than the preservation of good church schools and the education of the youth. For these are the little plants by which the church of God, as a beautiful garden, is built up and planted. Therefore, all of us who want to be Christians are obligated to help and promote this with all our faithfulness, with what we are able." (Luther. XII, 1860.)

To the churchless chronicle.

America.

D. H. C. Schwan. The last number of the "Lutheran" already brought the news that D. H. C. Schwan, for many years President of the General Synod, passed away blessedly at Cleveland, O., May 29. The funeral took place on Ascension Day, June 1. Speaking at the home was Bro. O. Kolbe. The memorial speech in the church was held by the undersigned. O. Schwan was not one of the first founders of the Synod. He came from South America to our country when the Synod had already existed for three years. But we rightly count him among the fathers of the Synod. He came into our ecclesiastical community when it was in its infancy. He very soon settled in completely, and by virtue of the glorious gifts bestowed upon him by God, his effectiveness soon extended beyond the congregation into wider circles of the Synod. As pastor of the Zion congregation in Cleveland, he was a chief founder of a flourishing Lutheran church polity in that city. At the same time he was president of the Middle District. At last he still served the General Synod 21 years (1878 to 1899) as President. Thus the deceased belongs to the men whom we call in a special sense "teachers" in the church. We should not forget our "teachers", however, but remember them. Not in eulogies on the person after the manner of this world, but in grateful recognition of that wherein they served us by God's grace, namely, by teaching and confessing the Word of God. In honor of the memory of the deceased, the undersigned then explained how our fathers, in the face of all error, taught, confessed, and recorded two things in particular: 1. that we human beings are children of God by grace, without our works, only through faith in Christ crucified, and that we are saved; 2. that not our own thoughts, but God's Word alone should govern the faith and life of Christians. These are the ways which our fathers walked as our teachers. But we beseech God to be and abide with us, as he was with our fathers. F. Pieper. [F. P.]

By the time this issue of "The Lutheran" reaches the hands of our readers, summer vacation will have begun in **all of our educational institutions.** The candidates' examination in our local seminary is to take place on June 16. Fifty-five students will be admitted, who will then, in the coming weeks and months, follow the vocations assigned to them by the Distribution Commission. Their names and the places of their future effectiveness are: G. Barth (Bertrand, Nebr.); C. Bernhard (assistant preacher of the English congregation of P. Sommers at St. Louis, Mo.); Theo. Blanken (Big Springs, Nebr.); A. Brohm (Cordelia, Cal.); A. Eirich (Elwood, Nebr.); G. Engel (traveling preacher in Southern Oregon); A. Frank (Albert, Kans.); A. Friedrich (Rosebud, Mo.); O. Frincke (Lincoln Tp., Mich.); J. Georg (Australia); R. Händschke (Storm Lake, Iowa); F. Hastold (New Zealand); K. Hastold (Pomeroy, O.); Th. Heine (Billard, Minn.); L. Heinrichsmeyer (Amsterdam, Mo.); L. Hermerding (Muskogee, Ind. Terr.); O. Hötzer (Donora, Pa.); Th. Hoyer (Covington, Okla.); F. Israel (Bonaparte, Wash.); H. Jonas (Reno, Nev.); H. Jungkuntz (Apache, Okla.); G. Kirchner (-Fernandina, Fla.); J. Klausler (Kulm, N. Dak.); H. King McKeesport, Pa.); H. Kowert (Edinburg, III.); A. Lange (Phipps, Wis.); M. Lochner (Negro College, North Carolina); W. Mariens (Clay Center, Kans.); G. Meyer (traveling preacher in Alberta, Can.); I. Meyer (Brazil); H. Molitz (Lutherville, Ark.); E. Müller (Brazil); M. Müller (Lane, Jdaho); S. Müller (Richburg, Okla.); H. Nau (heathen mission in East Indies); E. Otto (Yorkton, Assiniboia, Can.); W. Rehwaldt (Webster, S. Dak.); E. Remlinger (Owl Creek, Kans.); H. Rosenwinkel (Copenhagen, Denmark); E. Ross (general traveling preacher of the Minnesota and Dakota Districts and assistant preacher to the District Pres.); G. Schimmel (Clinton, La.); P. Schmidt (Gilead, Nebr.); W. Schmoock (Hazen, N. Dak.); A. Semmann (Alton, III.); J. Sohn (Stonebridge, Ontario, Can.); J. Strafen (Middletown, Conn.); F. Sylvester (Portland progymnasium, Oreg.); H. Teßmann (Sebeka, Minn.); H. Voltz (Deer Park, Wis.); L. Walper (Josephsburg, Assiniboia, Can.); F. Wambsganß (Tampa, Fla.); E. Wegehaupt (Brazil); F. Wennholz (Taylor, Tex.); A.Witt (County Line, N. Y.); F. Zucker (Lakewood, O.). - The day after the meeting of the Distribution Committee, the successor of our blessed D. Gräbner, P. W. H. T. Dau, arrived here, was presented to the student body on June 6, and has taken office as Professor of English in our Seminary. As the end of the academic year is imminent, he will not begin his teaching activity until the new school year next September, but will immediately begin to work on the journals. May God make him a rich blessing for our institution and for our whole Synod. L. F.

In our Seminary at Springfield, III, 12 candidates will be admitted to the Candidate Examination, and will later enter the ministry. We leave their names and the places where they are called to follow: W. Brandt (Brazil); A. Burandt (Rosebud Reservation, S. Dak.); W. Cordes (Kensington, Kans.); W. Jünsten (Denver, Jdaho); K. Linse (Harlem, N. Dak.); C. Neumann(Wharton, Tex.); O. Neumann (Shell Lake, Wis.); F. Noack (Australia); Fr. Rex (St. Bernard, Nebr.); C. Richter (New Fane, N. Y.); J. Schoening (Kingfisher, Okla.); W. Schreiber (Newman, Cal.). - Our school teachers' seminary at Addison fields the following 36 school board candidates, who are appointed to the places appended to their names: H. Albrecht (Sandy Creek, Mich.); Th. Aufdemberge (Omaha, Nebr.); H. Beck (Youngstown, O.); H. Behnke (Whittemore, Iowa); H. Bode (Mishawaka, Ind.); C. Brüning (Jacksonville, III.); V. Catenhusen (Lyons, Iowa); F. Deyke (orphanage at College Point, N. Y.); L. Frese (Fort Dodge, Iowa); M. Gade (Shady Brook, Kans.); A. Gümmer (Harlem, III.); J. Hansen (Forest Green, Mo.); W. Heidbreder (Crown Point, Ind.); A. Hoffmann (Darmstadt, Ind.); J. Hue (Crystal Lake, III.) ; H. Klinkermann (Louisville, Ky.); W. Läufer (West Hammond, III.); F. Lübke (Indian Mission at Red Springs, Wis.); P. Lüker(TawasCity, Mich.); E. Marquardt (NewBritain, Conn.); D. Maurer (Jefferson City, Mo.); F. Meinken (Rose Hill, Tex); O. Mertz (Brownstown, Ind.); J. Mueller (Farrar, Mo.); A. Perfson (Pleasant Ridge, III.); M. Rabe (Decatur, III.); F. Rochlitz (Town Freedom, Minn.); L. Schaefer (Evanston, III.); C. Scheiderer (Quincy, III.); P. Schipper (North Amherst, O.); M. Schmidt (Richmond, Va.); M. Sebald (Negro Mission at New Orleans, La.); R. Siegel (Winchester, Tex.); O. Steege (Portland, Oreg.); W. Wiedenhoefer (Pittsburg, Pa.); A. Winges (Giddings, Tex.). May the Lord richly equip all these young preachers and teachers with His Holy Spirit's power and grace, lead them happily to their destination, and then bless them abundantly in their ministry, keep them in pure doctrine and godly living, and make them a blessing to many, that they may produce much fruit and that their fruit may remain for eternal life. The remaining pupils and students of our higher educational institutions, who are now on vacation, want to remember at all times in their home country and show by their conduct that they are pupils of Christian educational institutions who are - preparing themselves for the holy ministry of preaching and teaching. May God guide them all in September

Let them be accompanied by many new students, and then bless their studies so that they may reach the goal they have set for themselves. - L. F.

At the meeting of the distribution commission of our Synod, 136 candidates for preachers and 64 for teachers were received, as we already reported in the previous issue. Since only 67 candidates for the office of preacher and 36 candidates for the office of school teacher were available, 69 preaching and 28 teaching positions had to be rejected. A number of applications for preachers abroad were also sent in, 9 from Brazil, 5 from Australia, 2 from New Zealand, one from the Danish Free Church and one for the heathen mission in the East Indies. But for Brazil only 4 candidates could be approved, for Australia only 2, namely the candidates Georg and Noack from our Australian sister synod, who are already on their way home, for New Zealand only one, in order to help Father Winkler in the Inner Mission there. Our English sister Synod, which had desired 2 candidates, was also only able to obtain one. The need in our own Synod is just as great, individual congregations and mission parishes, which had already called last year, had to go empty-handed again, so that only the most urgent requests from outside could be considered. The same was the case with the teacher appointments, among which there were also 2 foreign ones, one each from Porto Alegre, Brazil, and London, England. Both had to be rejected for the time being. How much reason do we all have to speak the Savior's word: "The harvest is great, but the laborers are few" and to follow the admonition: "Therefore pray the Lord of the harvest, that He will send forth laborers into His harvest", Matth. 9, 37, f.
L. F.

The accommodation of a large synod does not happen everywhere in the way usual with us, that the congregations of a city come together and in proper hospitality entertain the synod members free of charge. Probably in most English church bodies the delegates have to live in inns and either pay the expenses themselves or have them paid by the church. Before the United Brethren recently held their General Conference, which was attended by 265 delegates, the necessary expenses had to be collected, which, according to the calculation of the appointed treasurer, would amount to K10,000. In order to reduce these expenses, some wanted to reduce the number of delegates. By our congregations being so hospitable, a very considerable sum is always saved to the Synod, and the hearty thanks extended to them for their kindness and love is certainly well deserved, especially at the sessions of a General Synod. But our congregations, who thus live up to the Scripture word, "Be glad to give hospitality," Rom. 12:13, have also, no doubt, many a benefit and blessing from hosting a Synod. They come into closer contact with the synod, become more familiar with its works and tasks, and also hear many other words that can be a blessing to them. Thus, especially in synodal situations, the word is fulfilled that one serves the other with the gifts he has received, 1 Petr . 4, 10.

As is well known, an exposition, the Lewis and Clark Exposition, opened again in **Portland, Oregon,** on June 1, which will probably be visited by some members of our congregations in the coming months. To serve these, our fellow believers there have established an Information Bureau, No. 46-48 N. Seventh St., which is located a short distance, about five blocks, from the Central Station, and where reliable information will be given to all who seek advice and information. Whoever seeks lodging with fellow believers, may should register with teacher J. H. Schröder at the above address two weeks before his arrival. Although the number of members of our congregations in Portland is not yet large, quarters will be procured, if at all possible, for all Lutheran visitors at the usual national rates. Our synod has three churches in Portland which Lutheran visitors may wish to call at on Sunday: on the west side, Zion's Church (Rev. W. H. Behrens) at Chapman and Salmon streets; on the Osi side (in Albina), Trinity Church (Pres. W. Luestenhop) at Williams avenue and Sellwood street; and in East Portland, St. Peter's Church (Rev. J. Gihring), 46 Grand Ave. L. F.

Abroad.

About the celebration of Schiller in the German lands, foreign papers bring all kinds of news, from which it emerges how immoderately the German poet, who died a hundred years ago, has been glorified and downright idolized. However, the most fantastic exaggeration that we have seen, which is nothing other than blasphemy, is found at the end of the speech that the Hofrath Prof. Dr. Minor held in the auditorium of the University of Vienna. He concluded his speech with the following words: "Schiller, you great bearer of culture among the Germans, help us in the future, too, when we are at work in these rooms, to pay off the great debt of time according to our modest strength. Your spirit thirsts for beauty, your breath for freedom, your thought for light. Come down from your throne of clouds and help us to strive for beauty, freedom and light! Help us here, in this place dedicated to presuppositionless science, that it may not lack beauty, freedom, and light in the future as it has in the past. But help us also outside in life, where even today the power of thought all too often breaks powerlessly against the rock of prejudice. Help us to that sea of light which a high-minded princely son, in whom the soul of your Don Carlos has come alive, has implored upon this realm and this city. Schiller, we need thee more than ever! We call to thee, we wrestle with thee, and let thee not, for thou blessest us. For thine is the kingdom, is the power, is the glory !" And this abuse of the divine word was not rebuked or rejected by the audience, but the "Allgemeine Ev.-luth. Kirchenzeitung" reports that jubilant applause roared through the room, and the Rector of the University present, the Professor of Catholic Moral Theology, Dr. Schindler, even thankfully congratulated the celebratory speaker. L. F.

In the latest issue of his "Allgemeine Missions-Zeitschrift" the well-known mission historian Prof. P. Warneck in Halle reports the following about the **Christianity of outstanding, now much mentioned Japanese**: "As it seems, it is not sufficiently known that among the notable leaders of the Japanese army and fleet there are Christians of good reputation. Generals Kuroki and Oku are Presbyterians, 'who, as true Christians, occupy an excellent position and lead an exemplary walk^. Admiral Togo is also a member of the Presbyterian Church, and Vice-Admiral Uriu is even an elder of that church. Of both it is testified that 'they have done much for the interests of their church, and find brave, firmly grounded Christian gentlemen.' Although Oyama himself is not yet a Christian, he takes a very benevolent position - towards Christianity, but his wife is one of the most zealous Christians in the whole country. Even among the officers of lower rank and among the common soldiers there are not a few Christians who in war have honored their Christian name by their lives as well as by their deaths, and by testifying to their faith.

have won many of their comrades for the same. Similarly, there is much evidence from the military hospitals, not only of the receptivity that the unhindered preaching of the Gospel finds here, but also of the interest that Christians among the wounded take in this preaching and in the distribution of the New Testament. And many a conversion has taken place among the soldiers. " L. F.

A momentous conversation in the mail truck.

The well-known religious poet and priest D. Cesar Malan, who worked in Geneva in the first half of the last century and whose song "Harre, meine Seele" is sung all over the world, was on his way to Bordeaux in 1839 when a young man dressed in modern clothes addressed him politely: "Sir, you are certainly from Paris?" "Yes," Malan replied, "I left Paris the day before yesterday!" Hastily the young man added: "And I suppose you have seen 'The Huguenots'? This opera of Meyerbeer's is certainly a very original composition; everybody goes to see and hear it. Were you not enchanted by it?"

Malan took his New Testament from his pocket and calmly replied, "The Huguenots? I have their treasure with me right now."

"The treasure of the Huguenots? O please, what is this?" asked the other in astonishment. Malan handed him the book, but as soon as he had read the title he gave it back, saying, "This book, in my opinion, is fit only for old women and imbeciles."

"Well, my lord," Malan replied in a serious tone, "on me, at least, it continually exerts a good effect, though I am not an old woman. As for the imbecile, I leave that undecided."

"O my lord, I beg your pardon for my hasty expression. But allow me to remark that I do not understand how an intelligent man of good breeding can praise such a piece of work, 'who can even believe in it.' Voltaire, at least, could not, and certainly lacked neither insight nor sound judgment." The young man then went on to recite, with as much fluency as bitterness, the sayings of the French freethinker and mocker Voltaire against the Lord Jesus and his teachings. The incarnation of the Son of God, the miracles, the prophecies, the death, and above all the resurrection of the Lord-all were represented as nonsense, and the argument concluded with a song of triumph in honor of "reason" and with a praise of the "better" insight of modern times.

The young free spirit had spoken with such zeal that he himself was delighted. He thought he had overcome his opponent, who had no choice but to remain silent, because he had listened to his reply in silence. But he was thoroughly mistaken in this. For a moment Malan felt tempted to oppose this disciple of Voltaire with reasons of reason, in order to beat him with his own weapons. But then the words of the Holy Scriptures came before his soul: "The weapons of our knighthood are not carnal, but mighty in the sight of God, to destroy the fortifications," 2 Cor. 10:4. So he decided to use the sword of the spirit and to answer his opponent only with words of the Holy Scriptures.

"You see," said Malan, "here it is written: If therefore our gospel be hid, it is hid in them that perish, in whom the god of this world hath blinded the minds of them that believe not, that they see not the bright light of the gospel of the glory of Christ, who is the image of God*" 2 Cor. 4:3. f.

"Quite so," replied the young man, "so says this book. But by what right does it make such assertions? that is the very question."

Malan answered again with a Bible word, namely with John 7:17: "If any man will do this will, he shall know whether this doctrine be of God, or whether I speak of myself."

And so it went on for some time: Malan held up to him one striking word of God after another, and Voltaire's disciple made his rebuttals. When the latter finally expressed his bitterness that Malan had prophesied to him the fate of damnation, the preacher answered calmly: "My lord, it was not I who gave you my opinion, but it is God Himself who has said through His apostle that no other name has been given to men in which we are to be saved, but the name of Jesus alone. JEsus also says to you, as to every other sinner, that all who believe in him shall not perish, but have eternal life. You must admit that these words are full of love and mercy." - The youth was silent; his look was gloomy; and as night was falling, Malan thought he had fallen asleep. But suddenly he turned to him, and said in a voice deeply moved, "Where can I get the book which you have there? For I must confess to you that I am beginning to think that I may be in the wrong after all, and that you are on the right road. I am very sorry that I have spoken so rashly"-

"Please, my lord," Malan interrupted him, "no apology is needed! But as you seem to feel that the word of God is superior to that of a philosopher, let us not part till you are in possession of this book. As soon as we arrive at Bordeaux, I will take the liberty of having one presented to you."

Malan now had the great pleasure of conversing at some length with the young man, who was evidently completely changed in his mind, on the fundamental truths of the Christian faith. On the following day the latter was quite open and cordial towards him, and when they parted in Bordeaux, he reminded Malan of his promise and gave him his address.

Malan immediately hurried to the home of a friend and asked him to bring a New Testament to his traveling companion. The latter immediately carried out the order with joy. The New Testament, however, became a blessing to the young man, after such a good recommendation of the booklet had preceded it through conversation with a Christian preacher. Without this encounter, the young man would have remained longer in his error and delusion, and perhaps would have been eternally lost after a failed life. But now the way of peace was known to him, and he was ready to walk it.

"Is not my word like a fire, saith the LORD, and like a hammer that breaketh in pieces rocks?" Jer. 23:20.

"O eternity, thou word of thunder, O sword that pierces through the soul , O beginning but end!"

The thought of eternity has already been a serious wake-up call to many a man from the sleep of sin, a spur to the run towards the goal of salvation. The song, the opening words of which are given above, also expresses the thought of eternity with such penetrating, powerful earnestness that its hearing or singing has shaken even the most hardened sinners and the most serious criminals and led them to repentance. This power of the song was known to the pious, very experienced preacher of the divine word, Christian.

Scriver, and therefore had it sung at the corpse of an impudent, godless man, who had mocked at everything holy, when he was killed by lightning in a violent thunderstorm in 1686. On that occasion the excellent man preached a sermon which shook many of those present like the voice of a mighty thunder.

It is said of the court and garrison preacher D. F. W. Krummacher in Potsdam that he once visited an unbelieving high officer who was seriously ill. When Krummacher entered the sick room, the sick man turned his face against the wall and was completely indifferent to all spiritual encouragement from his preacher and pastor; indeed, during Krummacher's next visit to the sick, the officer showed his aversion to the comforts of God's Word so conspicuously and in such a repugnant manner that Krummacher almost lost all courage to visit him again. Krummacher also did not penetrate further into the sick man, but left everything to him who tests hearts and kidneys and whose word breaks rocks and does not return empty, but accomplishes what he sends it for.

But before Krummacher left, he knelt down at the bedside and prayed a few verses of the song "O Eternity, Thou Word of Thunder". The tone in which the song was spoken penetrated the officer's heart, he slowly turned his face to the praying man, the defiance of his heart was broken, tears streamed from his eyes; he confessed his sins; he found mercy and died in childlike faith in his Saviour.

The author of the song was Johann Rist, born in Ottensen near Altona, who died as a church councilor and preacher in Wedel in Holstein. In his younger years, he had suffered a great deal from inner trials and tribulations, and later from external hardship, so that he could rightly say: "Many of my songs have only been squeezed out by the dear cross. Incidentally, he himself thought so modestly of his numerous (685) hymns that, although many of them had already been taken up in other churches, he never had one sung in his own congregation, with the exception of the closing verses of a Christmas and New Year's hymn, which he had the schoolboys rehearse and then sing on those feast days "when the people begin to go out of the church."

Luther's words on professional loyalty and domestic regiment.

If I were to go about in the emperor's ornament, or a young woman in the ornament of the queen of France, that would be a glorious and delicious thing in the sight of the world, since everyone would open their mouths! But in truth it is nothing to this spiritual adornment of a Christian, if a servant and maid be faithful and obedient to their masters and wives; or if a woman walk along in obedience to God, loving and esteeming her husband, bringing up her little children well and finely, and in her occupation conforming to God's word and command. Against such ornaments pearls, and fine, and precious things, are as an old, torn, and mended beggar's cloak: for this is an ornament that walketh according to the word of God, and in the obedience of God.

God is very anxious that obedience to father and mother should prevail, and where this does not happen, there are no good customs and no good government. For where obedience is not practiced in the home, a whole city, country, principality, or kingdom will never be well governed. For there is the first government, from which all other governments and sovereignties have their origin. Where the root is not good, neither the trunk nor the fruit can be good.

follow. For what is a city but a multitude of houses? How can a whole city be governed if there is no government in the houses, if neither children nor servants nor maids are obedient? Item, a whole country, what is it but a heap of cities, markets, and villages? - For this reason God has made it most necessary for the household to be well governed. For when the government of the house is good and righteous, all other things are good.

"I missed it."

A doctor was sitting by the bedside of a young man who was dying. The latter looked at him with a look of despair and said, "Doctor, I have missed the salvation of my soul!"

"Please, don't say that, dem is not so. Do you remember the thief on the cross?" "Ay, but I know also that the thief never said to God: 'I want nothing from thee/ Once I was anxious for my salvation; but yet it was not my earnest endeavor to be blessed. Something within me told me: "Do not postpone your conversion, be sure of your salvation. I, however, postponed it until the future. I resisted the Holy Spirit. Thus I neglected the salvation of my soul. And now I have finally missed it!"

"You will remember," said the doctor, "that we are told in the Gospel that some came as late as the eleventh hour and were accepted."

The dying man replied: "My eleventh hour was when the call of the Spirit of God went out to me. Since then I have had no other call and will have none. I am lost. I have sold my salvation, and that for nothing, for a feather, for a straw; now my salvation is gone forever." Then he lifted up his head, hid his face in the reefs, and exclaimed with agony, "I have failed after all!" And so he passed away.

That's the devil's trick. First he says, "Later!" and then, "Now it is too late!" "Today, if ye hear the voice of God, harden not your hearts." Ps. 95, 7. f. Hebr. 3, 15.

Two pictures.

I once saw two pictures that made an indelible impression on me, and in which everything that God has done for us and that we should then do out of gratitude seemed to me to be set forth in an excellent way. In one picture I saw a stormy sea and the wreckage of a stranded ship. Out of these ruins a female figure had saved herself on a rock and there she held a mighty stone cross with her arm. In the other picture we see the sea again and shipwrecked people struggling with death: but our rescued woman holds the cross with her left arm and with her right she also pulls her poor fellow-sufferers up onto the rock. - He who has saved his soul from the sea of the world to the right place of salvation, the cross of Jesus Christ, will also seek to save others.

"What God does is well done."

The well-known preacher Woltersdorf had a woman in his congregation who constantly complained about her affliction. And no matter how often he comforted her, she continued to complain. Then Woltersdorf told her one day



One day he said, "Fetch me your hymnal." The woman did so, and he opened the hymn, "Was Gott thut, das ist wohlgethan," showed it to her, and said, "I will now tear out this hymn." "Surely you will not do that," cried the frightened woman, to which Woltersdorf replied, "After all, she no longer believes it." Now the woman begged and wept - and the leaf remained; indeed, it now became a special blessing to the woman.

Obituaries.

On June 5, Fr. Carl Heinrich Friedrich Frincke, one of the last of those present at the founding of our Synod, which sent him out as its first traveling preacher ("visitor") to visit the German settlers in northern Illinois and Wisconsin, died. With great congregational roping of the local congregations and members of the local District Conference, his deceased body was given a Christian burial on June 8 from the Martini Church, which he had served since its dedication in 1868, in the congregational graveyard in Druid Hill Park. Father T. Stiemke officiated at the funeral home, the funeral sermon was preached by Praeses H. Walker, and D. H. Steffens officiated at the graveside.

Passed away blessed in the Lord on June 13, after a prolonged suffering ? Martin Mariens, for many years a faithful pastor of Bethania parish at St. Louis, Mo. at the age of 54 years, 7 months and 8 days. The funeral is to be held June 16. L. F.

New printed matter.

Catechism Sermons on the First and Second Principal Parts by C. C. Schmidt, pastor at the Lutheran Holy Cross Parish of St. Louis, Mo. St. Louis, Mo. Concordia Publishing House.... 1905. VI and 273 pages 9X6, bound in half french with gilt title. Price: $1. 25.

The author of these sermons is well known to many readers of the "Lutheran", especially after his sermons. And what they will have noticed in his synodal sermons and occasional speeches is also characteristic of these catechism sermons: clear exposition, commonly understandable language, simple form and, above all, excellent content. The author has preached all of these 51 sermons in the afternoon services of his congregation and, in response to various requests, has now put them into print. With good reason. For this really good explanation of the first two main parts can be of good service to preachers and teachers in preparing for catechism classes, as well as providing all Christians with proper instruction and reinforcement in the truths of the catechism. For this twofold purpose the collection is hereby cordially recommended. L. F.

Hymnal for Evangelical Lutheran Missions. St. Louis, Mo. Concordia Publishing House. 1905. XII unb 168 pp 6X4, bound in cloth with gilt title. Price: 30 Cts. The present English hymnal is intended first of all to be an aid to our missionaries and traveling preachers, many of whom have to preach in English in addition to their German work, and who lack a puffing, small, cheap hymnal for these English services. But its use need not be confined to mission posts, but it may also serve larger congregations which have more or less regular English services, and which have hitherto often made meagre do with hymns. The book is therefore designed to be sufficient for this purpose. It contains 202 hymns, and takes into account the church year and the various situations of Christian life. The publication of any English Lutheran hymnal offers in our opinion special difficulties. For one thing, we Lutherans do not want to miss the wonderful hymns of our church, which have rightly earned it the name of the "singing church," and which have been familiar and dear to us from our youth. But even the best translation sometimes leaves much to be desired, both in form and language, as well as in content and subject matter. Thus, one might have the idea of avoiding the translations altogether and choosing only original English songs. But everyone who knows the songs of the English churches to some extent knows that a collection of only such songs could satisfy him even less, because the English songs largely lack, both in content and in form, that which belongs to the actual essence of the church song. The present hymnal tries to meet this double difficulty in the way that in the - selection of the songs it has mainly taken into account the hymnal treasury of our church; 118 numbers are translations from the German, and indeed some of the songs here are completely newly translated; the others are good, selected original English songs, some of which are already practiced and sung in our German-English parochial schools. In the selection of the individual songs, some will have a different opinion, will be reluctant to miss a missing song, and will prefer to do without a song that has been included. This is so with any hymnal. We believe, however, that the book is well suited to the purpose stated at the beginning. L. F.

Ordination and Introductions.

By order of the Hon. President of the Southern District, Prof. Oscar Reisig was ordained on Sun. Rogate in New Orleans, La. with the assistance of UU. Wegener, Franke, Niermann, Siebelitz and Kaub, was ordained by F. J. Lankenau.

By order of the Honorable President of the Michigan District, Rev. W. F. Junke was introduced on Sun. Jubilate in the parish of Christ's Nativity at Hadley Hills, Mich. introduced by Fr.

By order of the Hon. President of the Wisconsin District, Rev. G. E. Lüdtke was introduced on Sun. Cantate in his congregations at Boyceville and Glenwood, Wis. introduced by M. H. Hemann.

By order of the Hon. President of the Eastern District, on Sun. Rogate G. Albert Schulze as helper pastor of Zion parish at Schenectady, N. D., in the Drirnt^ Lv. Lutd. Odapel with the assistance of k?. Stutz and Thomas introduced by L. Schulze.

By order of the Hon. President Seuel, V. Grüber was introduced to his congregation at Pittsville, Wis. on Sunday. Exaudi in his congregation at Pittsville, Wis. introduced by H. Maack juv.

By order of Hon. President Bernthal, S. F. Meyer was introduced to his congregation in Liberty Township, Mo , on the Feast of Pentecost by A. Bäpler. -

On Sunday. Quasimodogeniti, teacher W. A. Handrich was inducted as teacher in the school of St. Martin's parish at Clintonville, Wis. by C. Holst juu.

On Sunday. Rogate, teacher J. W. Landeck, appointed to the I. grade of the Bethlehem parish school (103rd St.) at Chicago, III, was introduced by J.

Initiations.

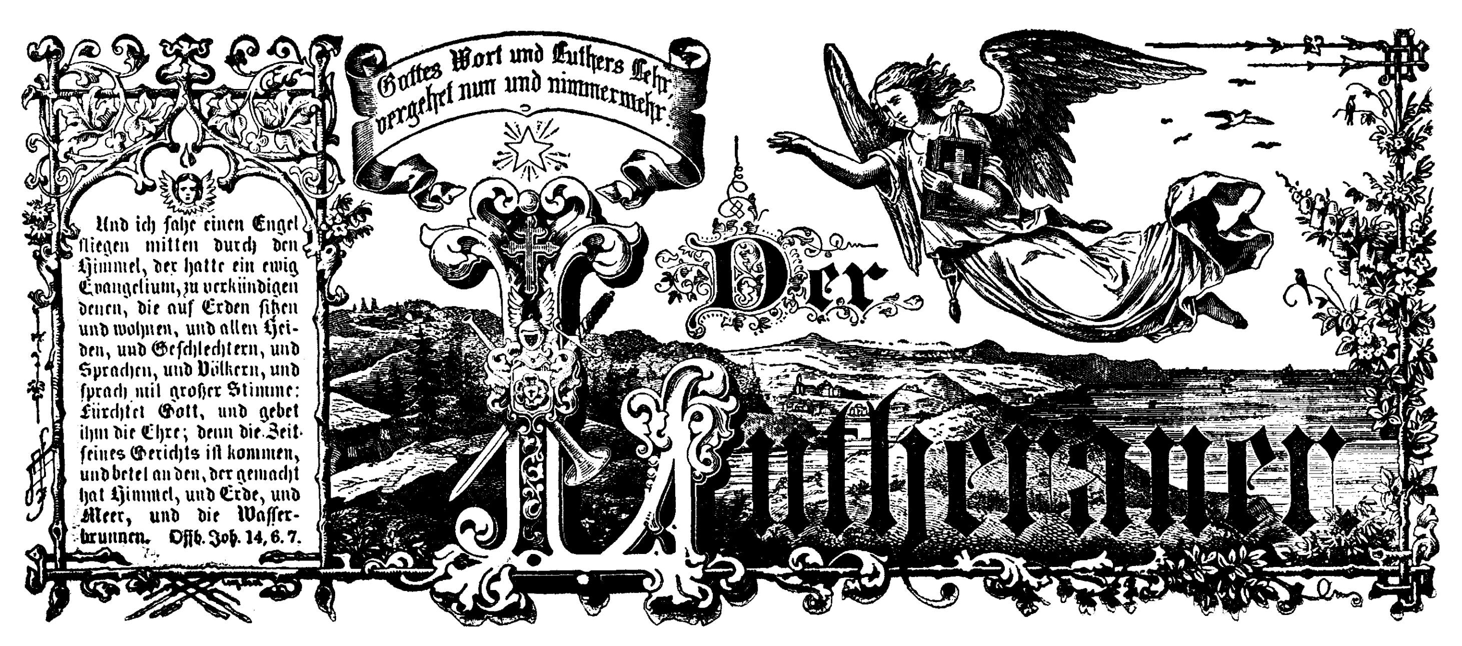
On sund. Rogate, the Trinity congregation at Ludell, Kans. dedicated their enlarged church (24X44 feet) to the service of God. It preached

E. Plüdemann.

The Zion congregation at Schenectady, N. A., dedicated their Driuit^ Lv. Imtü. on Sun. Rogate their Driuit^ Lv. Imtü. Odapel to the service of God. Preachers: ?!?. Stutz and G. A. Schulze (English). L. Schulze.

On Sunday. Exaudi, the congregation of St. Matthew's, Newark, N. I., consecrated their purchased church property to the service of God. - Preachers:O. Sieker and H. C. W. Stechholz seo. and (English) J. A. Schwoy and G. C. W. Schumm. The consecration was performed by H. F. Bunke.

On Sun. Exaudi, the Grace congregation at Alice Tp, Ont, Can, dedicated their new bells to the service of God. Preachers: k?. Eifrig, Saar (English) and Lorenz. L. D. Carpenter.



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Synodical Address.

Venerable fathers and brothers!

The 58 years of the existence of our Synod have been years of joyful growth and prosperity, but also years of continuous struggle. From the very beginning, the Synod has had to defend itself against the fiercest attacks from outside. And this hostility has not diminished in the course of time, but rather increased. We have many friends even in the ecclesiastical communities which, as communities, stand against us. But the spokesmen of a large part of Protestant Christianity, and also of the Christianity that calls itself Lutheran, ceaselessly fight the Missouri Synod and the synods that share our doctrinal position.

Are they right to fight us? No! Truth, divine truth, is on our side. In order to harm us, in order to gain a semblance of justice against us, one must resort to falsehood, to the misrepresentation of our doctrine and practice.

I will now demonstrate this with examples in relation to a few main points.

As we teach that all who believe in Christ as their Saviour, and only they, are the Christian church, so we also teach that all spiritual goods and rights are originally and immediately given to them. "All things are yours," the apostle instructs the believers 1 Cor. 3, 21. Faith, with the forgiveness of sins, has all things; unbelief has nothing but the guilt of sin and damnation. Therefore the believers or Christians have the right and duty to appoint the preaching office, as well as to judge about the doctrine, not according to their head, but according to God's word. To win a cause against us, they say of us, we introduced the American democratic spirit into the church, set up mob rule in the church, and made the pastors servants of men.

We teach that Christians are obligated to form local congregations and to establish among themselves the preaching ministry instituted by Christ, namely, the preaching ministry by which the gospel is taught purely and the sacraments are administered according to Christ's appointment. We carefully avoid ecclesiastical fellowship with false teachers, according to the precept of the apostle: "Take heed to them that cause division and offence apart from the doctrine which ye have learned, and depart from the same. "*) In order to win a cause against us, it is said of us that we teach that the Missouri Synod is the only church that can save. Thus, even last year, a German paper, which is informed by our American opponents, wrote: "In St. Louis the one true Lutheran Church is enthroned. Whoever is not with her has only the choice of submitting or being eternally lost." **)

The fathers of our synod, and we too, held and still hold that the old teachers of our church, especially Luther and the teachers of the sixteenth century, were better leaders than the newer theologians who call themselves Lutheran. In order to win a case against us, it has been said that we, together with Luther and the old theologians, were idolizing men, were only rehashing the teachings and doctrines of the fathers, and were speaking the word of a dead orthodoxy.

In some points the old Lutheran teachers, especially those of the seventeenth and eighteenth centuries, deviated from the doctrine taught in the holy Scriptures and attested by the golden confession of our church. Thus in the doctrine of Sunday, of the power of the temporal authorities, of the election by grace. In these points we have remained with the holy Scriptures and the Lutheran confession, and have not followed the teachers who strayed here. In order to win a case against us, it was said and is still said that we desecrated the fathers.

*) Rom. 16, 17.
**) Journal "Der Alte Glaube" of 26 August 1904.

Of the conversion and salvation of a man we teach that all men who are converted and saved owe this solely to the grace of God in Christ, and not - not even to the thousandth part - to their better conduct, their lesser resistance, their lesser guilt, etc. Of non-conversion, on the other hand, and of perishing, we teach that these have their ground solely in man's guilt, in his resisting the operation of the Holy Spirit, and not in any want of the grace of God. This is what the Fathers of our Synod, and we with them, have consistently taught, and still teach. In order to win a case against us, the falsehood has been spread about us to this day: we taught that God does not sincerely want to make all men blessed, but has destined a part of men to damnation. - We deny that the faith of the elect precedes their eternal election, but teach with Scripture and the Lutheran confession that the faith which the elect have in time is a fruit and consequence of their eternal election. In order to bring us into discredit with the ignorant, it is said that we exclude faith from eternal election, and even from justification.

We teach that the Scriptures alone are the articles of faith, and that no theologian and no number of theologians have the right to deny or reinterpret clear statements of Scripture on the pretext that those statements do not fit into the "whole" or system to be established by the theologians. To win a case against us, they allow themselves the untruth: we taught that the passages of Scripture were to be taken outside the context in which they were found in Scripture.

We teach that the purpose of all Scripture is to reveal Christ, the Savior of sinners, to men, as Christ Himself says of Scripture, "It is she that testifieth of me. "*) In this, of course, we hold that when Scripture occasionally speaks of historical or scientific matters, even in this it is unbreakable truth, because all Scripture is inspired by God**) and Christ says of all Scripture that it cannot be broken†). To win a cause against us, it has been said, and is still said, that we make of the holy Scriptures, which are given to men for the attainment of blessedness, a manual of history and astronomy.

We do not form within the synod any teaching or practice contrary to Scripture. The congregations that make up the synod supervise one another so that God's Word may rule in doctrine and life. Where deviations occur, we consider it our duty to dissuade the erring from their error through teaching, exhortation, and punishment. Wherever the word of God is not listened to, exclusion from the synod is the result. In order to win a case against us, it is said that in the Missouri Synod a "high-church direction" and an "almost unbelievable tyranny of conscience" prevail.

*) Joh. 5, 39. **) 2 Tim. 3, 16. †) Joh. 10, 38.

Although from the beginning to this day there have always been some who have left our fellowship, the Synod has enjoyed great unity from the beginning to this day. We, who are members of the synod, know the reason and cause of this unity. Our hearts and consciences are bound and held together by God's Word. In order to bring us into discredit, they say that our unity is based on the bondage of men. The reputation of Luther, or of the old teachers, or of Walther, or of others, holds us together.

Thus I would have demonstrated by a number of examples how, in order to gain a semblance of justice against us, one must resort to untruths With truth one can do nothing against us. This, by God's undeserved grace, is our ecclesiastical position. We are poor sinners. We are not a hair better than other people. We are full of weakness and infirmity. Every one perceives this in himself and in his intercourse with the brethren. But our doctrinal position is, by God's grace, the right one. As truly as the Scriptures are God's Word-and they are God's Word-so surely is our doctrinal position right. Divine truth is on our side, and those who fight us because of our doctrinal position fight against divine truth. Therefore we have the necessary good conscience in the battle in which we must stand, and we poor sinners can and should appropriate for our comfort the word of Christ: "Blessed are ye, when men shall revile you, and persecute you, and shall speak all manner of evil against you, because of me, and shall lie about it. Be glad and of good cheer: ye shall be well rewarded in heaven. For so they persecuted the prophets that were before you," Matt. 5:11, 12. May God keep us in the word of truth for Christ's sake. Amen.

F. Pieper.

The forgiveness of sins.

8.

There is one question we still need to be clear about, and that is this: Can we be absolutely sure of the forgiveness of our sins or of our justification?

To this question I answer briefly and firmly: Yes.

Are you, dear reader, quite sure of the forgiveness of your sins and of your justification? Can you answer this question with a short and decisive yes?

I will show in the following how a Christian can be quite sure of the forgiveness of his sins and of his justification.

Behold, dear Christian, there is no room here for any uncertainty.

Consider how the matter stands.

God has absolved the whole world in Christ, forgiven the sins of the whole world, justified the whole world. This absolution, this forgiveness of sins, this justification, God reveals, gives, and bestows upon us freely and unconditionally through the gospel. He thereby says that we are only to accept his grace and gift, that we are only to believe and trust him that all this is so - then we have and possess and enjoy this absolution, this

Forgiveness of sins, that justification. And all this that I have just said here, this is what God's own written, true Word says.

In short, absolutely only as grace, as pure, unconditional grace, and in a divinely certain way, namely through God's own Word, is the forgiveness of sins given to you.

Where is there room for any uncertainty?

If God were to visibly come before you and say to you, "As you have just heard, so it is; all your sins are forgiven you" - would you still be uncertain? Surely not. So do not doubt even now. God's written word is the word of the present God. -

But I know from my own bitter experience that our hearts nevertheless think they have reason to be uncertain, namely uncertain as to whether God really forgives sins.

For our heart says thus: "Yes, it is all right, as has just been said. It is all grace. And if I were the thief on the cross, or if I were the great sinner, I would not doubt at all. But I am worse than the thief on the cross, I am worse than the great sinner. For I have long ago and for a long time received and accepted and been comforted by the grace of God, namely, the grace of the forgiveness of sins. But with this grace have I not also received the other grace, namely, the grace and gift of sanctification? And have I been faithful in the use of these? No, I have not used them faithfully. But do I not draw the grace of God upon willfulness? Will God always give me the grace of forgiveness, if I use the grace of sanctification so badly? Will God then suffer me to separate and divide his grace and gift: to accept the grace and gift of forgiveness, and to cast away the grace and gift of sanctification? No, God will not put up with that. Does not God's word say: "He that doeth not right is not of God"? 1 John 3:10. My God, I tremble! I cannot be assured of the forgiveness of sins."

To this I know only One answer. But, thank God, I know one answer.

It's this one:

My dear Christian, by my and your unfaithfulness in the use of the gift of sanctification, has the fact been overthrown or even in the slightest way wavered, that all men and you and I have received forgiveness of sins and justification from God through Christ's death and resurrection? No. Is the gospel thereby overthrown or in the least swayed, the gospel which reveals, gives, bestows upon us, upon you and me, this forgiveness of sins, this justification - gives and bestows it entirely free of charge and entirely without any condition? Neither. Well, what are we poor unfaithful people going to do? Are we going to be lost? Shall we say, "My sin is greater than this, that it may be forgiven me," and be lost? Say, will we despair, like Judas, and be lost? No? I will ask further, Shall we, however, give to unfaithful men the forgiveness of sins which is there for us, in Christ da Which the gospel continually reveals to us, and continually gives to us, and continually lays upon us, and continually lays within us, and continually communicates to us, shall we reject, and shake our heads in despair, and hide ourselves from this sunshine of grace, because, yea, because we have been unfaithful in the use of the gift of sanctification? And shall we thus be lost? I will ask still further, shall we first go a while without the grace of God, and without taking hold of the grace of God, and without the assurance of the grace of God, and first sanctify ourselves more and better, and then, when we are more and better sanctified, take hold of the grace of God and the forgiveness of sins? Shall we first walk under the law a while longer, until we deem ourselves worthy to place ourselves under grace? O woe! No! If we wanted to do that, we would soon have to sing with Luther:

> I also fell deeper and deeper, There
> was no good in my life, Sin had
> possessed me.

Without the grace of God we have no power nor strength at all. Without the grace of God we are - lost.

Am I delaying you? Do I delay in giving a pure, clear answer to the question, What shall we do when we tremble in sanctification because of our unfaithfulness, and cannot, dare not, comfort ourselves with certainty of the forgiveness of sins?

Here's the answer:

We are to accept and take hold of that which is there and which God still reveals and gives and bestows upon us through the Gospel, namely the forgiveness of sins - we are to accept and take hold of it without hesitation, without shyness, to be comforted by it, to be quite sure of it, to be undoubtedly certain of it.

"But sanctification" -

Silence from sanctification! The gift of forgiveness of sins is unconditional.

"But sanctification" -

Sanctification is also a gift of God given with the gift of forgiveness of sins. We are also to accept and take hold of this again.

"O Lord, my God, I come now for the thousandth time to receive again what thou givest me by grace: the forgiveness of sins, and justification-and sanctification also. O God, help me to make better use of this at last, at last! But

> I am your dear child after all, in spite of the devil, the world
> and all sin."

So shall we, well: weeping and sighing, yet, yet, yet pray and mourn and glory and defy and exult.

Do you have the answer now?

You got it.

"But where sin was made mighty, grace was made much mightier," Rom. 5:20, so says God. How was it with David? with Peter? "And whosoever cometh to me, him will I not cast out," says Jesus our Saviour, John 6:37.

Are you satisfied? -

Then saith one, Now, this day, am I assured of the forgiveness of sins, and of justification, am I therefore also assured,

that if I died now, I would be blessed. But what will it be like if I live for years? Can I also be sure that at my last end, then, I will have forgiveness of sins? Can I be sure that I will not fall away from the faith? Can I be sure that I will be blessed, even if I have to go on pilgrimage for a long time? Can I look forward today with complete certainty to the eternal blessedness that will come?"

Dear friend, I also want to ask you something now. This: Would it not be quite dreadful if you had to think that you might be eternally lost? Is it not really necessary, then, that you should already be certain of your eternal bliss?

And you can be sure of them. You can be sure that at your last end, whether it comes sooner or later, you will be found in faith and thus in possession of the forgiveness of sins and justification and therefore also of blessedness.

St. Paul writes through the Holy Spirit: "I know in whom I believe, and I am sure that he is able to keep my salvation until that day", 2 Tim. 1, 12. And: "I am sure that neither death, nor life, nor angels, nor principalities, nor powers, nor things present, nor things to come, nor things high, nor things low, nor any other creature, shall be able to separate us from the love of God which is in Christ our Lord", Rom. 8, 38. 39.

Then the false teachers, the unintelligent fools, say that St. Paul only knew this about himself from a special revelation, that he would certainly be saved.

But he says: "No other creature can separate us from the love of God. Who are the "us"? That's all believers. That's clear. And what the false teachers say against this is even more foolish. For they say that by "us" he means only himself and his fellow apostles. But other Christians, they say, cannot be sure of their blessedness.

Hear then what the apostles, by inspiration of the Holy Spirit, write of other Christians.

St. Peter writes: "You are kept by the power of God through faith unto salvation", 1 Petr. 1, 5.

St. Paul writes: "Who also will keep you steadfast unto the end," 1 Cor. 1:8.

The same writes: "I am of the same in good confidence, that he who began the good work in you will also carry it out until the day of Jesus Christ", Phil. 1, 6.

The same writes: "The Lord is faithful, who will strengthen you and keep you from evil", 2 Thess. 3, 3.

And the Lord Jesus Himself says of His sheep, that is, of those who believe in Him, thus: "I grant them eternal life; and they shall never perish, neither shall any man pluck them out of My hand", Joh. 10, 28.

So what do you see now?

You see this:

You Christian, who now have forgiveness of sins through faith and are certain of it, must of course, if it is God's will, still go on pilgrimage here on earth for quite a while. And there the devil, with great power and cunning, will want to rob you of your faith and your jewels of faith. And the world with a thousand temptations will want to seduce you into the broad sin-track. And your own flesh and blood will be your worst enemy and will want to push you off the narrow path of life. You will be very weak against all these attacks. But - here is God. God is with you. And God says and promises and pledges to you solemnly and in writing that he will preserve you with his power through faith unto salvation; that he will keep you steadfast unto the end; that he will accomplish the good work which he hath begun in you unto the day of JESUS CHRIST; That he is faithful, and will strengthen thee, and keep thee from evil; that he, thy Saviour, thy Shepherd, will give unto thee his sheep eternal life; and that thou shalt never perish, neither shall any man pluck thee out of his hand.

What, O what more do you want?!

Say then with St. Paul, "I know in whom I believe, and I am sure that he is able to keep me my support until that day. And say, "I am sure that neither death, nor life, nor angels, nor principalities, nor powers, nor things present, nor things to come, nor things high, nor things low, nor any other creature, shall be able to separate me from the love of God which is in Christ our Lord."

Yes, you're sure. Just look up to God. Look to his word. Say: "God, my God, I hold you to your word! God, my God, keep me thy word! Keep me in this world and in all the years of my life. Lead me into eternal life. Keep me in the faith. Let me die one day with the forgiveness of sins!"

And to this your prayer comes God's answer: "All God's promises are Yea in him, and are Amen in him," 2 Cor. 1:20.

Because the truth cannot lie, I will trust you firmly, Because you do not leave anyone.
Because thy word cannot deceive, My blessedness abideth for ever and ever.

C. M. Z.

Honorary monument of the once venerable Pastor Johannes-Heinrich Sieker.

In the first three weeks of this year, God had three members of our Synod carried to the graveyard from the city of New York, who were known far and wide through their blessed work in their congregations and in the Synod: Pastors Sieker, Körner and Beyer, Father Sieker was the first of these three whom God called away. Of him, therefore, a description of his wonderful life and his great ecclesiastical activity is to be sketched first, and only in brief outlines, since a more comprehensive description is not possible.

Representation to be published in book form. *) The motto of his life and work was, as with all orthodox teachers of the Church, the central doctrine of Scripture: "JEsus alone."

The deceased was born on October 23, 1838, at Schweinfurth in Bavaria, where his parents were in the comfortable circumstances of the middle class. Here the boy attended elementary school, the first class of which was opened to him at the age of ten in view of his talent. When he was twelve years old, his parents moved to America in order not to subject their sons to military service. Here in America, however, the parents, ignorant of circumstances, were tempted to buy for heavy money in the Wisconsin jungle, eight miles from Manitowoc, a piece of land such as they could have obtained for a ridiculous price years later in that vicinity. The things and provisions they had brought with them spoiled in the poorly-roofed log cabin, the father fell ill, the poor mother wept nearly all the time, and the rest of the savings were eaten up. Here the boy learned bitter hardship and privation, but also the answer to prayer. With his brothers he had to cut down the spruces of the virgin forest in his young years and process them into shingles, which were exchanged in Manitowoc for the most necessary food. Belonging to the Wisconsin Synod, Bro. Streißguth, who belongs to the Wisconsin Synod, became aware of the talent of the vigorously growing young man during confirmation classes and persuaded him, with the consent of his parents, to prepare himself for the holy ministry, for which Father Goldammer gave him the introductory instruction. The - College and Seminary belonging to the General Synod at Gettysburg, Pa. accepted the nineteen year old young man. Here he studied for three years under fervent prayer and persevering diligence, was also an example to all students in his conduct, and after passing his exams was dismissed with the most brilliant certificates.

At the age of twenty-two years he was ordained at Burlington, Racine Co, Wis, in 1861, on the occasion of a convention of the Wisconsin Synod, and was soon after introduced into his first congregation at Granville, Wis. Six years he was permitted to labor here in great blessing. As discouraging as it was in the congregation and as poor as the conditions were, he nevertheless labored with great joy and also with evident success. Here he also entered into holy matrimony with the virgin Julie Sophie Streißguth from Lahr, Baden. With her he lived most happily almost to the end of his life (she died July 15 last), thanking God every day for this faithful wife, the "faithful handmaid of the Lord," as he called her. Already at Granville he was led to minister to wider circles of the Church. In 1864 he preached the opening sermon for the sessions of the Wisconsin Synod. He was instrumental in urging that this Synod sever its connection with the General Synod, which was Lutheran in name only. He gave the decision that the teaching institution of the Wisconsin Synod was just established in Watertown, and he collected for this institution in a short time 45,000 dollars.

*) This memorial was already sent in some months ago, and in the meantime the book has also been published. The editors.

In 1867 he accepted a call from the Trinity congregation in St. Paul, Minn. where he was active until 1876. Through a difficult lodge struggle he led the congregation to such a knowledge of the pure doctrine that they gave him a glorious testimony to New York about his fearless witnessing of the truth. Since the congregation in St. Paul belonged to the Minnesota Synod, Father Sieker joined the latter and became its president already in the following year (1868). As such he pressed for doctrinal negotiations in the synodal sessions, which bore such rich fruit that the Minnesota Synod also turned its back on the newly founded General Council because of its laxity in doctrine and practice and united with the Wisconsin, Missouri and other orthodox synods of that time to form the Synodal Conference.

In 1876 he received the honorable call to St. Matthew's parish in New York, the oldest Lutheran parish in America. In his humility he always - marveled that God had placed him, the least of his servants, in this important position. This appointment caused him great distress of conscience. St. Matthew's congregation still belonged to the New York ministry, and through it was in connection with the General Convention, with which Fr. Sieker and the whole Minnesota Synod had had to sever their union for conscience' sake. Fr. Sieker, therefore, had first to declare to the congregation that under no circumstances could he join the New York Ministry. But since the congregation of St. Matthew itself at the same time was in a state of confession to the New York Ministry because of the power which the Synod had arrogated to itself over the congregations in contradiction to God's Word, the congregation released him from the obligation to join the New York Ministry. Under hearty prayer, and after the testimony of faithful men of God, including the faculties of St. Louis, Father Sieker finally decided to enter the field of labor which was to be the last and busiest of his life. On May 21, 1876, he was inducted into his new office by v. Ruperti. He based his introductory sermon on the text (Matth. 17, 8.): "They saw no one but Jesus alone."

The confession of St. Matthew's congregation against unwarranted - synodical power of the New York ministry was now vigorously continued. Other faithful pastors and congregations of the ministry stood?.. Sieker and his congregation for the sake of faith and conscience. A formal protest party was formed within the ministry. This protest party published its own paper, the "Witness to the Truth," which was later united with the "Lutheran Gazette" in Boston to form a church paper. In the "Witnesses of Truth" the pure doctrine according to God's Word and the Lutheran Confession was presented so clearly and gloriously that the congregations came to ever greater knowledge. Finally, the congregations and pastors of the protest party left the New York ministry, and with them also the congregation of St. Matthew. In these struggles for the truth and the Lutheran confession, Fr. Sieker occupied a prominent position, and he was therefore the one most affected by the hostility of the opponents.

But his main activity was devoted to his congregation of St. Matthew. He held doctrinal meetings with them, which were very

He took the symbolic books and D. Walther's book "On the Right Form of the Local Church Independent of the State" through with her. Walther's book, "Of the Right Form of a Local Church Independent of the State," so that the congregation was inwardly fortified and edified. In 1881 the congregation agreed to have their pastor and the director of their school and academy, Candidate Bohm, join the Missouri Synod. In 1885 the congregation decided to take the same step, as well as the introduction of our hymnal and the adoption of a new church order. Out of the pure doctrine grew ever greater zeal for the right works of love. Father Sieker was able to put the congregation's considerable capital at the service of the spread of the Kingdom of God. In the academy of the Matthew congregation the beginning of our progymnasium was made, which now prepares a whole number of students for the attendance of the preacher's seminary in Hawthorne through four professors. The congregation did an immense amount for inner mission by calling new congregations into being in the Eastern States through its pastor and his assistant preachers, and then assisting them in obtaining church property and maintaining the pastor. New congregations were also planted in the city of New York at great expense. All the missions of our Synod continued to be endowed with considerable sums. The Home for the Aged and the Hospital in East New York, the Orphanage in College Point and the Pilgrims' Home owe their origin and existence largely to the work of Father Sieker and the rich contributions of his congregation. During Sieker's tenure, the congregation has had 38 candidates for the preaching and school boards trained through its resources. In a single congregational meeting §10,000.00 was appropriated for the Hawthorne Progymnasium, $2500.00 for the Home for the Aged, and $2500.00 for the Hospital, besides consideration of other requests for aid. Fr. Sieker and his congregation have also always been more or less represented in the administration of these institutions.

The preaching of the man who had fallen asleep contributed above all to such fruits of faith. His sermons were clear and simple, yet full of power and emphasis, coming from the heart and going to the heart. Their content and aim was, "JEsus alone." His voice remained strong and full-sounding to the last. Often the congregation had individual sermons of his printed, in order to make their benefit accessible to many.

In change Fr. Sieker was a model for his flock. As he believed, so he spoke and lived. Unconcerned about the world's judgment he unflinchingly confessed the truth. Pomp and circumstance were abhorrent to him. He lived simply and put his earthly means into the service of Jesus. How much he spent for missions, poor students and charitable purposes is beyond calculation. His family life was a truly Christian one. Good child rearing and regular home devotions were strictly observed. Of twelve children born to him, six survive him, who will always remember with what love their father was devoted to them. His diligence and labor were great. At the time 1600 Sunday school pupils, over 300 children of the parochial school, over 400 baptisms and many other ministerial acts in One year, three sermons a week, innumerable visits to the sick, Because the meetings in the community and in the institutions took up all his strength, so that he often could not take a snack from morning until late in the evening, he always put everything in order, even late at night, before he went to rest. In private study and prayer he ceaselessly persevered. He complained to God that he was a poor sinner who did so little for his Savior, who did not bow deeply enough in humility before God, and who did not love Jesus deeply enough. He could not wonder enough that he, a sinner, was called to lead other sinners to salvation.

Matthew's congregation also gratefully recognized what God had given them in their pastor. She suffered and fought with him, she strengthened and refreshed him with her love. She gave him time to rest, which was often so necessary, she granted him the means for a trip to Germany, but she especially pleased and surprised the deeply moved old man when she organized a great celebration within the congregation on the occasion of his twenty-five years in office. The obituary, which the congregation dedicated to their departed pastor, also breathes gratitude and love.

He was granted a death as he had often wished for it, out of full work, without a long sickbed, and yet in the consciousness that the end was imminent, so that he could put all his circumstances in order, bless his own, exhort the congregation and fellow ministers to adhere to the pure doctrine, and prepare his soul properly. On December 29, 1904, at 9 o'clock in the evening, he lay down to die, and on the following day he passed away, after having spent the whole time in prayers, Bible verses and hymns. It was a great comfort and a real strengthening of faith for those around him to see how a faithful Christian could so cheerfully await his end. He finally fell into a slumber from which he never awoke, so that he did not even need to have his eyes closed. He reached an age of a little over 66 years.

Still on New Year's Eve the congregation made the arrangements for the funeral through the church council. This took place on Monday, January 2, 1905, according to the wishes of the deceased simply, but nevertheless dignified and impressive. The funeral service began at 11 o'clock in the - morning. A large floral cross stood before the altar. The church could not contain the crowd of mourners. Favourite songs of the deceased, which still occupied him in his last hours, were sung, Father A. G. Steup Jr. opened the altar service. Visitator P. H. C. Steup held the first funeral sermon, which he based on the text Matth. 17, 8: "But when they lifted up their eyes, they saw no one but Jesus alone." It was the same text that D. Ruperti had once - chosen at the introduction of the deceased into the St. Matthew congregation, and which also gave the sermon theme at the jubilee celebration of the deceased's 25 years of work at the congregation at her own request. Fr. Steup showed how JEsus alone was the reason for the faith of the Deceased and the goal of all his work. After the school children had sung a song, Director Feth gave a brief description of the life of the deceased and the fruits of his faith. The mixed

The choir sang: "Blessed are the dead who die in the Lord. The celebration closed with a prayer by Father Nösener and the benediction. It took more than an hour until the large crowd of mourners, most of them in bitter tears, passed by the coffin to take a last look at the dear features of the deceased. Meanwhile a quartet sang, and the organ played funeral melodies. An incalculable number of carriages followed the coffin to the churchyard, where the aged hero of the faith and divine leader was laid next to his wife to await the resurrection, Father Keyl officiated at the grave.

May the memory of the righteous man remain a blessing among us! May the seed which he has sown here bear much fruit for children and children's children. May the Lord, who has caused so many and so grievous gaps to be broken up among us, remain with his Church, give her again and again teachers of righteousness, who believe and preach "JEsum alone," and keep us firm in the faith of his promise, that even the gates of hell will not overwhelm his Church. Father Rosener.

To the ecclesiastical chronicle

Our Synod of Delegates was opened on June 21 in Detroit, Mich. with a solemn service in the church of P. W. Hagens. The honorable second vice-president of the General Synod, Father Brand, based his sermon on the scriptural words 1 Tim. 2, 4. ff. and set as a slogan for the Synod the theme: Our synodal work should continue to be in the service of the Gospel to which we are called. In the afternoon the synod organized itself. About 670 delegates and foreign guests had registered and will probably also be present, with a few exceptions. The Synod heard the Synodal Address of the Honorable President of the General Synod, Prof. P. F. Pieper, printed elsewhere in today's issue, and his comprehensive Presidential Report, and then began its work on Thursday morning. In order to prepare and facilitate this, not only had a larger so-called Pre-Committee been appointed, which had already met two days before the beginning of the Synod and had considered various proposals, especially those relating to the granting of funds, but 15 other committees had also been appointed, which, as we write this, are all hard at work. L. F.

Not much can be said about **the decisions and approvals of the Synod** of Delegates in this issue, since the main business will not be completed until the second week of the Synod. But we can already report the following details. In order to prevent our Synod from getting into financial difficulties with its coffers, as has happened repeatedly in the past, it was decided to introduce an order that has proven itself in smaller circles in order to raise the necessary contributions on a regular basis. This order consists mainly in making our Christians quite familiar with the needs of our church work and in diligently asking them to make the necessary contributions to our main funds, namely the Synod Fund, the Building Fund and the Inner Mission Fund. And if one or the other congregation is negligent in this, we want to exercise the duty of remembrance and admonition in an evangelical manner and in the right order. Following this, it was decided not to proceed sooner with new buildings and major repairs. We have decided not to begin any new construction or repair work on our institutions until the current debt of about $70,000 has been repaid, and not to begin any such new construction or repair work in the future until the full amount of the funds approved by the Synod has been signed and two-thirds of it has been paid into the General Treasurer's account. - Regarding the elections that have been held so far, it should be noted that Prof. D. F. Pieper has been re-elected as President and Mr. J. F. Schuricht has been re-elected as General Treasurer. - On the evening of June 23, a solemn mission service took place, in which Candidate H. Nau, who had been trained in our Seminary in St. Louis, was assigned to missionary service among the Tamuls in the East Indies. In the sermon on Apost. 26, 15. ff, Rev. H. Succop set forth the work and consolation of a heathen missionary, and the deputation was executed by Prof. Zucker, the Missionary Director, assisted by the members of the Heathen Missionary Commission present. L. F.

Brazilian Synod. Our brothers in South America held their first annual meeting since the founding of their new district at Jaguary from 28 April to 2 May. The opening sermon was preached by Fr. Klein on the Gospel of the 10th Sunday after Trinity. In all, 5 meetings and two pastoral conferences were held. The liturgical services were led by the chaplain Fr Müller. On Synod Sunday the pastors Vogel and Müller preached. Doctrinal discussions were held on the basis of a paper by Fr. Klein on the doctrine of the Church. "It was pleasing that the congregational deputies from the audience participated so actively in the discussions. From the business negotiations, the matter of missions and the matter of the institute are especially emphasized. The individual pastors gave reports on the various fields of work, some of which were quite detailed. >We all saw," wrote the reporter in the "Ev.-Luth. Kirchenblatt", "how great a reason we have to thank the gracious God for all blessings. The detailed reports of several pastors about their daily work also proved what a great burden of work lies on most of us. A burning question for our synod is the institute question, which therefore also occupied us for a long time. We were compelled to undertake a transfer and reorganization of the Institute. It was therefore decided to take the Institute to Porto Alegre after all, which we had not considered advisable until now, because the maintenance of it in Porto Alegre would cause us much greater expenses than if we had been able to set it up permanently in the country. On the other hand, we considered that there are enough teachers available in Porto Alegre. Of course, our congregation in Porto Alegre will then have to call an assistant preacher again, who we have been lacking since Father Frosch moved to Sitio near Santa Cruz. The assistant preacher should then take over the direction of the institute, and the teachers at our school should help with the lessons. A board allowance of 20 dollars per month is to be paid for each boy. The instruction is to be free, because it is assumed that the pupils will later enter the school and church service of our synod. It is now a matter of obtaining a suitable assistant preacher for our congregation. Hopefully we will soon be able to make the transfer of the Institute." A synodical report is to appear later, which will certainly find willing readers here in North America. D.

The "English question" is also a matter of concern in church circles in this country other than German. The Scandinavians in particular, and among them the Swedes, have for years been occupied with the solution of the difficulties which stand in the way of the introduction of English preaching into congregations founded by immigrants in this country. In a Swedish ecclesiastical

In a newspaper, a writer very sensibly says: "There is a desire for English in our Swedish congregations here. I do not claim that this is the case everywhere - it may be different in Chicago - but it is the case here. This demand has been met, as far as the means of support have permitted, in some places where regular English services are held. Although English is still in the background, it will certainly come to the fore in the near future. In the meantime it behoves us neither to hasten nor to arrest the progress of it, but to adapt ourselves to the situation of the moment. The English question cannot be solved by resolutions; the solution must be accomplished by the efforts of individuals." This, in our opinion, is the proper position on the language question. A larger church body cannot possibly resolve, "We will now become English!" when considerable parts of it are not English, and there is no reason why they should become so. Nor can it decide, "We shall never become English!" when things are such that the contrary is already taking place. It is wise to let the change of language be determined by the respective local conditions. Then it will become evident that what suits one does not suit another. But it must be seen to it that in the change of language the heritage of the fathers is carried over in doctrine and practice, fully and completely, and that the youth in an English Lutheran congregation receive religious instruction in the English language just as thoroughly and daily as has been done in the German congregations in the German language and has always been the custom in the faithful Lutheran Church. He who truly desires to build up the church will find that in the long run he cannot do without thorough, regular, and orderly instruction of the youth in doctrine. Proof to the contrary has not yet been furnished. D.

From World and Time.

Sunday outings. A New York newspaper writes about this: "We doubt that there is a more deplorable source of immorality than Sunday excursions. They seduce to the throwing away of all religious considerations. Beginning with the desecration of the Sabbath as the Lord's day, they lead to pernicious and base societies and works. Many who are religiously educated and moral in their habits defend their participation in such excursions on the pretended ground that they are a necessity to them, and that they can take an excursion into the country or to the seashore without harm to their souls. But experience proves that the benefits of a change of scenery and air are more than balanced by the life of luxury which is usually the rule at such excursions, and into which even the right-minded are imperceptibly drawn. The thousands who crowd into Coney Island on Sundays at this time of year, and crowd the trains which leave that city every Sunday, testify to the wide spread of this evil. The railroads and excursion steamers favor this trade because of the money they make from it. But it is still questionable whether their gain in doing so is really greater than their loss. So long as Mr. Samuel Sloan was president of the Delaware and Lackawanna railroad, that railroad was distinguished by the absence of Sunday trains on its schedule, and the foundation of its remarkable prosperity was laid so long as the administration adhered to this rule. The observance of a law of God became to it a source of profit rather than of harm. It is gratifying to hear that President Earling of the Chicago, Milwaukee and St. Paul railroad has ordered that all Sunday excursions on that railroad must cease. He was prompted to this decision, we are told, by what he witnessed during a visit to one point of his railroad while a railroad load of Sunday excursionists had their being there. This experience convinced him that Sunday excursions have a degrading effect, and that is why he banned them. May his example find general imitation! This would be a great step towards controlling this evil." One often hears and reads similar complaints and suggestions. One would also like to agree, if they did not mix truth and falsehood so badly. It is true that Sunday excursions have become a snare to many a weak Christian and have broken his body and soul. But this has happened because of the sins committed on that occasion, which also occur on Monday or any other day. It is true that the church's works of worship, attendance at sermons and communion, attendance at Christian instruction, the congregational meeting, the work of the collectors and overseers, are severely damaged by Sunday excursions. Many who have to perform a church office on Sundays must do so with sighs because of the Sunday excursions. Finally, it is true what is said about the wild goings-on of most Sunday excursionists; if Christians go along with them, they give the world cause to blaspheme the name of God. What is wrong is that Sunday and the running out of railroad trains on Sunday should be drawn into divine law. God has not commanded Sunday and has not forbidden Sunday trains. Wrong is it that because of the abuse of an otherwise good thing, the right use of it should be set aside. Many a pastor of ours could not do his Sunday work at all if there were no Sunday trains. We know also of Christians who have taken Sunday excursions, and refreshed their weary bodies, and yet have not missed the divine service. It is also false that God blessed the above railroads because they did not run Sunday trains. If the presidents of these railroads were to act consistently, they would have to forbid the running of such trains on all days of the week, and also keep themselves otherwise pure from the sins by which American railroads seek to become rich. How is it with them? One often experiences that people who have achieved their wealth in a dubious manner boast of divine blessings in their churches and in the secular press. In short, behind the complaint cited lies once again the American Sunday Pharisee, whose Sunday celebration consists in keeping outwardly pious, observing other people, thanking God that he is not like them, and then thinking of ways in which men may be made "moral" with the help of the power of the state. We Christians do not want to have anything to do either with the Sunday celebration of the churchless world or with that of the church of the church. D.

Yield.

In worldly things, and in things that come to us or are our own, every man has power to yield as much as he pleases, or even to give away what is his. In spiritual things, and especially in those concerning faith, he steals from God as much as he yields. The Bible is God's Word; to add to it or detract from it is a mortal sin. We are built up with our faith in the writings of the prophets and apostles, to which, if we lose our salvation, we will not oppose anything.

may. Nevertheless, the peace-makers of today are very liberal, in the opinion that the faith can be mastered as they see fit, that the articles of faith can be somewhat abbreviated, and that, for the sake of general tranquillity, one must yield a little to the other, especially if the fundamental doctrines of the Christian faith are not exactly overturned. Therefore their mouths cry out nothing so much as, "After all, we all have One Reason; why then do we want to remain separated from one another for the sake of secondary doctrines? Let God burn up such stubble in that day, and gather the pure wheat into his barns." But to a building belong not only foundation stones, but also others with which the whole house is built up. The temple at Jerusalem had not only its very splendid pillars, but also other beautiful ornaments. Those in Samaria kept the sacrifices as the foundation of the Jewish church, but because they did not perform them where they should, they were an abomination to the orthodox. It is true that everywhere it is demanded that the Lutherans should yield and not stand so strictly on the written word; but a peace that is made in violation of the divine word has not God, but the devil for a father. The word of the Lord abideth for ever, and this word is the truth: we must not pluck anything from it. We are forbidden to limp on both sides (1 Kings 8:21), nor to be hypocritical one with another (Psalms 12:3). In matters pertaining to our most holy faith, we do not respect any person; whatever we may have to suffer, it is our duty to stand firm in our most holy faith (Jude 20:20), and not to yield in the least for the sake of friendship or enmity. If we are hard pressed about this, God, who is the cause, will protect the steadfast confessors against all their persecutors, and the foundation on which we are built will not be driven away by any storm. The cause is of God, and of them that are with us more than of our enemies (2 Kings 6:16). God will already protect his church, his honor and doctrine. Peace be with all who are faithful to God! God will punish the apostates.

Only such peace is permitted to us, Which does not rob God of his honor And which does not set the true Christian faith At all on doubtful bolts. The Saviour alone shall be our cornerstone here, and none else; To yield a little of this makes us lose sea! and life. Cursed be all faith and all hypocrisy; But God stand by the truth.

(Lassenius, Holy Pearl Treasure.)

From memorization.

About the memorization of Bible verses and spiritual songs in the elementary school, the late famous national economist Dr. Röscher judged thus: "The schoolmen who want to limit the memorization of Bible verses in school so much must not have experienced what inexpressible and inexhaustible refreshment such memory treasures can grant in sorrowfully awake nights."

The great historian Heinrich von Treitschke says: "Since Diesterweg" (a well-known, but quite liberal seminary director) "everywhere set out to let his pupils find the truth for themselves, he considered it to be a mindless training if they were to follow the old The worldly ignorance of the worldly world, and the worldly ignorance of the worldly world, and the worldly ignorance of the worldly world, and the worldly ignorance of the worldly world, and the worldly ignorance of the worldly world, and the worldly ignorance of the worldly world. This worldly conceit quite forgot that religious truths are only guessed at even by the mature man, and are only really grasped as soon as he has learned them in himself; likewise that the sublime sayings of Biblical wisdom, once assimilated, live on with man in the receptive memory in silence, to then suddenly show a consoling, uplifting power in the temptations and misfortunes of life."

The famous scholar and professor Karl von Raumer says: "In recent times, war has been declared on the memorization of many ropes and, as the history of pedagogy teaches, memory has been regarded as a lower, the mind as the highest spiritual gift. They spoke with the highest contempt of 'memory stuff' and asserted that children should not learn anything by heart which they had not first fully grasped. If this were true, they should certainly not learn by heart the small Lutheran catechism, nor Bible verses and spiritual songs. We are dealing here for the most part with mysteries of faith which the understanding of the longest human life cannot fathom, with a tree whose roots and crown reach into the unfathomable depths and heights of eternity. But these very mysteries are our comfort and hope in life and death. It is a kind and wise arrangement of our faithful God that he has given us a spiritual storehouse in our memory, in which we can store up seeds for the future. The uninformed consider these seeds to be dead; not so he who knows that at the right time their vigorous vitality suddenly germinates and sprouts. The boy learns the saying: 'Call upon me in trouble, and I will save thee, and thou shalt praise me.'* He knew of no trouble in his younger years, so he did not understand the saying. But when in manhood a distress of an incalculable, overwhelming kind breaks in, then suddenly, like a helpful angel of peace and comfort, that saying comes before his soul, and he understands it, even more than that. - If children learn the verse by heart: 'When I shall depart, depart not from me,' they do not understand it, the thought of death is far from them. But old men at the hour of death prayed the same verse which they learned as children; so they understood it, and more than that. - In the seven fat years Joseph gathered for the seven lean years; when the time comes when it is needed, it is too late to gather. - Proverbs, songs, I called them seeds. I meant only the old songs that sprouted from the power of the divine word; only these should be learned by heart. As is well known, in our new hymnals the living germ of those old mighty songs has been cut out; one should not trouble the memory of children with such deaf, dead seeds." -

In his diary, the Catholic Archduke Maximilian of Austria, who met such a sad end as Emperor of Mexico, recounts the following: "Today a sailor died on board. He felt death approaching, was full of fear and asked that someone pray with him. The doctor asked the officers and crew; all refused. No one was able to pray with a soul that was about to pass into eternity! So I went to the dying man myself. But I, too, could not pray, and uttered only confused words of which I was ashamed." - "If among that ship's crew," says an ecclesiastical paper, "there had been only one Protestant who had had some 'memorir material' to dispose of, she would have been relieved of the ignominious embarrassment of having a



of not being able to comfort the dying. There would then be sayings like: 'Come unto me, all ye that labour and are heavy laden,' 'Thus hath God loved the world, that he gave his only begotten Son,'^ or hymn verses like the: 'Man I once shall part,' have refreshed not only the dying, but the whole company."

No bait.

One day, as a preacher was riding across a bridge, he saw two men sitting on the bank of the river, fishing. One of them was cursing in a terrible way. The preacher got off his horse, sat down beside the curser, and engaged him in conversation. First he asked the fisherman what kind of bait he used to catch the fish, to which the fisherman replied:

"It all depends on what kind of fish I want to catch."

"But," asked the preacher hereupon, "can't you catch fish without bait?"

"O no," said the fisherman, "the fish are not so stupid as to bite at a bare rod."

"But I know a fisherman," replied the preacher, "who catches a lot of fish without any bait."

"That's news to me. Who's that?"

The preacher replied with great seriousness: "It is the devil! He catches all cursers in this way. In almost all other sins he uses a bait, that is, he must offer some kind of enticement to men to induce them to bite at his hook, or to go into his net; but the curser is foolish enough to bite at the mere hook. He has nothing of his cursing; but the wicked man has it, and the curser bites harder and harder." "Whoso curseth his God, let him bear his sin. He that blasphemeth the name of the LORD shall surely be put to death," Deut. 24:15. f.

Sola

In 1540 a religious discussion was held in Worms. Emperor Charles V tried to bring about an understanding between the Lutherans and the Catholics. Luther, of course, expected little from such attempts. He said: "It is the highest folly of the wise world to want to unite the members of Christ and the fellows of the devil. Nor was he present at Worms. Melanchthon, Bucer, Capito, Calvin, Brenz were present. From the Roman side, among others, the well-known opponent of Luther, Eck, was present. The Elector of Brandenburg, Joachim II, who had only joined the Reformation in 1539, also sent delegates to Worms. When they took leave of him to start on their journey to Worms, he called after them, "Bring me yes the Sola again." He wanted to say: "Bring me the confession again: just and blessed by faith alone (sola üäs). And they brought the Sola again from Worms. Nothing came of the union of Lutherans and Catholics. The discord has remained. The Sola must never again be sacrificed.

The voice of conscience.

A poorly dressed boy came to a Berlin bank and handed over a sealed box to the banker, who, when questioned, told him that an unknown person had commissioned him to deliver it to the banker for a small reward. The latter went with the boy to the police, filed a complaint and wanted to report everything else to the police. ...let him. The boy said nothing else there either. - In the presence of the banker, the box was opened. A note was found with the following words: "Several years ago I defrauded you of the sum of 2000 Thalers. Now that I am expecting to die at any moment, I would not like to pass into eternity with such a debt and an evil conscience. So here you will receive the sum plus interest from the time you had to do without it. You will never know my name, nor will you be able to guess it, for when you forfeited the sum, the matter was so finely and carefully initiated that you could only notice the loss at the end of the year." The sum was in the box. - Though conscience be silent for months and years, Perhaps a whole lifetime, In the face of death, at the threshold, When one passes from time into eternity, It wakes up.

One thing is necessary.

The Church Father Chrysostom says: God gave man two eyes; if he loses one, he still has another. But he has only one soul; if he loses it, it cannot be replaced forever.

Another Doctor of the Church says: "Two things are entrusted by a mistress to her nanny: the child and its clothes. Now it would be a poor excuse if, on the return of her mistress, the nanny said, "Here, madam, all the child's clothes are cute and clean, but the child is lost." Just so it will be with man's responsibility before God's judgment. Many a man will have to come down and confess, "Lord, here is my body, I took good care of it while I lived, and cared for it to the best of my ability, but my soul I neglected and failed to provide for its welfare. Now it is lost."

Who then will let his soul perish? He who does not take hold of the only means of salvation God has given us: Jesus, crucified and risen from the dead.

Faith and love.

"Always calm", "Never calm". Thus mother and daughter are called: the former faith, the latter love. Faith is the child of God, resting gently in God, as the child rests in the womb of its mother; it is Mary, who rests quietly at the feet of Jesus and delights in his word. Love is called "Never calm. She is the busy Martha, has both hands full; her desire is to serve her neighbour with good and blood, with body and life. The mother is poor, always taking; The daughter is rich, always giving. The mother must finally die, the daughter lives forever, for love never ceases. (Heinrich Müller.)

Obituary.

Paul Bernhard Senske, teacher of our first grade school, where he faithfully administered his duties for about five years, died of consumption in faith in his Savior at Omaha, Nebr. on May 31. He brought his age to 31 years, 8 months and 23 days. The funeral took place on the following Sunday with numerous participation of the congregation and several members of his conference. The survivors are his grieving wife and one child. May his memory remain among us in blessing. E. J. Fres e.

Ordination and Introductions.

On June 23, Cand. H. Nau at the Synod of Delegates at Detroit, Mich. assisted by PP. C. J. O. Hanser, P. Brand, H. Succop, and Prof. L. Fürbringers, for the missionary service in India, seconded by F. Zucker.

By order of the Venerable Prefect Mahler, Fr. E. Schulz was introduced to his parish of Vom Jesus, Brazil, on Sunday. Cantate in his parish at Vom Jesus, Brazil, introduced by Ad. Vogel.

By order of the Honorable President Engelbrecht, Father Th. Schlüter was introduced on 1k. June as Professor at the Seminary of Springfield, III, introduced by F. Berg and W. Heyne.

On Trinity Sunday, Father E. Th. Claus was inducted into St. Paul's parish at Hammond, Ind. assisted by Father Biester of H. Ph. Wille.

By order of the Honorable President Engelbrecht, Father G. Stiegemeyer was introduced to his congregation at Litchfield, III, on Trinity Sunday by S. P. Kühn.

By order of the Honorable Praeses Pfotenhauer, Father H. Strafen was introduced to his congregations at Courtland and Brighton, Minn. on Trinity Sunday, by Joh. Huchthausen.

By order of Venerable Praeses Engelbrecht, Father F. Kroeger was introduced to his congregation at Hinckley, III, on Trinity Sunday, by I. H. Rabe.

By order of the Honorable Praeses Becker, Bro. Rich. Oertel was introduced to his congregation at Malcolm, Nebr. on Trinity Sunday by W. J. Gans.

On behalf of the Hon. President Walker, Rev. H. C. Wehrs was introduced to his congregation at Hudson, N. A., on Trinity Sunday, by G. F. Stutz.

On Trinity Sunday, teacher C. Theo. Dießner was introduced as a teacher at the school of the Peace Parish at Flatville, III, by E. F. Hitzemann.

Initiations.

On Pentecost Sunday, the St. John's congregation at Underwood, N. Da!. dedicated their new church to the service of God. Preachers: ??. Helmstetter, Hestenes (Norwegian) and Hans Hjermstad (English). The consecration was performed by

H.G. Holiday.

Immanuel's congregation at Town Wagner, Minn. dedicated its God's Acre on the second day of Pentecost. The dedicatory prayer was said

I. H. Kretzschmar.

Groundbreakings.

On Sun. Rogate, the St. Andrew's congregation near Niagara, N. Dak. laid the cornerstone of their new church and school. The address was given byGeo

. D. Hilpert.

On Trinity Sunday, Trinity Parish in Elgin, Minn. laid the cornerstone of its new church. It preached

E. H. T. Walther.

On Trinity Sunday, the St. Paul parish at Walburg, Mich. laid the cornerstone of their new church. Preacher: Fr. Heidel.

E. Walther.

Juviinurn.

On Trinity Sunday the St. Peter's congregation at Voeglein, Ind. celebrated its SO anniversary. Preachers : UU. J. Miller and Ph. Wambsganß. A. C. Dörffler.

Misstunsfeste.

On Sunday Exaudi: The Immanuels congregation at Aurora, III. preachers: UU. Pfotenhauer and E. Werfelmann. Collecte: -66.00. - The congregation at Coffeyville, Kans. Preachers: UU. Rauh, R. Mießler, and Prof. Stöppelwerth (English). Collecte: -63. 40. - The congregation at Ransom, III. Preacher: UU. C. Mariens (English) and Grefe. Collecte: -41. 25th - Immanuel's congregation at Spring Valley, Kans. Preachers: UU. Stemmermann and Duckwitz. Collecte after deduction: -74.60.

On Pentecost Monday: the Bethlehem congregation at Kiowa, Nebr. - preachers: Menkens and J. Meyer. Collecte: -41. 76.

On the Feast of Trinity: The congregation at Ola, S. Dak. Preachers: UU. Runge and Gade (English). Collecte: -40. 95. - The congregation at St. Ansgar, Iowa. Preachers: UU. A. Mueller, H. P. Schmidt, and Amling. Collecte: -90. 10. - The congregation at Blue Point, III. preachers: P. Herzbergkr. Collecte: -68.00. - The congregation at Ashton, Nebr. preachers: UU. Gülker and Engel. Collecte: -23. 50. - The congregation at Easton, Minn. Preachers: kU. Bode and A. L. Oetjen. Collecte after deduction: -60. 25. - The Immanuels congregation at Beemer, Nebr. preachers: UU. Daberkow and H. C. I Frese. Collecte after deduction: -80.69. - The congregation at James, S. Dak. Preachers: UU. Gesterling, Graves and Lotzner. Collecte: -42.00. (Partly rained out.) - St. John's parish at Ireton, Iowa. Pre diger: Kreutz and Friedrich. Collecte: -44. 41. - The parishes near Perham and Gorman, Minn. Preachers: UU. H. Kollmorgen and W. Zeal t. Collecte: -50. 22. - The congregation at Tinley Park, III. preachers: kU. H. Gose and M. Feddersen. Collecte: -34. 72. - The Immanuels congregation at Klinger, Iowa. Preachers: ??. Uhlmann and Rüber. Collecte:-156. 50. - The congregation at Sterling, III. preachers: kU. Mäde and A. H. P. Greif. Collecte after deduction:-100.00. - The Trinity congregation at Bloomfield, Nebr. preachers: Holstein, G. Hartmann and Grotheer. Collecte: -67. 77. (Partly rained out.) - The parish of Swanville, Minn. Preachers : U?. Hitzemann and Ahrens (English). Collecte : -15. 75. (Rained out.)

Conference displays.

The mixed E f f i n g h a m - Specialconference meets in Strasburg from July 11 to 13, III. works: Witch of Endor: P. Huxhold. Historical work: P. Heinemann. Legal and evangelical discipline in the parochial school : Teacher Hicken. Catechesis on the office of the keys: Teacher Schultze. Preacher: Father Werfelmann (U. Witte). Confessor: Fr. Huxhold (k. Ziebell).

Cl. Pape, Secr.

The Specialconference of Benton, Morgan and Pettis Counties, Mo. will meet, s. G. w., July 11-13, at ik. Sieving at Lincoln, Mo. sermon by Bro. Bundenthal (U. Ludwig). Confessional address: Fr. Matuschka (k. Möller). Works: The Christian beatific faith (continued): Fr. Bundenthal. The descent into hell of Christ according to the Petri passage: U. Viets. Art. IV of the Augsburg Confession: P. Wittrock; substitute mar n on Art. V: Fr. Möller. Catechesis before school children: Fr. Sieving.

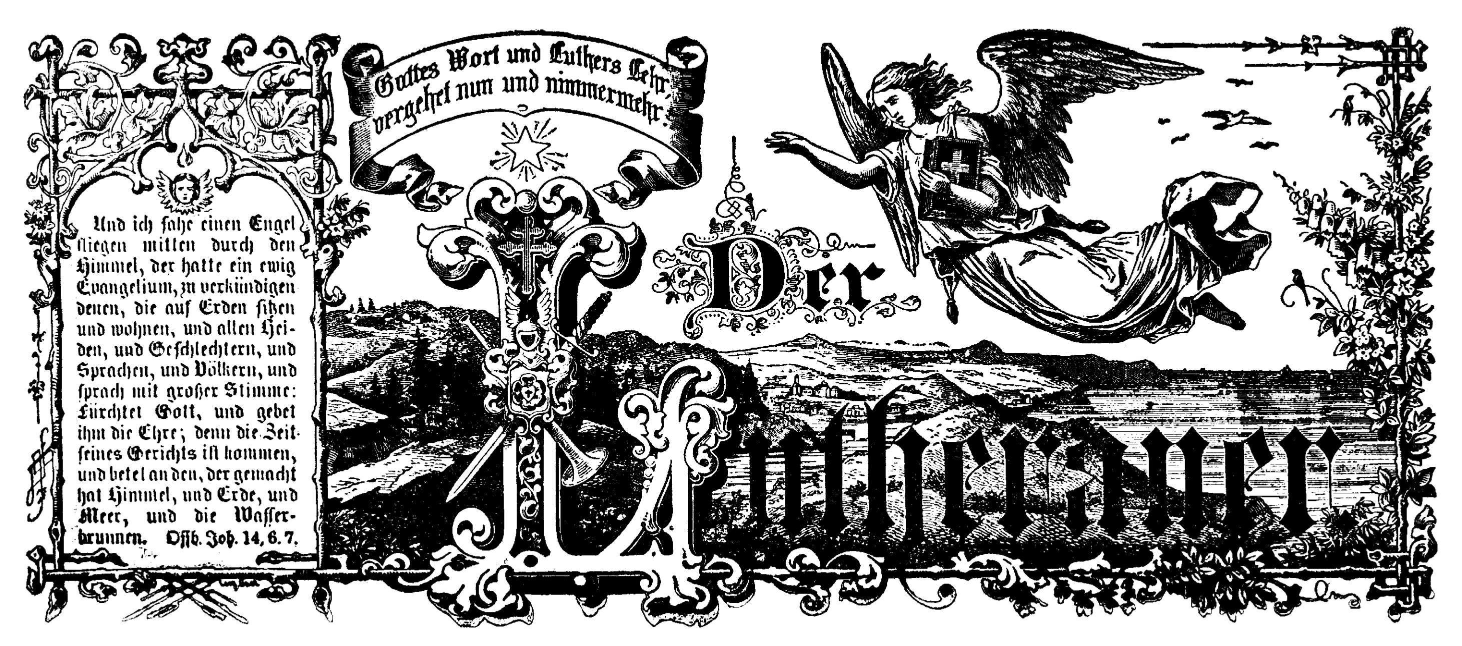
Wm. Ludwig, Secr.

The Quincy Special Conference meets, w. G., July 18-20, in the parish of the undersigned at Meredosia, III. Papers: 1. Why Christianity was persecuted by Pagan Rome before all other religions: P. Hallerberg sun. 2. exegetical work on Tit. I, 5-9: P. Schwagmeyer. 3. what is to be said in reply to the saints of works and the proud of virtue, who refer to Ps. 7, 9. 17, 1. ff. 18, 21. ff. 41, 13. etc., and to the weak Christians who cannot "rhyme" such passages? k. Rabe. 4. Brief explanation of the figurative expressions and representations in the Song of Solomon: P. Schaller. 5. Suncks,^ 8edool: P. Hallerberg sun. 6. Are there cases in which a Christian may sue his brother in the secular court? ik. Rabe. 7. recension of a German sermon: kk. Vatthauer and Schwagmeyer. 8. recension of a German sermon: Uk. Gerken and Oetting. 9. recension of an English sermon: UU. Schmidt and Schröder. Preacher: Father Vatthauer (U. Schmidt). Confessional speaker: P. Pflanz (U- Lauer). For registration and indication of the time of arrival in Meredosia, please contactH . Steger zun., Secr.

The Minnewaukan special conference will meet, w. G., August 1 and 2, at Luverne, Iowa, in the congregation of P. Heffes. Work: Continuation on the Sermon on the Mount: Bro. Faulstich. English work on the Children's Tavern: Bro. Miller. Syllabus and timetable for a mixed school: U. Däumler. Catechesis on Fr. 53-55 of the Synodal Catechism: Fr. Walther. Preacher: Fr. Brandt (k. Friedrich). Confessor: Father Miller (k. Für stenau). Timely registration requested by the local pastor.

Max Friedrich, Secr.

The ParkRegion- Specialconference will meet, v. v., Aug. 1 to 3, in the community of the undersigned at Cass Lake, Minn. Works: Exception of members to the church: Bro. Hitzemann. Exegesis on 1 Cor.



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Presidential Report

over the period 1902 to 1905

by F. Pieper.

1.

In the following I make the owed report to the Honorable Synod.

District Synods.

In the last triennium the Brazilian District was added as the fifteenth to the fourteen Synodal Districts. This District was organized in accordance with the provisions of the last Synod of Delegates in June 1904. At the end of last year it had 16 pastors, 21 congregations, 9 preaching stations and 1760 communicating members. All districts held their regular meetings and not only took care of their current business, but also always dealt with pieces of Christian doctrine on the basis of the Holy Scriptures. The General Synod was represented at all district meetings either by the General Presiding Officer or by the Vice Presiding Officers. We must testify that the district meetings on the whole gave the impression of spiritual feast days. The interest in the discussion of Christian doctrine is a lively one, especially among the deputies from the audience. Items of church practice were everywhere treated with great seriousness according to God's Word, as the only guide of Christian faith and life.

Our mission work.

The number of preaching stations served in the United States and Canada by pastors and traveling preachers of our Synod at the close of last year was 882, 104 more than at the close of the preceding triennium. About $86,000 a year was expended for internal mission in this field. Raising the necessary funds was not a problem in most districts. The main obstacle was the lack of workers. For this reason, 70 professions had to be left out last year, and 69 this year. A large part of these jobs were in -missionary work. In Brazil the missionary work has taken on such an extent and has been accompanied by such blessings that a Synodal District was formed there last year. The General Commission for Inner Mission will report on Brazil in more detail. The same Commission will also make the necessary announcements about our work in Australia and New Zealand. Here, too, more workers have been requested than we have been able to supply. The respective commissions will submit separate reports on our church work among the Latvians and Esthans, the Jews, the Indians, the Negroes, the deaf-mutes, the emigrants, the Tamuls in India, as well as on our assistance in the mission of the English Sister Synod.

Our teaching institutions.

Our educational institutions are the arsenal for our ecclesiastical activity. Our business is, after all, the teaching of the gospel. As a synod we want nothing else. Thus we must cultivate teaching institutions in which teachers and preachers of the gospel are trained. The training of properly constituted teachers and preachers of the gospel has always been the real life issue for the church. It is also for us. What is neglected here cannot possibly be made good. The representatives of the General Synod have endeavored to bring this truth to light in their part of the District Synods. In this they have found willing support at all district synods. The number of students in our synodical schools has also increased in the last triennium by 253, from 1160 to 1413. But it will be four years before we will have a larger number of candidates for the preaching ministry.



...to have at their disposal... The number of teaching candidates will be greater from 1906. At present we are still suffering greatly from the aftermath of the panic of 1896. The extension of the teaching establishments at Hawthorne, Concordia and St. Paul, decided upon by the last Synod of Delegates, has been carried out and has contributed in its part to the increase in the number of pupils. Now the Synod has before it the motions of the respective Boards of Supervisors and District Synods to elevate the institutions, including Seward, to full institutions. I, for my part, believe that these requests should be granted. The circumstances urge it. We have long since passed the point where two full high schools and a full seminary could provide us with the necessary teachers.

Our cash registers.

Most of our funds were able to meet the demands made on them. But two funds closed with a deficit on February 1 of this year: the General Building Fund and the Synodal Fund, the latter primarily because it had extraordinary expenses and was affected by the Building Fund. The real deficit is in the building fund. At the last Synod of Delegates, this took over a deficit of about 30,000 dollars from previous years, and in the last triennium, as in previous years, the last third of the appropriated sum was not collected. In addition, the building fund had extraordinary major expenditures for road and canal construction in Fort Wayne, Milwaukee, St. Paul and Seward, amounting to about 12,000 dollars. Also, God has afflicted us with fire damage in Concordia, which required about $3,000 to repair. All this has greatly increased the old debt in the building fund. How willing our dear Christians are to pay off the debts of the building fund, however, is evident from the fact that, at the suggestion of Illinois, extra contributions for the building fund in the amount of about $50,000 have been promised in six synodal districts and have already been paid in part. If the dear Christians in the other districts also become acquainted with the plight of the building fund, the entire deficit in the amount of about 68,000 dollars will certainly soon be eliminated. When I speak of our funds, I must also point out that in our midst there seemed to be a kind of tension between the promoters of the so-called charitable institutions and the advocates of the general funds of the Synod. Closer inquiry, however, has convinced me that basically there is no difference. Those who advocate the so-called charitable institutions readily admit the primacy of the General Funds (as the Synodal Fund, the Building Fund, and the Mission Funds). And those who are especially in favor of the General Funds do not want to suppress the charitable institutions at all. God has blessed our Christians in the earthly realm in such a way that the means for both the general synodal funds and the special charitable funds are abundantly available. Even more, he has blessed us in the spiritual realm in such a way that the willingness to give for the sake of Christ is also abundant. We would do our congregations an injustice if we denied them the willingness to give for the kingdom of God. wanted to speak. This has again been shown by the experience of the last few months, when special gifts were asked for to pay off the debt in the building fund. What Blessed D. Walther used to say: "We can obtain everything from our dear Christians with an exhortation and a request for Christ's sake," is still true with us now, because the pure Gospel is still going on among us and expressing its power. Let us only stick to the time-honored Christian way, which consists first of all in telling one another what the Lord needs in His kingdom, and then in exhorting one another to give for Christ's sake. If there are individual cases in which this way has no immediate success, we can wait until the word bears fruit. The word, the gospel, alone should do it, not legal compulsion. This evangelical way does not exclude a certain order and regularity, as we can see from 1 Corinthians 16:2.

Our foreign relations.

Within the Synodal Conference, fraternal harmony has been - preserved. Especially the "free conferences" held in the last triennium have again shown that the Synodal Conference is united in faith and confession. For at these conferences the members of the various synods of the Synodal Conference stood shoulder to shoulder in the face of error. This affirmation of the brotherly fellowship of faith within the Synodal Conference was one of the pleasant phenomena of the "free conferences". I must, however, call attention to a recurring danger to fraternal fellowship within the Synodal Conference. It happens again and again, as in earlier years, so also now within the Synodal Conference, that members from congregations of a sister synod are received or served ecclesiastically before they have obtained a "peaceful discharge." This procedure conflicts both with the brotherhood of faith and with the special agreements that exist between the synods of the Synodal Conference. If it is thought that the "peaceful discharge" has been unjustly denied, the persons concerned are urged to lodge their complaint with their congregation, or with their synod. In this way, on the one hand, the injustice will be remedied, if such an injustice exists, and on the other hand, the disturbance of fraternal communion between synods will be prevented. - We have fraternal relations with our brethren in Australia, and mutual confidence has not been diminished. Our brethren in Germany have some requests to make to us, which the Synod will gladly hear. Fr. Amling from Berlin is present at this meeting.

Free Conferences.

In the last triennium, as has already been mentioned, several so-called "free conferences" have taken place between Lutherans of America. Some of our number have also taken part in these conferences, on the one hand because those from the opposing camp, who were more distant from the doctrinal controversy about conversion and the election of grace, desired a presentation of our doctrine from the mouths of Missourians, and on the other hand, in order to avoid the appearance that we were following a peace on the ground that we had not yet reached a peace.

were not heartily inclined to the truth. Concerning the result of the conferences, two things must be said. Some, who had hitherto been shown only a caricature of our doctrinal position, have come to know our real doctrinal position. Secondly, the spokesmen in the opposing synods have not been won over to the truth, but seem to have become even more entrenched in the error that salvation does not rest on God's grace alone, but also on man himself. In addition, at these conferences, on the part of the opposing spokesmen, the fundamental error has come to the fore even more than before, that the sacred Scriptures alone do not constitute articles of faith, but that men, especially theologians, are to regulate the statements of Scripture according to a whole of reason - which is erroneously called "analogy of faith. By that which is according to faith is understood not that which Scripture teaches, but that which seems to the theologian to fit into the context he is to establish.

Our delegate synod.

Having already given some information in the previous issue about our Synod of Delegates held in Detroit from June 21 to July 1, we now give a brief report on the most important negotiations and decisions. A detailed and complete report, which we cannot give here due to lack of space, will appear as soon as possible in the printed Synodal Report, to which we also refer immediately, because in the reports of the daily papers about our Synod some inaccuracies and misunderstandings have crept in.

First of all, it must be emphasized that the assembled representatives of our Synod were especially concerned about the promotion of our educational institutions. Rightly so: for if the work of spreading the Kingdom of God, which is mentioned in our Synodal Constitution as one of the main reasons for our Synodal union, is to proceed apace and not be hindered and restricted, the lack of preachers and teachers, which has oppressed us for years, must be remedied. Therefore, the Synod not only resolved that a seventh professor be employed at our St. Louis Seminary, and the necessary room procured for about 250 to 300 students, who are in prospect in a few years; that the necessary repairs and improvements be made in our institutions at Springfield and Milwaukee; that a ninth teacher be appointed for our school teachers' seminary at Addison: but it also raised the present progymnasia at Concordia, Mo, St. Paul, Minn., and Hawthorne, N. Y., to full gymnasia, and added to the school teachers' seminary at Seward, Nebr. the two head claves still lacking. This is a great step forward, and will bring us in years to come many a candidate for the preaching ministry and the school board, of which our church is in such dire need.

The Synod also decided to support financially the Progymnasium already founded in New Orleans and the one planned in San Francisco, in order to help these distant Synodal regions in the training of future teachers from their own ranks. All this, of course, requires a considerable sacrifice of money; for the necessary buildings and improvements, $110,000 have been appropriated, to be paid from the building fund; and the new chairs and the new professorships necessitated by the extension of the preparatory schools require an additional annual expenditure of about $13,000, to be taken from the synodical fund. But the representatives of our congregations were convinced that they were only promoting the cause of the Kingdom of God with these grants, that they could therefore stand before their congregations and constituencies and say: "The Lord has need of them", Matth. 21, 3, and that there would then be no shortfall in the building and synodal funds.

The actual missionary treasury should not be overlooked or forgotten. All our synodal missions were reported at the synod, partly orally in public assembly, partly through the printed reports that were handed out to all synod members at the beginning of the synod. We intend to bring excerpts from these reports in the coming issues of the "Lutheran" in order to make them accessible to all of our Christian people. From all of them sounded the words of the Psalm: "God sends his speech on earth; his word runs swiftly," Ps. 147:15; but also the admonition contained in the words of the Saviour: "Lift up your eyes and look into the field, for it is already white for harvest." "I must work the works of him that sent me, while it is day: for the night cometh, when no man can work," John 4:35, 9:4. Let us constantly remember this, and especially let us not forget the increased demands upon our missionary funds at the mission feasts now beginning. The missionary treasury, the synod treasury, and the building treasury are and will remain our main monkeys, which must be considered above all.

Among the other decisions of the Synod, we highlight a few as particularly important. The motion to delete from the Synodal Constitution the paragraph requiring the "exclusive use of the German language in Synodal meetings" was not adopted, but the decision was made to admit into the Synodal Union English pastors, teachers, and congregations which have sprung from our own midst. The matter is just such that in hundreds of places within our Synod preaching in English has been going on more or less regularly for some time. We cannot and do not wish to reject these congregations and mission places, but to keep them in our association; but since they have arisen out of German congregations and preaching places, they will, as before, also in the years to come, have such members in their midst who are still able to speak German and can therefore take part in the Synodal work. We reserve the right to deal with this matter in more detail later in the "Lutheran".

As our Synod, under God's blessing, grows and becomes larger and larger, the necessity of establishing new Synodal Districts became apparent. Thus, from the Southern District



the State of Texas, and from the Minnesota and Dakota Districts, the State of South Dakota, as separate Synodal Districts, and the Eastern and Illinois Districts were permitted to make divisions of their Districts within the next three years, if profitable and necessary.

Due to this establishment of new districts, it became necessary to appoint not only two, but three vice presidents to the presidency of the General Synod. The Synod elected the pastors P. Brand, C. C. Schmidt and H. Succop as first, second and third vice presidents, and in place of P. A. Rohrlack, the aged, faithful secretary of many years, P. R. D. Biedermann for this office.

Among the appeals to the Synod, the Cincinnati affair, which is also known to the readers of the "Lutheran," especially occupied the attention of the assembly. At two sessions the Synod considered the matter on the basis of a committee report, and finally unanimously rejected the complaint of some Synod members against the suspension of Pastors A. and E. v. Schlichten from the Synodical Fellowship by the Middle District as unfounded, and also unanimously refused a new investigation of the Cincinnatier matter, which it would otherwise have been prepared to do, since the said pastors refused to acknowledge their public attacks on the Synod and its officials as wrong and unjust.

In twenty sessions the Synod had at last completed its work, and it adjourned on the afternoon of July 1, with the congregational singing of the verse, "Praise, honor and glory be to God!" The next meeting will be held, God willing, over three years in Fort Wayne. Yes, praise and thanks be to God for all his blessings. He keep us only by his word. May he be kind to us and promote the work of our hands to the glory of his name and the salvation of many souls. L. F.

Our emigrant mission in Baltimore in1904.

When the undersigned again gives his annual report on the state of the emigrant mission in Baltimore, it is with thanksgiving to God, who also in the past year has honored him to work on the foreigners landing here. It is true that their numbers were not as great as in 1903, the chief cause being the cheap fares via New York; one could get there from England for $7. 50. But the number of travelers via Baltimore has at present reached such a height as never before. In the month of March, for instance, as many immigrants arrived here as arrived in a whole year some years ago. Unfortunately, a large number of these are not of the most desirable class. They are mostly men without families, of whom experience teaches that they endure here only for a time, and then, when they have saved something, return to their homes. When one looks at the stream of arrivals, one is often surprised that they all find work here. Almost all of them are ordinary workers who stay in the factory towns of the country. Only a few think of settling in the countryside. to settle down. In addition, the number of those who can not read and write, a large. Quite sad for me was the following case. I offered a girl of fourteen something to read. But she said she could not read. Her parents had left her in Europe seven years ago with strangers, with whom she had had to work hard for food and clothing, without being able to attend school. Now that she had grown up enough to be able to earn something, her parents let her join them.

Among the more than 4000 German immigrants I have diligently distributed our writings, as well as Polish and Slovak tracts to the many Poles and Slovaks landing here. In the physical sphere, too, I have taken care of the immigrants to the best of my ability, wherever the opportunity arose. - Several times I have succeeded in making it possible for those who were to be sent back to land, either by giving them a small sum of money, which they must have on arrival, or by being able to notify their relatives in good time, who would then take care of them. But it is not always possible to help in such cases; for example, two women, one of whom was feeble-minded and the other had falling sickness, were sent back to their homes. It is often quite a pitiful sight to have to witness this. Some of them wring their hands, even fall to their knees, and plead most agitatedly that they should not be sent back. But the immigration authorities are inexorably strict when they have to deal with people suffering from certain diseases, especially the eye disease, trachoma. Under no circumstances will they be allowed to land. Recently there was a case where a woman had to separate from her husband and children because of this disease.

Last year 39, 306 passengers landed at Baltimore. Of these, 4256 were from Germany, > 18,030 from Austria-Hungary, 16, 318 from Russia, 110 from Turkey, 55 from Rumania, 32 from Switzerland, 40 from the West Indies, 86 from Serbia, 13 from England, 22 from Denmark, 10 from Sweden, 1 from Norway, and 1 from Italy. 280 passengers were sent back home by the immigration authorities at the expense of the ship's company, 118 because they were contract workers, 86 because they were likely to be a burden to the country, 28 because they were suffering from trachoma, 16 because they were feeble-minded. 250 passengers were referred to me. 105 who were not directed to me, but called themselves Lutheran, I gave the addresses of our pastors in the place where they intended to move. The money turnover amounted to §10,093.65. From commissions received I delivered $295. 55 to our Kassirer. From Kassirer Schuricht I received $228.33 for the emigrant mission here, from Mr. F. Segelhorst in St. Louis $3.00, from Miss M. Borch $1.00. I received 450 letters, I wrote 375. 800 calendars were distributed to immigrants and about 2500 other writings in German, Polish and Slovakian.

May the faithful God bless what has been done in the past year by our emigrant mission, and may he continue to rule over it with his grace.

H. Stürken,

1224 I?. Läev 8t., Baltimore, M.

† Fr. Jakob Diehl. †

It pleased the Lord over life and death, according to His inscrutable counsel, to transfer Jakob Diehl by a blessed death from the contending church here to the triumphant church above in heaven.

When the deceased had returned home from his branch office on Sunday, February 19, in the evening, had finished his usual Sunday work and was just about to sit down to dinner with his family, he was suddenly struck by a cerebral apoplexy. After lying there for two hours completely unconscious, he regained consciousness, and under the care of a doctor who had been sent for, he recovered after a few days to such an extent that he was able to get up again, go for walks, eat and drink, and talk as usual, so that one could hope that the good Lord would restore him to his former health. This hope, however, was not to be fulfilled. A recurring attack about a fortnight later soon made it clear that his days on earth were numbered. With constant headaches and a complete loss of appetite, his strength sank rapidly and visibly from day to day, until on March 23rd he was completely exhausted and breathed his last. It was about 10 o'clock in the evening. His sorrow, affliction and misery had come to a blessed end. The holy angels received his faithful soul and carried it into Abraham's bosom. He died at the age of 60 years, 2 months and 23 days.

Since the deceased was known and respected in the whole region, a large crowd had gathered for his funeral, which took place on 28 March, to escort him to his final resting place. The funeral service in the house was opened with the singing of the hymn: "Christ, who is my life", after which Fr. C. Ebert read a passage from the 8th chapter of the Epistle to the Romans and said a heartfelt prayer. In the church the undersigned gave him the funeral sermon on Matth. 25, 21: "O thou devout and faithful servant; thou hast been faithful over a few things, I will set thee over many things; enter thou into the joy of thy Lord." Father Mundinger officiated at the grave. At the same time he dedicated a short obituary to the deceased on the basis of the scriptural word Phil. 1, 22: "I desire to depart and to be with Christ," with which the deceased had often expressed his longing for the heavenly home on his sickbed. The disembodied corpse was carried to the grave by six ministers and buried in the graveyard of the parish at Montpelier near Ellisville. There he now rests in his chamber and awaits the joyful resurrection to eternal life.

P. J. Diehl was born on January 1, 1845 in the Grand Duchy of Heffen-Darmstadt. He enjoyed his theological education partly over there in the old home, partly, and predominantly, at the seminary in St. Louis, Mo. After passing the examination in 1874, he first followed a calling to Town Grant, Shawano Co., Wis. where he labored thirteen years in blessing at several churches with much faithfulness and under many ailments. Then in 1888 he accepted a calling of the churches at Montpelier and Luxemburg, Kewaunee Co, Wis. to which he served seventeen served with zeal and fidelity for years until the day of his serious illness.

To the mourning survivors of the deceased, the widow together with six grown-up children, may the faithful God be the right comforter, father and adviser according to his promise. W. Bergholz.

To the ecclesiastical chronicle.

America.

The Conference of Professors of our Institutes of Higher Learning, which meets every two years, and which was to meet this year, held three evening sessions during the Synodal Convention in Detroit. By this arrangement, all the teachers of our high schools were given an opportunity to attend once again a synod of delegates, at which, after all, our institutions of learning are a principal subject of negotiation. On the other hand, it seemed impractical to hold another special meeting after the synod. In these conference sessions, matters relating to the promotion of instruction in our educational institutions were especially discussed, and in particular, a plan was agreed upon which aims at greater uniformity of instruction in the various institutions. When this plan is fully worked out, it is to be submitted to the Synod for its consideration and adoption. Certainly this matter is of no small importance in the present development and expansion of our institutional system, and will therefore bring the right fruits to the Church at the time. L. F.

How is our building fund debt being paid off? was asked before Synod and at Synod. Those who were not present at Synod may be informed that before the congregation met, $50,000 was in sight, either already paid in or signed. The $20,000 still lacking in the $70,000 will certainly be collected, if everywhere the same is continued as has been begun elsewhere. All the preachers present in our Synod encouraged each other to do this in a special pastoral conference. According to the reports we have received, the matter really only needs to be presented to our Christians, it only needs to be communicated to them, for example from the pulpit, what is happening elsewhere, in order to stir them up by such examples according to the biblical model, 2 Cor. 9, 2. From a whole number of letters received, only one is still to be communicated, which comes from distant Oklahoma, that is, from a part of our Synod that consists of all new congregations and is for the most part still mission territory. It says in the letter: "Only briefly the information that here in Oklahoma it has also begun to rumble concerning the synodal debts. My congregation has driven me to collect for them, and since it could not be otherwise, I have gladly allowed myself to be driven. Within a fortnight on a collecting trip I also asked every single member of the congregation to contribute something. The thing went better than I thought; it often needed only a hint of the purpose of my coming, and a dollar or two or even more flowed into the caste. Frankly, I was a little afraid of collecting, for the congregation here, as you may well imagine, is still young, is not one of the large congregations of our Synod, nor even belongs to the Synod yet; besides, we only last year hold a church building, a teacher was appointed who must be specially paid, also there were many other expenses; and



select the wealthy in the community, I probably would not have succeeded even in the day with the lantern. Yet all are prosperous, in that they are contented and rejoice that they live in Oklahoma. The result of the collecting is: 860. 50 are in caste, about 85.00 are not yet paid in, some, not being at home, have not yet signed. I think it will come to something close to 870.00. As soon as it is all together I will send it to our treasurer. Now, may the faithful God keep us only the right spiritual rumor in our congregations and ward off all the rumor of the devil and his tools!

A writer in the "Messenger of Peace," the organ of the United or "Evangelical Synod of North America," takes **a look into his own camp.** He complains: "Many things that are possible in our country should be - impossible! Where do you think the fault lies? We lack the right organization that Catholics have. We lack united cooperation for the salvation and prosperity of the universal Church. People push and are pushed! Let each one see how he does, and let each one see where he remains' ... As long as it is possible for an official act which the X. rejects to be performed by the D., as long as hundreds of quite unchurched families are served and cared for pretty much in the same way as church-minded parishioners, not to mention other worse things, or because it is fashionable* to drag a clergyman here, so long, I believe, do we lack the right power to make our authority resound." Those who know evangelicals know that what has been said is only too true. There is scarcely a case in which some Unirt preacher is not ready for church action. Ecclesiastical burials of quite unchurched persons, yea, professed scoffers and open suicides, are the order of the day in the great cities. But against these conditions and actions contrary to Scripture, external organization does not help, but only that which the "Messenger of Peace" and his Synod fight against at every opportunity: firm confession of the One Biblical Truth in doctrine and practice, serious discipline in doctrine and life. L. F.

How a good work continues to work. Under this heading the "Luth. Kirchenzeitung" reports the following: Forty years ago during the North American Civil War, a compassionate Christian gave a New Testament to a wounded soldier in the hospital at Vicksburg, Miss. This soldier recently wrote to the American Bible Society that he had found that New Testament delicious while lying in the hospital. Therefore, he is sending $300.00 to be used as soon as possible to get the Gospel into the hands of wounded soldiers in Japanese hospitals. The gift of one New Testament long ago is being felt in a thousand ways on the other side of the earth. And the word of Scripture, "Let thy bread pass over the waters, and thou shalt find it for a long time," Eccl. 11:1, is still being fulfilled in spiritual and bodily relations. L. F.

Abroad.

In the latest issue of their "Kirchenbote" you will find detailed parochial reports about **our Australian sister synod**, from which we will extract some statistical data. The synod is divided into 2 districts, the smaller eastern one in the state of Victoria and the South Australian district in the state of South Australia, which is about the same size. In the state of Western Australia there is only one pastor, in Queensland likewise, and in New South Wales there are two. The Synod has 25 active pastors (but several parishes are vacant) serving 106 congregations and 22 preaching stations. Only two pastors serve only one congregation, the others serve from 2 to 11 - congregations and preaching points, so that some are regular missionaries in our terms. These congregations and preaching points number 12, 535. Souls, 7590 communicating and 2563 voting members. In 42 congregational and 7 private schools, 1421 children are taught by 35 male and 14 female teachers, a proof that our co-religionists are especially concerned about Christian education. The Australian Synod is in any case the only Lutheran Free Church in which the number of teachers exceeds that of pastors. Sunday school is also held in 12 congregations, attended by 465 children. During the past year 371 children were baptized and 311 were confirmed. 13, 400 persons went to the sacrament, 100 were buried and 85 couples were married. Two pastors, Ey and Schoknecht, died during the year and 3 are retired. For the various coffers of theSynod, that is, for extra-parochial purposes, $3464, or about $17,000, has been received. The Synod's newly acquired fine asylum at Adelaide was opened February 24, with 28 pupils. L. F.

The Hermannsburg Free Church, which is united with us in faith, held its synodal meeting in Brunsbrock on May 23 and 24. Doctrinal discussions were held on the article of justification, with Father Wetje as the speaker. Since the Synod lasted only two days, and there were many other matters before it, not much time could be spent on the subject of doctrine; but they were not satisfied with this, and took precautions to gain more time for the doctrinal negotiations in the future. "It is a very pleasing fact," says the report, "that not only the pastors, but in the same way also the other deputies and hearers have a real hunger and a hearty desire to be able to refresh themselves at the pure well of Israel, at the pure word. For the mission of the Synod among the Maori in New Zealand, where missionary Bläß is working, 3528 Marks were collected in 1904, and 3865 Marks for the treasury of the Seminary in Uelzen. Wöhling in Uelzen was again elected Praeses. L. F.

The average **church attendance in Germany** seems to be quite sad. According to a description in the "Old Faith" about church care, it is assumed that 85 percent of the total population stay away from church services and at most attend baptisms, weddings, funerals and sometimes even once a year for communion. In addition, it was almost impossible to provide pastoral care for the large congregations in the cities. It sounds like a mockery when a superintendent tells the second pastor of a church congregation of 28,000 members at his inauguration that he will have to give an account before God's throne for each of these souls entrusted to him. The "Heilig Kreuz-Gemeinde" (Holy Cross Parish) in Berlin, with 125,000 souls, recently had to impose a fifth preacher against vehement opposition. To this the remark is made: "If life awoke in these congregations, what should they do with a house of God of a few hundred or even a thousand seats and with the few preachers?" (Luth. Herald.)

The last pastoral letter of Cardinal **and** Prince-Bishop Katschthaler of Salzburg, which was read from all the pulpits of the diocese of Salzburg on March 5, shows **what** presumption and **arrogance** Roman priests are guilty of. In it, according to the report of the "Allgemeine Ev.-luth. Kirchenzeitung," the following is stated concerning the sublimity of the Roman priest: "The Catholic priests are most venerable, for incomprehensibly high is their dignity. They have the power to forgive sins.... Something greater than to restore with a single word the sight of the blind, the use of the limbs of the lame, the life of the dead, even of the buried; something greater than to bring the world out of nothing into the world of the dead by the word 'Fiat,' 'Let there be light, let there be firmament.

Yes, something greater than creating as many new worlds as there are stars in the sky is the forgiveness of sins by the priest. In this great act of God, the Catholic priest participates, yes, what do I say, the priest participates? The word of the priest himself, the word: "I absolve you from your sins," effects the forgiveness of them. This word not only announces, but brings about the remission of sins, the justification of the sinner, as the holy Church Council of Trent teaches. God has, as it were, ceded his omnipotence for this purpose, for this moment, to his Vicar on earth, the authorized priest." - Certainly, the power to forgive sins is something great and wonderful. And God has given this power to men, Matt. 9:8; but for this very reason the appointed ministers of Christ and of the Church have such power not by their own authority, but only as God's instruments through the word which they preach. - Even greater than the power to forgive sins is the power of the priest to bless or consecrate bread and wine in the Lord's Supper, which elevates him above God Himself. The priest, by his word of power, changes the bread and wine into the true Body and Blood of Christ. This is the greatest of miracles, "yea, a whole sea of miracles." The pastoral letter says about this: "They offer him, the Son of God made man, as an unbloody sacrifice for the living and the dead. Christ, the only-begotten Son of God the Father, through whom heaven and earth were created, who bears the whole universe, is at the will of the Catholic priest in this. With wonder we read how the holy Evangelist tells us that Jesus, our Lord, was obedient to Mary and Joseph. And he was subject to them,' it says. O beloved, as you have just heard, Christ has given authority to the Catholic priest over himself, over his body, his flesh and blood, his divinity and humanity, and he is obedient to the priest. O beloved, what power, what dignity! Beloved, was I not right when I said that the power to consecrate is even greater than the power to forgive sins? ... By the former the priest got power over men, over the faithful, but by the latter power over the Body of Christ, Christ's holy humanity, Christ's divinity!" And in conclusion Cardinal Katschthaler asks with St. Dionysius, "whether one should still call a man whom God has chosen from among men, has raised so high above the crowd of the rest, whom God has so intimately united with Himself, has even given him power over Himself" ? This is where the false Roman doctrine of transubstantiation leads, the shameful Roman abomination of the Mass, that the priest is actually made God.

L. F.

From World and Time.

The Mission as a Cultural Power. In a lecture on this subject given at the War Academy in Berlin, Prof. D. Mirbt of Marburg pointed out the following facts: In 1900 the Protestant mission maintained more than 18,000 elementary schools with over 900,000 pupils. Many peoples have only received a written language through the missionaries. The moral and social upliftment of the natives through the work of the mission is also very significant: overcoming of man-eating, mass murders, and the terrible judgments of God. Of the charitable institutions connected with the mission, only the following may be mentioned: 270 orphanages, 78 leper asylums, 57 opium asylums, 395 hospices, 770 polyclinics. No less than 700 physicians are in the service of the Protestant mission. The Christianization also brings a higher position to women. At If it sometimes seems as if the fruits of missionary activity are ripening too slowly, it must be remembered that the Christianization of Germany took centuries. Whoever looks into the history of the mission will be moved by the perseverance, patience, love and selflessness with which it works. It seeks neither profit nor advantage for itself, it only wants to help. We truly have a right to say: The mission is a factor of culture, and every progress of the mission is a progress of culture. (Ev.-luth. Kirchenblatt.)

D. Heinrich Müller's will.

Praise God, I'm ready. My will is done. My Father, who art in heaven, and hast created me, unto thee do I bequeath my soul. Thou gavest it me, and I give it thee again. In thy hands it is best kept; neither may I alienate another man's goods. My Saviour hath prayed before me, and I pray after him, "Father, into thy hands I commend my spirit." My brother Jesus, who hast redeemed me, to thee do I commit my sins. Oh, take it upon thee, O Lamb of God, who bearest the sin of the world. Cast them into the deep sea of your wounds, that they may be remembered no more for ever. My heart's stream, thou precious Holy Spirit, who hast so often refreshed me with heavenly refreshment, to thee I bequeath my last sight of life. When I can no longer speak, you represent me to God with inexpressible groaning; when I can no longer hear, you speak comfort into my heart; when I can no longer see, you enlighten my eyes so that I do not fall asleep in death. Ye angels, which have borne me up in your hands, let the tears be yours, which I weep daily for my sin: then be refreshed with them. I know that with you there is joy in heaven when a sinner repents. Devil, wilt thou have some? All the good works that are not of a good heart will I give thee. Fare thee well. Earth, to you I bequeath my body; you have cared for my body through God's strength for so many years, I will bequeath my body to you in return. Naked I came from my mother's womb, naked I will go again. My corpse shall not be put to shame. Wife, I will appoint thee a husband called Widow Judge. If thou canst not find justice on earth, be faithful to him and he will give thee justice. In want he shall be thy provider, in trouble thy shield, in sorrow thy comfort. You can depend on it. I will not counsel the world to do thee harm. He despiseth not the orphan's prayer, nor the widow when she mourns. The widow's tears may flow down her cheeks, but they cry out for the one who squeezes them out. Little children, I choose a better father for you than you had for me: He who is the true father of all that is called children in heaven and on earth. He who is the father of all orphans will also be your father. He who cares for the young ravens will not leave you out of his care. But hear, my sons, your father: serve the Lord in truth, and cleave unto him righteously; fear him always, and trust in him with all your heart. Friends, I leave you a gracious God, who is the best of friends. If you do not let go of God, he will not let go of you. You my sheep shall have my constant remembrance in heaven; If you forget me, I will never forget you. To you poor I give a rich God and a faithful Father-Our. That's all I have. Where is my substance? Gold and silver have I none; what I have

I have given to the poor. I have gathered treasures in heaven, which God will distribute in due time. This is my last will and testament. I will gladly close my eyes to it, if it please my God.

How a child praises the Bible to a man.

When it was decided in the English Parliament to declare all slaves in the British territory free, the English Bible Society proposed to give each of these slaves a New Testament on the day of liberation. To this end, Bible friends traveled around all the cities of England and held meetings to raise the necessary funds for this good cause. One of these men, the preacher Dudley, came among others to a country town, where he interceded in a large meeting for the poor Negroes and called for contributions. At the close of the meeting he was invited by a family to spend the night as their guest. The next morning, as he himself relates, at breakfast the eldest daughter of the house, a girl of fourteen, accompanied by her three younger sisters, came up to me and offered me a sealed parcel, but added a request that I should not open it until I had left the house. It was a small contribution, she said shyly, to bring the Bible to the poor negroes in the West Indies. Besides myself and the family, there was only one other friend of the house present, but he was entirely unknown to me. It was with this gentleman that I met again, when I soon left the city, in the mail coach, and all alone. No sooner had we taken our seats than I broke the seal of the little packet, and to my astonishment found the sum of five pounds sterling in it. Now, as I spoke to my companion of the child's amiable behaviour at breakfast, his eyes filled with tears. "Yes, sir," he replied, "it is indeed a dear and pious child; to this child, next to God, I owe all my happiness on earth, and all my hope for eternity." When I asked him for a more detailed explanation of this, he told me how he had been in business relations with the excellent father of this child for some time, but unfortunately had not been a friend of the Bible, as the latter had been; nor had he made any secret of his godless unbelief. One day this child, then only nine years old, was present when the father tried, though in vain, to convince him of his dangerous error. "When the conversation was over and the father had left the room," he continued, "the child asked me if I would not like to go with him into the garden. Gladly I accepted the invitation. There in the garden the child asked me if he might ask me a question. Which one do you want, was the answer. 'Well then,' continued the child, 'have you ever read through the New Testament with the desire of understanding it?' 'No,' I answered, 'I never have.' 'I thought so,' said the girl, 'for otherwise you certainly would not have talked to my father about the Bible as you have just done;' and then she added in a gentle, pleading, deeply penetrating tone: 'O please, read it, read it, with a desire to understand it.'"

My companion concluded this story with the words: "My dear Lord, this child's prayers and tears have had more effect on me than any learned argument could have had on me; they have led me to the Bible, and the Bible has led me to my Savior. (Blossoms from the Garden of God.)

Nine words.

A man had committed perjury. Twenty years had passed since then. His family had no idea of the sin, but they were surprised at the strange behavior of his father, his husband. Pale and disturbed he wandered about; during the table-prayer his limbs twitched; at night he tossed restlessly to and fro, often could not sleep, and rose from his bed. His peace was gone. His condition was most peculiar twice a year. Twice they used to go to Holy Communion. When the wife and the grown-up children were getting ready for the solemn, beautiful service, the man would fall ill each time, stay at home, and only rise after a few days. If he went to the church once, it was a torture for him to endure to the end. And when the blessing was said, it was as if everything in him resisted receiving it with a believing heart. Often he wandered unsteadily and fleetingly, climbing rocks and looking down into the depths with a kind of despair. One day the preacher found him wandering in the woods, his eyes staring at the ground. The preacher inquired sympathetically what he had lost. "Lost God, lost everything!" was the grim reply. The pastor sought to comfort, but in vain. "It is a terrible thing to fall into the hands of the living God." With these words he cut off all encouragement.

Weeks passed. Then the news spread that the man was sick, similar to Herod Agrippa. (Apost. 12, 23.) The sick man had to endure unspeakable suffering, he moaned and complained; when one tried to speak kindly to him, he expressed: "My sin is greater than that it could be forgiven me." When all was of no avail, the pastor said he would pray with the congregation next Sunday for a blessed end for him. "It will do no good," was the reply; "nine words stand like a wall between me and my God." Shortly before his end, he called his own, including the preacher, to him, in order to make the shocking announcement to them that he had committed perjury.

Do you now understand the words? They were the words which the swearer must speak: "So help me God through Jesus Christ, Amen.

By a spider.

A curious interrogation took place in Paris some years ago. The circumstances were as follows: A man who lived with his wife in an unhappy marriage, took it into his head to poison her. For a long time he waited for a suitable opportunity to carry out this terrible plan.

Once, at lunch, he had succeeded in mixing the deadly powder into his wife's food without her noticing it; but it was impossible for him to see her eat it, and therefore, under some pretext, he left the room. During his absence, and before the wife had touched the food, a spider fell on the plate; the sight of it instilled such disgust in the wife that she could not possibly have eaten; but she thought that as her husband had not seen it, it would make no difference to him, and quickly changed the plates before he came in again. The husband ate, and in a short time was seized with convulsions; and as there were several signs of poisoning, the wife was taken into custody on the suspicion that she had meant to kill her husband. She protested her innocence and, when questioned, told the police of her experience with the spider, by which she was

had been induced to exchange the plates. Astonished at how he had been kept from murder by a spider, the man ruefully confessed everything before he succumbed to his pain.

The ant, the spider, the mosquito, every creature has a certain task, and he who created them can use them for what and how he wants.

The cross by the road.

Not far from Lippspringe, the well-known spa town in Germany, where many lung patients seek recovery or improvement, there is a cross on the road. It bears an inscription on the four sides. On the first side one reads:

> What does the cross that stands by the way want? It wants to tell the wanderer who passes by The great word of comfort: The Lord has borne your guilt.

On the second:

> What does the cross that stands by the way want? It wants to say to the wayfarer who passes by, The great word of hope: The cross will carry you to heaven.

On the third:

> What does the cross that stands by the way want? It wants to tell the wanderer who passes by the great word of admonition: You shall bear the cross to the Lord.

On the fourth:

> Since my Lord atoned on the cross, Every suffering is sweetened for me, Therefore I will bear it without complaint, One day it will be my heavenly chariot.

Luther's words on child rearing.

Father and mother can earn heaven and hell from their children, if they preside over them well or badly. For father and mother must care and remember how they provide for their children in body, food, drink, shoes and clothing, and also in soul, that they may know God rightly. So the hungry, the naked, the captives, the sick (Isa. 58:7), whom father and mother have to provide for, are the souls of the children. Then God makes a hospital out of the house of every householder who has children, and makes him a hospital master, to take care of his children, to feed and water them, and to preside over them with good doctrine and example, so that they may learn to trust God, to believe in him, to fear him, and to set their hope on him, etc. Behold what great lessons these are; behold how many good works thou hast before thee in thy house, in thy children, who need all these things, as a hungry, thirsty, bare, poor, captive, sick soul. What a blessed marriage it would be, if such a married people were together, and were thus before their little children! Truly, their house would be a true church, a chosen monastery, even a paradise.

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How many wicked men can be found who work the devil's own handiwork and corrupt innocent souls with their poisonous, shameful words! How can a child or a maiden eradicate a shameful word that he has once heard? The seed is sown and takes root in his heart, even against the will of the child. Then it grows in strange and wonderful ways. which such a young man may not confess, and yet he cannot get rid of them. But woe to you, who have poured such trouble, danger, and poison into a simple heart that knew nothing about these things. Thou hast not defiled the body, but as much as thou hast done, thou hast defiled the soul, which is far more excellent than the body.

Obituaries.

On the 24th of June, in the morning at 1 o'clock, after a long severe agony, but confident in God, passed away Father Olof Schroeder, faithful pastor of St. John's parish, Philadelphia, Pa. over which he presided 36 years. He was a man of thorough knowledge and an excellent preacher. His age he brought to 66 years, 3 months and 6 days. Of the eleven children he left behind, two, along with the grieving widow (second wife), still require care. The funeral took place on June 27. Father Stiemke spoke in the house of mourning, the funeral sermon in the church on Ps. 42, 2. 3. was held by the undersigned, who also officiated at the grave, and Father Steffens gave an English address on Apost. 13, 36. 13, 36. In Norwood Cemetery the mortal remains are buried, awaiting the joyful resurrection day.

Chr. Kühn.

On July 2, died in faith in his Savior, J. C. F. W. Bock, for many years a faithful teacher of St. Marcus Parish, Chicago, III. His age brought him to 55 years, 11 months and 22 days. On the 4th of July he was laid to rest in the Bethania burial ground with a large attendance. The undersigned delivered the funeral sermon on Matth. 25, 21. The deceased leaves behind a deeply saddened widow and five children. The God of all comfort heal the wounds he has inflicted! Th. Kohn.

New printed matter.

Proceedings of the Sixteenth Annual Meeting of the Southern District of the German Lutheran Synod of Missouri, Ohio, &c. St., held at Serbin, Tex. 1904. St. Louis, Mo. Concordia Publishing House. 126 pp. 9X6. Price: 25 Cts.

This report, in addition to the usual presidential address and the detailed report on Inner Mission, which gives a precise insight into this important work of our brothers in the South, contains especially an instructive and edifying paper from the pen of Prof. Pardieck on the fifth petition of the Holy Lord Our Father. It states in three theses the following: "1. In the fifth petition we penitently admit ourselves guilty before God of all sins. (2) Above all, we daily ask and receive with faith forgiveness of all our sins for Christ's sake. 3rd, We assure before God that we also heartily forgive those who sin against us." May this report also find many readers, so it will certainly bring rich blessings.

G. M.

In Memoriam. Thirty funeral orations presented by P. C. Gross, Sr. St. Louis, Mo. Concordia Publishing House. 1905. 160 ropes 7)^ X 5 bound in half-frank with gilt title. Price: 75 cts. postage paid.

This new collection of funeral orations deserves a warm word of recommendation along the way. Each of them shows the pastor's experience in the ministry, and they can be considered exemplary in more than one respect. They are characterized by a good interpretation of Scripture and a correct application of the Scriptural word to the particular circumstances, they are rich in teaching, admonition and consolation, and yet they justifiably lack the sentimental tone that sometimes appears in funeral orations. At the same time the

The most diverse circumstances are taken into account, which makes the book all the more valuable. We mention the funeral orations of a drowned boy, of a virgin who died far away, of a double oak, of a woman whose entire family was unchurched, of a provost, of a man who left behind three deaf-mute children, of a pastor's wife, of a young mother who was buried with her child in a coffin, of a man who died of sunstroke, of a woman who died of an accident, of a young woman who was buried with her child in a coffin, in the case of an accident victim, in the case of a young mother who was buried with her child in a coffin, in the case of a man who died suddenly of sunstroke, in the case of a man who only came to his senses on the sickbed, in the case of a mentally deranged man, and finally also in the case of those who died at the funeral of Blessed Fr. Gottlieb († 1875). The author especially wants to

Memorial of the once venerable P. Z. H. Sieker. Compiled by Paul Rösener, pastor of St. Stephen's, New York, by resolution of the Church Council of the German Lutheran St. Matthew's Parish, New York. 134 pages 8X5^ bound in cloth with gilt title. To be obtained from the Martin Luther Orphans' Home, West Roxbury, Mass. or from Rev. 0. Sieker, 146 Elizabeth St., New York. Price: 50 Cts.

A most interesting picture of his life is sketched out for us in this honorary memorial of the blessed Fr. Sieker, which not only portrays his remarkable conduct of life, but also his and his last congregation's doctrinal struggles in the east of our country, and is therefore at the same time a contribution to the church history of this part of our Synod. Who and what Sieker was was described in a short biography in the last issue of this newspaper; this has certainly made some readers wish to learn more about him, and we can only recommend this instructive book to such readers. In 12 chapters it describes Sieker's youth, his years of study, his work in Granville, Wis., in St. Paul, Minn., his calling to New York, the teaching struggles there, the founding of his St. Matthew's church in knowledge, its instruction in right loving activity, his preaching, his walk and his life, the relationship of his church to him and his end in Jesus. L. F.

Catalogue of the Teaching Institutions of the German Lutheran Synod of Missouri, Ohio, &c. St. for the School Year 1904-1905. St. Louis, Mo. Concordia Publishing House. 1905. 48 pp. 9X6.

This catalogue, which not only contains the names of all professors, students and pupils, but also an exact list of all subjects taught in our nine institutions and thus provides an insight into the work of the past academic year, will be sent free of charge to anyone who requests it from our publishing house. L. F.

Vorspielbuch. A magazine of organ preludes, ancient and modern, to the common chorales of the Evangelical Lutheran Church. Collected and edited by Dietr. Meibohm, 1221 8th siXaiMin 81st, Orleans Im. Booklet J. Third edition. 48 pp. 11X9. Price: S1.00.

The fact that these 55 organ preludes are already in their third edition shows that they have found favor with our organists. They also deserve this, since they are all good pieces from old and new times, which, when played correctly, do not disturb the devotion in the house of God, but really prepare for the singing of the song. Of the 24 composers represented in the collection, we mention only J. S. Bach, J. Chr. Bach, I. G. Vierling, J. Zahn, J. G. Herzog, Ch. H. Rinck, W. Volckmar, J. G. Sachs, from our circles J. G. Kunz. L. F.

Ordination and Introductions.

By order of the Honorable President Spiegel, Cand. Otto H. Frincke on the 1st of Sonnt, n. Trin. in Immanuels parish at Grand Rapids, Mich. assisted by P. Heid, W. Rudolph and D. Ehmann ordained by C. I- T. Frincke.

By order of the Honorable Pres. of the Eastern District, Father W. Pröhl was installed in his parish at New York (Tremont) on the 1st of Sunday, A.D., assisted by Father S. Keyl, of O. H. Restin.

In the affirmation of the Honorable President of the Kansas District, Rev. W. Berndt was installed in the congregation at Milberger, Kans. by I. H. F. Hoyer, on the 1st of Sonnt, n. Trin.

By order of the Venerable Praeses Pfotenhauer, Fr. Herm. Reinitz was introduced to his parish in Stony Plain, Can. by W. Lußky on 1 Sunday, n. Trin.

By order of the Hon. President Spiegel, Rev. G. W. Bruegmann was introduced to his congregation at Mayville on 2 Sunday, A.D., by T. Wuggazer, and to his congregation at Wells, Mich. on 3 Sunday, A.D., by F. Wilkening.

By order of the Venerable Praeses Niemann, Bro Geo. Fischer was introduced to his congregation in Aurora, Ind. on the 2nd Sunday, A.D., by Bro Wambsganß.

On the errand of Venerable Praeses Seuel, Father Ferd. Otto was instituted in his parish at Town Easton, Wis. on the 2nd of Sunday, A.D., by M. Bürger.

By order of the Honorable President Bernthal, A. Hansen on the 2nd of Sunday, n. Trin. in his congregation at Pasadena, Cal. introduced by Ed. P. Block.

By order of the Hon. President of the Jllinois District, Father Marcus Wagner was instituted at St. John's Parish, Harlem, III, on the 3rd Sunday

On the 3rd Sunday after Trinity, teacher Robert Urbahns was introduced as a teacher at Emmaus School in Fort Wayne, Ind. by Ph.

On the 3rd of Sunday, A.D., teacher Otto Fast er was introduced as teacher of the third grade in the Concordia parish school at Fort Wayne, Ind-, by Aug. Lange.

Initiations.

On the 1st Sunday after Trinity, the branch in Ferney, S. Dak. celebrated its church consecration. Preachers: Joh. Linse and H. Lübke. Collecte: -85.00.

A. Dubberstein.

On the 3rd Sunday, A.D., the Bethlehem congregation at Lincoln Tp, Mich. dedicated their new church to the service of God. Preachers: kk. Schinnerer and Wißmüller (English). The consecration was performed by

F. Rutkowsky.

On the 2nd day of Pentecost, St. John's congregation at Fall Creek, Wis.

Groundbreaking.

On the 1st Sunday, A.D., the Immanuel congregation at Staple h urst, Nebr. laid the cornerstone of their new church. It preached

H. Sexton.

Inauguration and mission feast.

On 1st Sunday, A.D., St. Paul's parish near Fairview, Kans. dedicated their new school and at the same time celebrated Mission Feast. Preacher: W. Graf, C. Baumann and F. Kersten (English). Collecte: -75. 74.

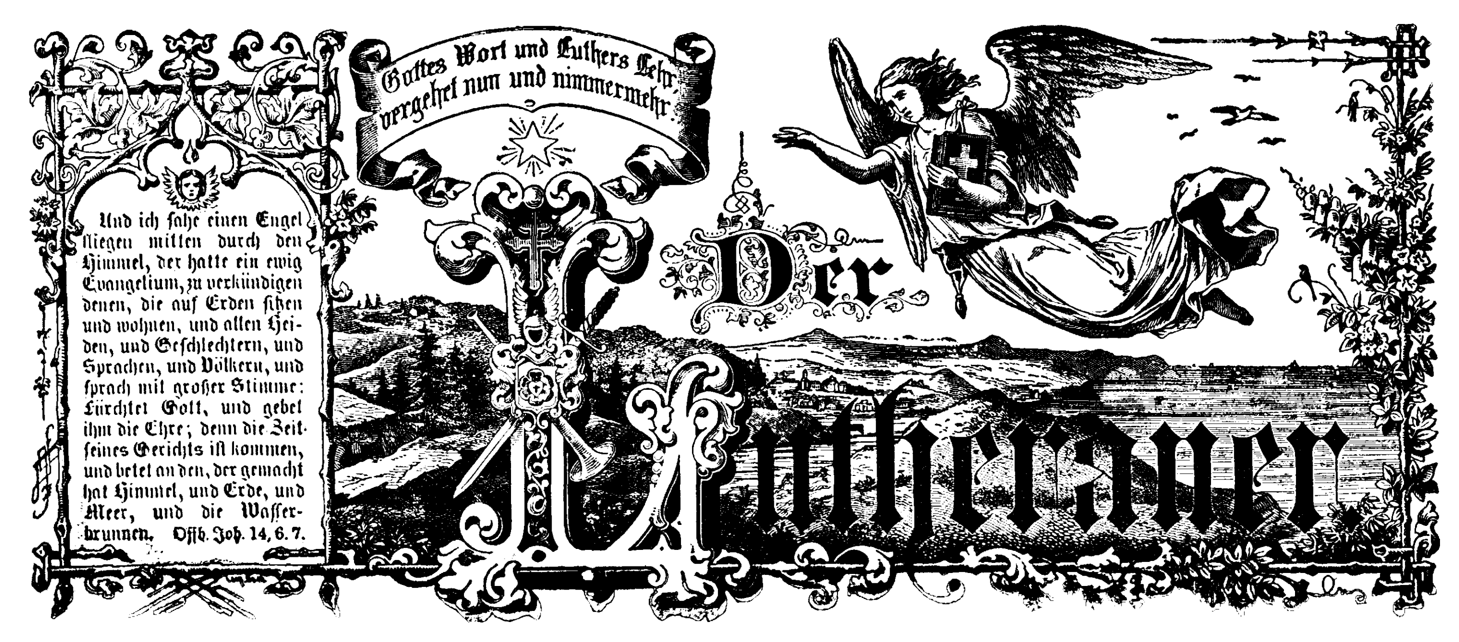
Wm. Count.

Judi anniversary, dedication and mission feast.

On 3 Sunday r,. Trin, the Holy Ghost congregation at Fisherville, Can. celebrated its 50th anniversary, as well as bell dedication and mission feast. Preachers: l'l'. P. Müller, A. Senne, W. Weinbach and O. Weinbach (English). Collecte after deduction: -92.00. S. B. Fix.

Mission Festivals.

On Sunday Exaudi: St. Marcus Parish, Rochester, N. D. Preachers: kk. Laux (and lecture), M. J. Toewe, and Czamanske (English). Collecte after deduction: -25. 51.



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Harvest Song.

The little grain in the bosom of the earth, How did the dear God guard it I The Creator spoke his divine will! Then the stalks burst forth in splendour, And grew up and waved his golden head in thanksgiving in the sunshine, And harvest carts led the blessing swaying into the barns.

Not to our art, not to our toil Shall glory be this day, O Lord! Thou gavest the sprouting, the growing, the blossoming, And rain, dew, and sunshine; Thou fillest the year with thy goods, Thou givest the fields the yield, The angels thou makest guardians of the fruit by night, And growest from day to day,

M marvellous abundance of blessings, Which God bestows on the world every day! Every year the green cover covers the field, so that every cow rejoices. Lord, let us see thy wonders, Thy blessing work in the field, Let us in every wind-blow Recognize thy omnipotence only! J. W. Th.

Presidential Report

on the period 1902 to 1905

by F. Pieper.

II.

The state of the Synod in general.

"How are things in the synod?" So ask the individual members of the synod who have the welfare of the church at heart. So ask especially the officers of the synod, who have to keep watch on behalf of the congregations. The question is not primarily one of outward appearance.

Growth. This question is answered by our "Statistical Yearbook". A regular growth is to be noted. In the last triennium 126 pastors, 152 congregations and 30, 184 communicating members have been added to our fellowship. The number of mission posts has also increased, from 778 to 882. The question: "How is it in the Synod?" is primarily a question about the inner spiritual state: "How is it in relation to the Christian faith and the Christian life?" My observation is that there are congregations and areas where there is a noticeable decline. In other congregations and other places, however, first love prevails or has reawakened. In more than one report that came to me, it was said: In our church, it is like "a garden of God. The same can be said especially of the parochial school system. In some places it has declined, in others it is increasing and is in a flourishing state. Especially in the West, and also in some places in the East, the desire for parochial schools has been strongly expressed. So on the one hand we have great cause to humble ourselves deeply, on the other hand we must praise God's great grace, which still has its miraculous work among us. I also cannot refrain from pointing out with appreciation and praise the fact that no less than 1082 of our pastors, in addition to their preaching ministry, also have a school ministry. All those who have been in the same position know from experience what mental and physical exertion and what self-denial this entails. This keeping of the school, as the blessed D. Walther used to say, has no great appearance before men, but reveals especially the faithful pastor who does not let himself be displeased to take over the teaching of the youth himself when the -congregations are not yet able or not yet willing to appoint congregational school teachers. Especially our younger pastors usually teach willingly and diligently. God



will reward their diligence and faithfulness in time and eternity. At the same time, the dear congregations are heartily requested not to let their pastors administer the school office any longer than is unavoidably necessary. Keeping the school in addition to the preaching ministry has worn out many a young strength before time, and the school itself is better provided for by a school teacher who devotes his undivided strength to the school.

The General Bureau.

When the Synod elected me to this office six years ago, thus combining the General Presidency with a professorship, it made the arrangement that I would retain only the teaching of Dogmatics, but that the teaching of Pastoral would be assigned to another member of the Faculty. This order was followed for only one year. It soon turned out that the work connected with the General Presidium now falls much more than before into the summer months, that is, into the vacation time. Therefore, for the past five years, I have again taught all the classes originally assigned to me in the Seminary. Now there is a request from the Michigan District to separate the General Presidency from the office of a professor again. This can be done all the more easily, as the General Presidium has gradually been formed in such a way that its administration no longer necessitates the resignation of the pastorate. I owe the Synod a brief explanation of this.

The office of the General Praeses has become quite different over time. Originally, the General Praeses was the visitator of all congregations and pastors. This kept the General Praeses in strenuous activity. As the Synod grew, the visitation had to be handed over to the District, which exercised it through the District Praeses and his assistants, the Visitators. However, it was still possible - at least this was the custom for a time - to appeal immediately from the judgment and action of the District Praeses to the General Praeses. But this part of the work was also taken away from the General Praeses in 1887. The Synod of Delegates of that year determined that complaints against the District Praeses must first be brought before the District. It is true that the Synod of Delegates in 1887 still determined that the General Praeses should be entitled to visit on the spot if "he is convinced that a District Praeses has erred in the handling of a matter. ("Handbook," p. 41.) This case alone can occur only very rarely, because the General Praeses does not, as a rule, know the circumstances under which the District Praeses has acted. Only in one case, according to our existing constitution, is the General Praeses the responsible visitator of congregations and pastors, namely, when it concerns complaints from outside, that is, complaints that come from sister synods. This case has occurred three times in six years. Thus the activity of the General Presidium is essentially limited to visiting the District Synods. With the present large number of districts, attendance at all the district synods would keep the General Presidency completely busy if the district synods were distributed fairly evenly over the twelve months of the year. Attending 14 to 16 District Synods in twelve months would require a significant physical and mental effort on the part of the General Praeses. I conclude. But experience has taught us that the District Synods cannot be spread out over the year or even over the greater part of the year. On the contrary, there is a tendency to hold almost all District Synods in four months, in the months of May, June, July and August. Attending all District Synods in this short period of time, however, exceeds by far the strength of one man, even if he is only General Praeses and no longer administers any other office. It was therefore imperative that a division of labor occur during the last three sessions. The General Praeses had to divide himself with the two Vice Presidents in attending the District Synods. A third General Vice-President should be elected, regardless of whether the General Praeses holds another office or not, especially since the formation of four additional Synodal Districts is in prospect. In order to maintain as much unity as possible in the representation of the General Synod at the District Synods, the persons who serve on the General Presidium should meet annually before the beginning of the District Synods and discuss the proposals in detail.

Maintain unity of spirit within the Synod.

During the last triennium, we were advised by one side that we should disperse and form a number of small ecclesiastical bodies in order to better represent the poverty of the church and to successfully weed out dishonest elements that would more easily attach themselves to a larger church body precisely because of its size. To this it must be said: We have neither the task of representing the poverty of the Church, nor the task of striving for an outwardly glorious appearance of the Church. We have only one task: to teach and confess Christ's Word, only Christ's Word, but also Christ's whole Word. If we do this, the Lord will see to it that the Church grows and takes on the shape of the cross according to His good pleasure. And as for the unfaithful elements, these are not kept away by the smallness of the church body itself. In the little circle of twelve disciples a Judas was formed. The weeding out of the dishonest elements is brought about by God's Word in its own time. This has also been done at all times in the Missouri Synod. If we look through the list of those who joined the Synod in the first five years, we see that a part of them left again. The same thing happened continually after the Synod grew larger, and still happens now. As it goes in the individual congregations, so it goes in a federation of congregations, in a synod. By God's permission, people appear who speak or do wrong things and cannot be instructed by God's Word. Now comes a time of testing for the congregation, or the synod. What is of truth comes to the side of truth; what is of falsehood and dishonest comes to the side of error and falsehood. Of this process of purification which is continually going on in the church, the apostle Paul writes: "There must be brethren among you, that they which are righteous may be manifest among you." If we remain only with God's Word, it brings about both the ongoing unification of hearts on the basis of divine truth and the unification of hearts on the basis of divine truth.

as well as the necessary purification in the congregations and in the synod.

My final reminder is: let us stick to God's word. That, and that alone, should bind us together. This includes preachers and listeners diligently and incessantly handling God's Word. Only the continual handling of God's Word keeps hearts on God's Word. The preachers must study diligently and hold conferences, the listeners must hear God's Word regularly in church and not forget to do so in the home. God's Word, diligently used, always wins hearts anew and saves them from the seduction of the world and false teachers. One of our opponents once said, "As long as the pastors of the Missouri Synod are so diligent in holding pastoral conferences, and in the same are perpetually engaged in teaching, the backbone of the Synod will not be broken." Let us not forget, however, that almost all doctrinal disputes and divisions in the Church originate in personal bitterness. Let us therefore carefully avoid everything by which personal bitterness can be produced, and where bitterness has entered anywhere through the devil's deceit, we must cast it out of the heart by God's grace. "Be diligent to keep unity in the Spirit through the bond of peace," exhorts the Holy Spirit through the apostle Eph. 4:3.

Finally, I would like to remind you that at the end of last month, on May 29, the venerable v. H. C. Schwan, who was President of the General Synod for 21 years, from 1878 to 1899, passed away. I considered it my duty to represent the General Synod at the funeral of its former, long-time President. The whole Synod knows how gifted and godly a leader in right doctrine and right practice the deceased was. Let us remember our teachers who have told us the word of God, and let us not cease to pray God to abide with us in his word and grace, as he was with our fathers. Amen.

Report of the Commission for Heathen Mission to the Synod of Deputies

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Our heathen mission to the East Indies has been under the sign of the cross for the last three years. It is true that we had the joy of being able to delegate Candidate Förster to India during the last Synod of Delegates, and soon after that?..G. Naumann of Glenwood, Wis. was also won for service in our Mission. But we have suffered a very bitter loss by the death of our dear missionary Näther, who served with the greatest fidelity and most admirable diligence in his profession in the school and as a preacher to the Gentiles. He died of the plague on February 13 of last year, with the courage of a Christian and with a confident surrender to God's will, after he - as a plague sufferer from some distance - had led his small congregation to faithful perseverance in the faith and the pagans present to acceptance of the salvation that also for them exists only in Christ.

Due to Näther's illness, his family and the missionary Naumann, who was also stationed in Krishnagiri, and his family were in the greatest danger; likewise missionary Kellerbauer, who, without taking care of himself, left his wife alone in Barugur and hurried to Krishnagiri to support Mrs. Näther in the care of her terminally ill husband. They have all, however, thank God, been graciously sheltered.

Three years ago we counted 45 native Christians. This number has been reduced by several deaths; some have also moved away, and some have fallen away. Only a few new members were won. Thus the number of our native Christians is now only 38.

During the time of the plague our schools suffered great damage. The work was not only greatly disturbed, but in most places it had to be stopped altogether. As a result, two schools were closed. However, since the plague died out about a year ago, our missionaries have taken up their work again, and we are happy to report that not only have the two schools that were closed down been replaced by three new ones, but that the previous number of pupils has not only been reached, but exceeded. Instead of 12 schools with about 500 pupils, we now have 13 schools with nearly 600 pupils. This increase is mainly due to Barugur Station, where instead of the two small schools of the past there are now four schools, some of which are very well attended.

The increased number of our missionaries made it necessary to build two new homes, in Krishnagiri for Missionary Naumann and in Vaniyambadi for Missionary Hübener. At the latter place the new missionary dwelling was built especially because Vaniyambadi seems to be the most suitable place for the future establishment of a seminary for the training of native missionary assistants for several reasons. We must strive with all seriousness to win such assistants. Missionary Mohn has indeed trained 4 teachers from the boys who attended his school, and they are now serving him well. But if our work is to be promoted more, we must be intent on the regular training of native missionary servants and put them to work as soon as the opportunity presents itself.

At present we have only 4 workers in India. After ten and twelve years of work in India, missionaries Mohn and Kellerbauer were in urgent need of a longer vacation and are now in Germany. However, we are very happy that Candidate Nau from our seminary in St. Louis is willing to enter the service of our mission. He is to be seconded to India during our present Synodal Assembly.

In our mission to the Gentiles during the last three years we have experienced that the Lord strikes, but also heals again. May this branch of our synodal work also be entrusted anew to His faithful leadership and the intercession and gifts of His Christians!

On behalf of the Commission

Detroit, June 21, 1905. F. Zucker.



To the Synod of Delegates of the German Lutheran Synod of Missouri, Ohio, &c. St., assembled at Detroit.

Venerable fathers and brothers beloved in Christ!

In accordance with the commission I have received, I send you the sincere greetings of your missionaries in the East Indies and wish you divine blessings on the occasion of your meeting.

But as I consider what word I should say to you in greeting, it seems to me that before all wishes and pleas for blessings, a strong word of thanks should first be publicly expressed. A review of the past years shows me with overwhelming clarity how much we, too, have to thank our faithful God and Saviour, and it is my privilege to express this thanks unreservedly for once in the great congregation of believers as it is represented in your assembly. But what we have to be thankful for is shown above all by a fact which stands in my particularly vivid memory. When the terrible plague broke out in our Krishnagiri station, when one member after the other of the colored congregation was seized by it, when even our dear brother Näther sank to the sickbed, never to rise again, and the enemies of the gospel were already clasping their hands over us, because they thought that now it was all over with the Christians, Our merciful God heard the cry of his unworthy children in mercy, and when his hour had come, he gave the plague such a wonderful hold that all Satan's attempts to frighten the survivors with fever and other diseases were put to shame, and all danger of infection suddenly disappeared. For such miraculous help we want to thank the Lord also in this assembly, and in it we welcome with gratitude a confession of the Lord of the Church to the work of even our weak hands.

But to you, dear fathers and brothers, and to you, dear congregations, who have appointed these representatives, we hereby give the assurance that in this wonderful salvation, as in all the good we daily receive from our Lord and Saviour, we also see an answer to your prayers, and are therefore of the comforting confidence that holy hands of prayer will everywhere be lifted up in daily intercession also for us. For this service of brotherly love and communion of faith, a heartfelt thanks is hereby expressed to you all, and as this prayer for the missionaries has been so visibly answered, so we also confidently hope and believe that in like manner all your prayers for the missionary work itself, for the spread of the Gospel among the Gentiles, have not been in vain, but are acceptable and heard before God, and as such must also be revealed when his hour shall have come.

With this sincere thanks for your active cooperation in our missionary work we join the heartfelt wish of blessing that the faithful God may let all your counsels work out for the good of our Lutheran Church, all your works with prosperous progress and give you one victory after another.

In the name and on behalf of your East Indian missionaries your least brother in Christo

G. O. Kellerbauer.

Barugur, India, March 20, 1905.

"Mission Festcollect after deduction."

Schmidt, who had moved here only a few months ago from another congregation, approaches Müller, the head of the congregation. After a short conversation about the weather, he pulls the latest issue of the "Lutheraner" out of his pocket and speaks to Müller: "When I looked through the reports about the mission festivals held so far in the 'Lutheraner' yesterday evening, I also found the report about our last mission festival. But there is a remark in it that I do not understand. It reads" - it was taken from the "Lutheran" -: Collecte, after deduction, §53. 21.' What does that mean? In recent years I have read this remark more and more frequently in the missionary festival reports, but have never been able to think anything of it. In the past I have not seen this strange addition in the '-Lutheran'. Now that you are the director, I thought you might be able to enlighten me about it. 'Collecte, after deduction, $53. 21' - what does that mean?"

Müller: "That is very simple! That is to say that §53. 21 was left over for the missionary treasury after we had paid all the expenses caused by the festival out of the missionary festival collection. We then sent this sum through our pastor to the District Treasurer for the mission."

Schmidt (astonished): "But that's quite strange! - Yes, now the matter becomes somewhat clear to me. I couldn't explain how it could be that the collection only amounted to §53. 21, since all three services were exceptionally well attended. Do I understand correctly that the mission fund did not receive all the money that we collected for the mission at the mission festival?

Müller: "Yes, that's right."

Schmidt: "But why not? The money was raised for the mission after all!"

Müller: "I have already told you that we first had to pay the expenses that the festival had caused out of the collection. In total, $98.88 was collected at the festival. The printing of the songs for all three services cost §7. 20. The travel expenses of the festival preachers amounted to $18. 87. We had to pay $10.00 for the use of the festival grounds. And the making up of the feast ground, benches, pulpit, boards, nails, etc, came to us at $9.60. This makes a total of $45.67. Now after deducting this sum from the proceeds of the Collecte, there remained, as the report quite correctly states, $53. 21 for the missionary treasury."

Schmidt: "Listen, this seems a bit strange to me! We celebrate a special festival to warm us up anew for the work of the mission; we appoint special festival preachers who encourage us from God's word to zeal and

We have them announce that an extra collection is to be made for the blessed cause of the mission, which is so important, and to which each one may contribute according to his ability, for the sake of God and neighbor: and then we go and pay with this money, which the Christians have sacrificed for the mission, the expenses which we ourselves have incurred in the organization of the feast! Or, to put it quite plainly: we pay our debts with the money Christians have sacrificed for the upkeep of the mission! Almost half of the proceeds of our Collecte have thus been taken away from the Mission. I think that this is at least not well done. - By the way, I do not remember that this was decided in the congregational meeting. The resolution was simply: -A collection should be made for the benefit of the mission at every service/ And so the collections were announced.

Müller: "Such a decision was not even necessary. It is quite natural; if the congregation decides to celebrate a mission festival, then it is also - decided at the same time that the expenses caused by it are to be paid. We have always kept it that way."

Schmidt: "In the parish to which I belonged in former times it is not held in such a way. There the expenses are not paid from the festival collection, but from the community treasury."

Müller: "I don't see any difference at all. After all, it makes no difference whether I take the money with which I pay my debts out of my right or left pocket. The fact remains that I have to pay. That's the way it is here, too."

Schmidt: "But probably not! If, for example, we had paid the costs of the feast from the parish treasury, then we would have taken the money out of our own pockets. But this way it comes out of the Mission's pocket. The mission treasury now actually has $45.67 less than it would have had if we had paid the cost out of the church treasury. This sum, however, would have been sufficient to pay a missionary for a whole month."

Müller: "I don't think we could ever celebrate a mission festival if its costs had to be met from the congregation's coffers. We never have such a sum to spare."

Schmidt: "Neither does the missionary treasury! But I think you are mistaken. I am firmly convinced that our parishioners would gladly bear the costs themselves if they were encouraged to do so. But if we really can't, it would still be possible to have a mission feast in such a way that it wouldn't cost the congregation or even the mission treasury a single cent."

Müller: "Well, I'm curious to hear how you're going to manage that!"

Schmidt: "That is what I want to tell you. If we are really in such a position - which I do not believe - that we cannot pay the costs of a mission festival, as they have been held here up to now, out of the congregation's coffers, then let us simply hold the festival in our church. Then all the expenses of fairground, benches, printing work, etc., will fall away all by themselves."

Müller: "I don't think such a festival would -draw'."

Schmidt: "Maybe not the feast, but God's word. That always attracts people, that is, Christians."

Müller: "But even then there would still be the travel expenses of the festival preachers."

Schmidt: "Well, we could certainly pay for them out of the congregation's coffers. But should that not be possible either, well, then we'll just ask our dear pastor to give us the mission sermons himself."

Müller: "It won't work! I can't do that for the rest of my life! There would be very little for the mission."

Schmidt: "I am sure that it would bring in more than the missionary fund has received from us now. It is true that we also like to hear foreign preachers. But it is a fact that our people prefer to hear the man whom God has given them as a pastor, who preaches the good word of God to them privately and publicly, who knows them and their circumstances best, who shares their joys and sorrows with them. In any case, he also knows best how to strike a note that penetrates deep into the hearts and warms them for God's work. He is also best understood by our people. Understand me correctly. I have nothing against inviting foreign preachers to our mission festivals. On the contrary, I always like to hear them, and it always pleases me when I hear on such occasions how all the pastors in our synod are so united in doctrine and confession. But the real worker for the work of the mission in our congregation is and remains our pastor. And rather than deprive the mission of the sacrifices of the Christians by paying the travel expenses of out-of-town preachers, we would rather hear our dear pastor and then send the whole collection for the mission. What do you think of this?"

Müller: "You're really not that wrong. It does look a little strange, though, the way we do it here. I also remember now that our pastor has already pointed out several times that this is not exactly nice. But it just stayed the same. But I must say that I like the idea of celebrating the mission festival in the church very much. The preparation of the festival site etc. always causes a lot of work. On top of that, it happened to us that storm and rain came just as the service had begun. The result was that everything hurried away and many got wet, since there was nowhere to find shelter. And when afterwards the report about our celebration appeared in the 'Lutheran', then it said not only 'after deduction', but also in brackets 'rained out'. I would be in favor of celebrating our mission festival in the church from now on. I think more will be given to the mission. And the travel expenses of the festival preachers- well, that will be found."

Schmidt: "That would be nice! Then in future the reports on our mission festivals would no longer say -after deduction' nor even -rained'!" J. A. F.



To the ecclesiastical chronicle

America.

All our educational institutions will soon open their doors again and begin a new school year. They expect that many new students will enter along with the old students, none of whom may remain behind without good reason. It is therefore now time to make another attempt everywhere to recruit pious and skilful boys as pupils and, where parents are willing but unable to let their son study out of their own means, to pave the way for him to receive the necessary support from the congregation or from individual Christians. How great the lack of candidates for the ministry of preaching and for the school ministry is, has now been communicated so often and is so generally known, that we need not go into it further. The work of the Kingdom of God, the spreading of it, has been suffering for years. Dozens of congregations and missionary posts have asked for preachers and teachers, but have been turned down again and again, and in the meantime can only be provided for in a makeshift way. Precisely in order to be able to train more preachers and teachers in the years to come, our Progymnasiums at St. Paul, Concordia and Hawthorne have been expanded to full gymnasiums, and the Proseminar at Seward has been expanded to a complete teachers' seminary, and new Progymnasiums have already been founded or envisioned in New Orleans, Portland and San Francisco. In addition, in other parts of our country, there are the institutions of our English sister synod at Conover and Winfield, which have also been supported by our synod for years and which have already sent quite a number of students to our local seminary, who are now in office. Thus almost every part of our synodal territory is provided with an educational institution not too far away, to which parents can send their sons. May God make many hearts willing to promote this main work of training orthodox preachers and teachers in every way through diligent prayer and abundant gifts. L. F.

Our church work is **also spreading to the South American Republic of Argentina.** President Mahler of the Brazilian District writes to us on 15 June: "Tomorrow I will travel to Argentina. For some time I have been in correspondence with a pastor of the La Plata Synod who wants to give his congregation to us. Now he has suddenly informed me that he wants to leave soon and that it is high time for us to intervene. If we want to provide the congregation with church services, the congregation wants to issue us a profession. The congregation is independent and even maintains its pastor well. We could not wish for a better entrance and beginning in Argentina. Again we did not run ourselves, but called without our doing, for Father L. wrote to me first. How he heard from us is unknown to me. This is then the third independent congregation that we have won down here. In general, the demands are becoming greater and greater. We can only fill large congregations. We have so congested the small congregations that the pastors concerned are overwhelmed with work. For example, Father Brandt now has too much work in the south of St. Lourenzo. We should necessarily have 8 pastors; we could well have 12. For Argentina we must have a capable man." Let us not forget, however, that a number of our congregations in Brazil are not yet independent, but need our help, and that just now, when four new laborers are entering the Brazilian field, and the caste is empty, strong support is needed. L. F.

Bequests. The late Carl Hermann Bönitz of Strong City, Kans. has bequeathed to the mission of our synod a legacy of 8400.00 bequeathed by his children to our Cassirer. - A Negro Christian in our colored St. Paul's parish in New Orleans, Mrs. Mathilde Thomas, had determined before her end that one half of her estate should go to her relatives and the other to the Negro Mission. This estate consisted of a house and lot. As a result of the sale, the Negermission received 8400.00, which has also been paid out. L. F.

Four sister synods have held their synodical meetings in recent weeks, three of them quite concurrently with the sessions of our delegate synod at Detroit. From June 22 to 27, the Wisconsin Synod was assembled at Manitowoc, Wis>. The subject of their doctrinal proceedings was the continuation and completion of a paper presented by Rev. J. F. G. Harders, "What is necessary for a prosperous progress of our Lutheran congregational school ministry?" 14 pastors, 8 teachers and 6 congregations were admitted to the synod, 4 pastors were dismissed to other synods during the synodical year and 3 died. The institution at Watertown was attended by 209 students, of whom 175 were high school students. The construction of the new instructional building, for which $35,000 has been subscribed within 18 congregations and over 824,000 has already been paid in, is progressing briskly. In the interest of this building, Father R. Siegler was appointed as Collector for another year to continue the house collection already begun in the congregations of the Synod. In the seminary at Wauwatosa near Milwaukee there were 30 students in the completed academic year. Growth and prosperity could also be reported with regard to itinerant preaching or inner mission and the Indian mission in Arizona. - Almost simultaneously, from June 21 to 27, the Minnesota Synod met at Sleepy Eye, Minn. Doctrinal hearings were held on the doctrine of conscience on the basis of a paper presented by Rev. E. A. Pankow. 6 pastors, 2 teachers, and 3 congregations were received into the Synodical Union. Very palpable again has been the lack of preachers and teachers. "The report in the "Ev.-luth. Gemeindeblatt" states that "the mission congregations in the West were especially affected by this shortage, since the older congregations frequently called away the traveling preachers from their mission posts after a short period of activity. Of course, this does not promote the missionary work, but often hinders it. Therefore, the older congregations should consider whether it would be advisable to dismiss travel preachers who have only been active in their area for a short time without further ado. The receipts of the Synodical TreasurerS were higher during the Synodical year than they have been for years, amounting to $10, 466.67. The Teachers' Seminary at New Ulm, Minn. had 92 students during the last academic year. In consequence of the increased attendance at this institution, the room is insufficient, and arrangements have been made to remedy this deficiency. - Also on June 21 and the following days, the Norwegian Synod, united with us in faith, met at Minneapolis, Minn. In its sessions it gave special attention to the church school subject, and the promotion of its missions and institution system, the seminary at Hamline, near St. Paul, Minn. the high school at Decorah, Iowa, and the teachers' seminary at Sioux Falls, S. Dak. English being prevalent in the synod, it was decided to publish a weekly church bulletin in English and an English hymn book, D. Koren, the venerable long-time president of the synod, was re-elected to that office. During the past three years the Norwegian Synod has raised $364,000 for its synodical works. L. F.

Our English Sister Synod of Missouri and other States held their meeting here in St. Louis, July 12-18. Rev. H. Sieck presented a paper on the doctrine of the church, which was discussed in several sessions. The Missionary Commission reported on their successful work at 24 mission stations back and forth in the country. 11 congregations, 11 pastors and 2 teachers were admitted to the synod. The burden of debt which pressed the Synod at its last meeting has been removed, and the two institutions of the Synod, Concordia College at Conover, N. C., and St. John's College at Winfield, Kans. will be continued in the same manner as heretofore, our German - Synod having again offered to the English for the latter institution a support which may amount to 83000.00 annually. The Committee of our German Synod, which was to negotiate with the English Synod in regard to the language question, conveyed our Detroit resolutions to the latter. These were heard by the English Synod, recorded in their minutes, the support of their institution was accepted with thanks, and the whole matter was settled without difficulty. A committee of the English Synod has been working on a new English hymnal on their behalf, the printing of which has been decided upon as soon as it can be made financially possible. A liturgy of the main service, going back to the old Lutheran ways, was adopted, P. H. P. Eckhardt was elected praeses, Prof. A. W. Meyer vice-president, P. J. F. Wenchel secretary, and Mr. W. Kemmler treasurer. L. F.

Since the resolutions of our Synod on the language question and with reference to the English Synod of Missouri claim a special interest, we communicate them already now upon request according to the official minutes which will soon appear in print. "After the Synod had come to the conviction that its position on the English language question should also be clearly expressed to its English sister Synod of Missouri, and all the more so because it had received the following letter from its President, which read: "To the Honorable General Presidium of the German Lutheran Synod of Missouri, Ohio and other States, P. ? By resolution of our Synod, I ask you to submit to your Honorable Synod the question whether ways and means could not be found to remove the obstacles which made it impossible for us to become a District of the German Missouri Synod in 1887. - Very respectfully A. W. Meyer, President of the Lutheran Synod of Missouri and other States' - had been presented to the Synod for consideration and decision, it passed the following resolutions: 1. § 7, Chapter II of the Constitution of our Synod, which reads: 'Exclusive use of the German language in the Synodal meetings. Only guests may speak to the Synod in other languages if they are not proficient in German* (see Syn. Handbook, 4th edition, p. 2). Resolved, that the Synod shall henceforth also receive English-speaking congregations, pastors, and teachers, or rather, retain them in its association. Resolved, That, as the interests of the Hon. English Synod of Missouri are affected by the above two resolutions, our Synod communicate with the former Synod concerning this matter. Resolved, That for the purpose of such communication with the Honourable English Missouri Synod, a Committee be appointed by the President of our Synod, and - instructed, or rather, authorized, to deliberate and arrange in the best manner all the interests in question of our Synod and the English Missouri Synod, in union with the latter. Resolved, That the said Committee of the Honourable English Missouri Synod declare, that our Synod may, but may not, take possession of the Grammar School at Winfield in the State of Missouri, - offered to it free of charge by the Honourable English Missouri Synod. Kansas, because it has no use for it, but is prepared to support this institution as an institution of the English Missouri Synod also in the future - first for the following triennium - and indeed according to the findings of the committee appointed by it through its president; but the latter should not exceed the sum of 83,000.00 per year, if it finds it necessary to do so. - Following the second point, it was decided that in the future, as a rule, English congregations should not be founded by us on the territory of German congregations, but that the German congregations themselves should take over the need for ecclesiastical care in the English language which appears in their midst and on their territory, as is already the case in hundreds of places within our Synod. L. F.

Abroad.

Necessity of the Free Church. Whereas in other church circles in Germany the regional church is usually held on to at all costs and nothing is feared more than the Free Church, Father Plathner of the regional church congregation in Hermannsburg recently gave a good testimony of the necessity of the Free Church. He speaks of the sad ecclesiastical conditions, that in the Lutheran regional churches, in addition to faithful pastors, there are also those who completely pay homage to the modern, unbelieving theology, and, as reported by several papers, expresses the opinion "that we may expect nothing from the ecclesiastical authorities for the protection of the Lutheran church, but in fact nothing at all. The present ecclesiastical authorities are first and foremost state authorities who protect the state interest in the church. We cannot expect them, if necessary, to protect the Lutheran Church against the alleged state interest..... We must now, in all seriousness, change our thinking from the national church to the free church. This is not an easy work, but one that requires much inner effort. The serious thought of a state-free church is alien to us. For this very reason we must necessarily begin the inner work, for it is certain that the Lutheran Church will find its refuge in the Free Church. With full energy we must remember that the church does not need to go begging to the state for its right, but rather has its own right, given to it by its Lord in heaven. We must make ourselves ready to forsake all for the sake of the Lord and His truth. If we do not want this, if we shy away from this inner work, then we will never gain an inwardly united, firm position against the ecclesiastical turmoil of our day." These are correct, beautiful words, which one can only wish will not remain mere words, but will become deeds. L. F.

As usual, **the Leipzig Mission** held its annual festival during the week of Pentecost, and we are highlighting a few items from the annual report. As is well known, this Society is engaged in heathen missionary work in three areas: among the Tamuls in India and among the Jagga and Kamba in Africa. The Indian mission numbered 21, 208 souls and 9657 people entitled to Holy Communion; 291 backsliders had to be removed from the lists, while only 82 heathen runs took place and 97 baptismal candidates were in class at the end of the year. The large number of backsliders can be explained partly by the fact that in some communities there is a lack of Christian male relatives for the marriage of daughters, to whom one is limited for marriage according to Indian custom, and partly by the fact that pagans also set out to seduce Christians into pagan marriages in order to bring them to apostasy. 9661 pupils attend the Christian mission schools. 8300 rupees (about $2700.00) have been paid by the heathen Christian communities for the church-

and poor funds have been contributed. The mission has 236 worshipping locales, which include 794 localities, and numbers 33 missionaries in the field, 22 native preachers, 73 catechists, 14 evangelists, and 8 teachers. - The Jagga Mission numbers 399 souls, 17 missionaries and missionary assistants, 16 teaching assistants, and 2772 pupils in 8 wards and two preaching stations. 100 pagans have been baptized and 108 are in baptismal classes. - The Cambamission numbers 101 souls, 8 missionaries and 2 native assistants, 378 pupils in 4 wards and 13 preaching places. 18 Gentiles have been baptized and 12 are in baptismal classes. The Leipzig Mission needs 600,000 Marks annually to continue its work; the former debts of 127,000 Marks have been paid for the most part. Four young theologians have declared themselves ready to enter the missionary service; one was seconded at the annual festival. With regard to the speech of delegation, which was held by the missionary's own father, the Bavarian Church Councillor Jttameier, a report says: "The sober, firm manner, which did not make it seem like a heroic deed, but rather something self-evident that parents tear their son from their hearts when it is a matter of serving the mission, made a deep impression. One could feel the joy of the father, who had wanted to become a missionary himself, that his son had now achieved this goal.

From World and Time.

Prof. Ernst Häckel, of **Jena**, one of the bitterest enemies of Christianity, and a tireless advocate of man's descent from apes, was recently in Berlin to deliver lectures on his favorite ideas. He was enthusiastically received by the liberal anti-clerical element, and greatly celebrated, especially at a summers held in his honor, which was very characteristically held in the zoological garden. Among the incoming greetings was also the following telegram from the unbelieving German writer Sudermann: "To the man around whom we joyfully rally in the struggle against open or disguised parochialism, who has become the symbol and anchor of free thinking in our unstable and leaderless time, (I) send homage on this day." Häckel also got fully serious about man's descent from apes, referring to the apes in Berlin's zoological garden as his relatives and telling guests at the Sommers how he had visited a "dear cousin, a female chimpanzee," on the morning of that day. "No sooner had she entered than she came up to me, embraced me, and looked me in the eye with deep understanding." This is reported by the "Neue Lutherische Kirchenzeitung" after the Berlin "Kreuzzeitung". - This is how low man, created in God's image, sinks when he forgets his Creator and falls away from Him. He no longer finds his ancestors in the garden of paradise, but in the - zoological garden. L. F.

In the temple of nature.

The now deceased English preacher Georg Palmer Davies, known as Director of the British and Foreign Bible Society in Berlin, tells us: Several years ago, on Bible Society business, I had to visit a town on the Rhine frequently, and take a long stay there. I always stayed at the same inn and was seated at the table not among the travellers but among the regulars. Therefore I knew them all by reputation, and a conversation began between me and my immediate neighbors. The table company was rather motley. Officers sat at the top, travelers at the bottom, and in the middle, where I was, officials, lawyers, doctors, opera singers, and others. On the day of which this story is concerned, my neighbour to the left was a Berlin building director, who was then engaged in large buildings in that city. Opposite me sat a doctor, a man of many facets.

One Sunday after the English service I arrived late at the table and had hardly taken my seat when the Berliner addressed me with the words: "You have certainly been to church! I never go in," he added, "and have no need to. But you have to hand it to the English: on Sunday they show their colours and are pious." They laughed.

"Bah!" interjected the doctor, "it is not so far with the piety of the English. I have been in England, and know the story perfectly well. However, all decent people, prayer-book and Bible in hand, go to church every Sunday. I went too, for there was nothing else to do. But if the priest thought that the books the young ladies and gentlemen were holding in front of them were prayer books, he was very much mistaken. Cute novels they were, and on earth, not in heaven, were the readers' thoughts."

"How long were you in England?" I asked the doctor quietly.

"Eight months," he replied with strong emphasis.

"And I 28 years," was my rejoinder; "and when I contrast your eight months' experience with mine of 28 years, and say that, excepting my youngest infancy and periods of serious illness, I have not passed a Sunday without having been more than once in church, but have never seen what you saw, only one conclusion is possible, namely, this: that you fell into a very peculiar circle of society when you graced our fatherland with your presence."

Now the laughter started again, but this time not against me, but against the Doctor.

Then the doctor roared and said: "What kind of devotion is this that can only be performed between four walls! My temple is another. I place myself in God's free nature, above me the blue vault of heaven, at my feet the green carpet of the meadows, around me forests and mountains, and as an organ the rushing river and the whispering of the wind. That is a temple, worthy of God and man alike: there I worship!"

All this the Doctor brought out in a well-rounded sentence, which I am not able to reproduce in its artful windings. Admirable was the certainty with which he found his way, and the fire of his eloquence. Success was not lacking; he had gripped and captivated us all.

"Have you been to this temple today?" asked I.

"Not just today," he replied sheepishly, "I didn't have time." "Eight days ago today, perhaps?" I asked further.

"I can't say that I do," he replied.

"Once in the last six months?"

"Neither is that."

"You seem to make scant use of your temple," I remarked.

The Doctor was silent, the others laughed.

I continued: 'In my poor temple, where I have been today, you cannot pray, it is too narrow for you. But in your glorious temple, where you have not been for the last six months, I too can pray, it is not too big for me. I make you a proposal. In about six weeks' time

...to come back here. I will arrange it so that a Sunday will fall at that time. I will let you know beforehand, and then on Sunday morning we will go out of the restless city into God's free nature: above us the blue vault of the sky, at our feet the green carpet of the meadows, around us forests and mountains, and as our organ the rushing river and the whispering of the wind. On the way we do not want to talk about literature, politics and the like, but quietly collect our thoughts. Afterwards we will kneel down on the green carpet and worship God, the Creator of all things and the guide of your and my destinies, and thank and praise Him for what good He has done for us. Will you?"

"No," said he, after some reflection, "I will not!" "What a pity," I retorted, "that while you have such a sense of the grandeur of your place of worship, you, as a devout worshipper, never set foot in it."

This was my last word. But now no one laughed, because others than the doctor felt hit.

Today you live, today you turn!

A young, unmarried jurist had taken lodgings in Berlin. He became ill, and his friend, a young doctor, visited and treated him with self-denying love. Both, however, were unfortunately far from God. As the illness grew worse and worse, the doctor ordered that the bed be moved as far away from the window as possible, so that the strong light would not have a harmful effect. So the sick man lay in a corner of his chamber, close to a thin wall which separated his room from that of the landlord. But no sooner had his bed been placed there than he heard the words, first softly, then more and more distinctly:

> "Today thou livest, today thou art converted. Tomorrow may come, it may change."

These words are repeated again and again. He hears others, but they do not stick in his memory, but those he cannot get rid of; it is as if they were inscribed in his heart with an inextinguishable fire. His friend, the doctor, comes again to visit him; he takes his hand and feels his pulse and asks him sympathetically about his condition, but the sick man looks at him with a penetrating gaze and answers only one thing to all his questions:

> "Today thou livest, today thou art converted. Tomorrow may come, it may change."

"What is the matter with you?" says the doctor, "you are quite changed! What should that mean, your fever has abated, your pulse is much calmer, otherwise I would say you were talking mad and fantasizing." The only answer he receives is:

> "Today thou livest, today thou art converted."

Reluctantly the doctor left him, but on his way home he could not blot out of his memory the look and the voice of his friend, and when he visited him again the next day, he found him much better and calmer, but serious and transformed, with the Bible in his hand, which he had had given to him by his nurse. The former levity was gone, the work of grace had begun in his heart, and the doctor also gave a willing ear to the invitations of the Spirit of God which came to him through the mouth of his friend.

Wonderful! For it had happened that on the very day when the bed was being moved, the innkeeper's son had his He had not learned the task at school, which consisted of singing the hymnal. The father therefore placed him in the corner where the fever patient had been placed, and the room was only separated from that of the sick person by a thin wall.

(Blossoms from the garden of God.)

How a Roman chaplain became evangelical.

In the campaign of 1866, on a battlefield in Bohemia, a Catholic chaplain approached a dying German warrior. The dying man could no longer speak, only wave. In response to the vigorous waving, the chaplain noticed a small book at the dying man's head. He picked it up. Out was the song:

> I have now found the ground That holds my anchor forever. Where else but in Jesus' wounds? There it lay before the time of the world.

A new gesture from the dying man told the chaplain to read. The chaplain read the song from beginning to end. As he read, the dying man's features transfigured. When the song was read out, he had fallen asleep gently and blissfully on the ground of eternal mercy in JEsu's wounds. The chaplain tucked the little book to himself. It was the military hymn-book. The chaplain could not forget the song and what it had meant to the dying warrior in his agony. The song and this experience became his guide to Christ. He let himself be built on the foundation of the apostles and prophets, since Jesus Christ is the cornerstone. When this had happened, he went to the General Superintendent Erdmann in Breslau and told him his story, presenting the booklet. He became a Protestant and a Lutheran pastor.

To the third commandment.

In the Hague "Tageblatt" one read the following: In our fatherland there is a paper mill somewhere. The owner, a man without worship and a scoffer, has known how to seduce many a relative and servant into unbelief and to draw them away from the gospel. With several he had succeeded. Now a few weeks ago the plan was carried out to put a steam engine in the mill. "Where I gained hundreds, I shall now gain thousands," was the boast of the unhappy man; his workmen, he said, could now no longer go to church, nor celebrate Sunday, for it would have to be worked through Sunday and working-day. The day of the inauguration of the steam engine is here. Many relatives and curious people had come together; strong drinks were drunk, the joy was great. Now it was time for some mockery. "They say there is a hell," cried the fabricant; "well, that is a hell too," pointing to the red-hot boiler; "in hell it will not be as bad as people say. No one has come to tell us." Hereupon a general laugh and mockery arose. But stop! there was heard a strange noise. The fabricant went hurriedly to investigate what it might be; as he came over the boiler an explosion took place. Fire and steam filled the house, terror all hearts. When they had come to themselves a little, they looked around for the fabricant. He was found hanging over a beam, mutilated, dead. - No human addition shall weaken the strong language of this deed, whose authenticity is vouched for.

Of the delay of divine help.

Tomorrow it shall be better with God's help, with that I have comforted myself and many a sad heart. Tomorrow? So soon? Ay, dear heart, tomorrow, if God wills. I do not say tomorrow thou shalt be without cross... Nay, every day hath its plague upon its back. I say tomorrow shall be better, for know this..: The goodness of the Lord is new every morning. When the dawn breaks, a new goodness comes with it; the new goodness brings new strength of spirit; the new strength makes your cross lighter; you are already better off than you were yesterday. Whenever thou seest a new daylight, then thank God, and say, Praise God, I am better already! When the morning comes, and you think you are not better, do not be discouraged, but say with David, "My soul waits for God from morning watch to morning watch," Ps. 130:6. That is how it must be; you must wait for God. If today is not the morning in which you want to find relief, it will come tomorrow. We must wait for God. How many an hour is God waiting for thee. Then overcome thyself, and for God's sake endure a few hours. I will measure my grief; help will come, if not today, then tomorrow. If help does not come, then comfort will come; if comfort does not come, then strength will come. The morrow is not absent; it comes when God wills; God wills when his honor and our salvation can be promoted. He knoweth when it is best. His haste is haste. Therefore I will be quiet in spirit, and hope and speak in the goodness of the Lord:

And though it last till night, And again till morning, Yet shall not my heart in God's power Despair yet care.

(From Heinrich Müller's Geistliche Erquickstunden.)

Worse than a heathen.

When Dr. Scudder, the missionary, had returned to England after a long absence in India, he overheard, with his son, a youth, on the deck of a steamboat, a man loudly making nefarious speeches. "You see, friend," said he, addressing the curser, "this son of mine was born and brought up in a heathen country, in a land of heathen idolatry; but in all his life he never heard a man blaspheme his Maker until now!" The man turned red and stammered out what sounded like an apology.

Obituaries.

On June 12, at Jordan, Can. in consequence of a kidney ailment, Father Ch. Hochstetter passed away at the advanced age of 77 years, 2 months and 11 days, having served nearly 55 years, the last in Jordan, Can. in the preaching ministry. On June 14 his body was laid to rest in the God's Acre at Wolcottsville, N. Y., where he had ministered 18 years, interred in the ground. C. Lohrmann, A. Senne and A. E. Michel officiated. L. F.

On Pentecost Monday, June 12, at Inglehart, Wayne Co. of Wayne, Pa. died of an asthmatic complaint in the faith of his Hei land Johannes C. A. Krause, for more than 22 years a teacher in the parochial school of St. John's parish, New York. The deceased brought his age to 49 years, 11 months and 9 days. Funeral services were held June 15 in the midst of the congregation. The funeral sermon was based on the scripture Matth. 25, 21.

H. C. Steup.

Mr. Theodor H. Menk, of St. Paul, Minn. after a short but severe illness, passed blessedly away in the Lord on the 7th of July, having brought his temporal life to nearly 54 years, and was buried with Christian honors on the 10th of July. He was the faithful Cassirian of the Minnesota and Dakota District, from the commencement of the formation of that District until his death, 23 years, and accordingly served the Synod as Cassirian longer than any other before him. During these long years he faithfully gave his gifts, his time and strength to the ever-increasing work assigned to him, and in the direction of it he showed great perseverance and much self-denial. If during the day he had been able to break off several hours from his other business and sacrifice them for his synodal office, he regularly devoted the evening hours to this office, as well as half or more than half Sundays and other holidays; yes, very often the industrious synodal assassin remained busy until after midnight; and if he was still not always able to complete everything quickly enough, this was the greatest sorrow for himself. The work had long since exceeded the measure of his time and strength. All these years he was also a faithful member of the Mission Commission and served the good cause of spreading the Kingdom of God with sober judgment and wise counsel, even in difficult cases. Many a poor traveling preacher who received words of encouragement from him orally or by letter, or who otherwise enjoyed his kindness and hospitality in his home, will still know how to thank the deceased for this. How much arduous work the dear man accomplished (in silence, without making many words about it or complaining about it), and how many blessings he scattered (without letting the left hand know what the right hand was doing), that will be made clear one day by the last day, for which he was still longing heartily in the last mission meeting. For he did not serve out of ambition or a desire for fame, nor for the sake of earthly gain, but in simplicity of heart, for the sake of God, with childlike joy over the growth and blossoming of Christ's kingdom, as he lived through it, especially in this district, from year to year, observed it so gladly and had it clearly before his eyes. Thus he departed from us as a dear child of God, who was comforted not by his own righteousness and works or virtues, but solely by the grace of God and the most holy merit of Christ for the forgiveness of his sins and for blessedness in faith. Therefore, even in our sorrow over his departure, we are lifted up by the glad confidence that he has now been permitted to hear the joyful voice, "O thou devout and faithful servant, thou hast been faithful over a few things; I will set thee over many things: enter thou into the joy of thy Lord." Now we grant him rest from his labors, sweet rest with JEsu in the light, whither also his works, done in God, follow him for a glorious reward of grace, and wish that the memory of this righteous man may remain among us in blessing. Christ was his life; dying is his gain.

On behalf of the Mission Commission

Mrs. Sievers.

New printed matter.

The first part of the book is the first part of the book. From his complete works composed and arranged by M. Kreutzer. Göttingen. Vandenhoeckh and Ruprecht. 579 pages 9X6. Price: unbound 6 Marks, bound N. 6. 80.

The editor, a pastor in the Upper Palatinate, has recognized Luther in his importance as a preacher of the Gospel, and it grieves him that Luther's sermons are read so little. Therefore, in the present work, he has attempted to pave the way for the dissemination and study of these sermons by offering them in a form more convenient for our time. In doing so, he has not interpolated any thoughts of his own, but he assures us that he "has not entered a single thought himself, but that one has here only his Luther before him." Some samples which we have made confirm this. As to the sources of his work, the editor says, "that the Church Postil was taken as a basis, the Vermischten Predigten were exploited in the second place, the Hauspostille" was consulted for supplementation and illustration, and even the sermons on the Gospel of John and the expositions on Matthew were not neglected." This has resulted in a Luther postlla for all Sundays and feast days of the church year, which in its clever arrangement and handy format is well suited for reading aloud as well as for private reading, and can whet the appetite and hopefully make many want to continue researching Luther's sermons and other writings. The editor remarks: "If the work done here would not be able to make Luther's sermons common property of Protestant Christianity, I really do not know how it should be helped in this respect. But that she should contribute something possible, that was my only intention when I took her upon myself. For I could not bear that I should have such abundant refreshment over the reading of Luther, and that others should be deprived of the same." Over there as over here Luther is highly praised, but unfortunately read far too little. May all Lutheran theologians, in particular, study Luther tirelessly, for the editor rightly remarks: "Whoever wants to learn to preach cannot begin better than by studying Luther's sermons." L. F.

Luther's Church Postil, Gospels, thirteenth to twenty-sixth Sunday after Trinity, translated now for the first time into English by Prof. *John Nicholas Lenker,* D. D. 395 pages 8X55^, bound in cloth with gilt title. Price: $2. 25; subscription price on the whole work: -1.65 per volume.

With this latest volume of the English edition of some of Luther's major works, which we have discussed before, the second half of the Church Postilion is complete, but without Luther's sermons on the Gospels of the Apostles' Days. All the sermons are preceded by Walch's notes on the contents and Bugenhagen's Summaries. Five pastors have helped the editor with the translation of individual sermons. That we consider the enterprise of disseminating Luther's works in English to be a very meritorious one, we have already stated in an earlier advertisement, to which we herewith refer back. Cf. "Lutheraner", No. 9, p. 139. Only we would like to express once again the wish that the editor omit some of what he offers in the introduction and in the appendix that does not belong to the matter at hand. For example, President Roosevelt's speech at the dedication of Dr. Butler's church in Washington did not need to be immortalized here. L. F.

Proceedings of the Lutheran Concordia Synod of Australia, which also forms the Eastern District of the Lutheran Synod in Australia. Printed by the firm of Oscar Müller in Hochkirch, Victoria. 72 pages 8)^X5^. Price: 9Pence.

This synodal report of our Australian brethren of last year contains the synodal sermon of the former President Peters on 2 Cor. 4, 13. ff. and as its main content an instructive paper by Prof. C. F. Gräbner: "What does God's Word tell us about the calling of pastors and church teachers?" At the end are reports on all kinds of business of the District and the parochial reports of its pastors. The whole comes as a greeting from our Australian sister Synod, and affords glimpses of their synodical labours and conditions. L. F.

Ordinations and introductions.

By order of the Hon. President Pfotenhauer, Cand. K. Linse was ordained on the 4th of Sonnt, n. Trin. and introduced into his congregations at Hartem and Forman, and the following day into his congregation at Oakes, N. Dak. by S. A. Fädtke.

By order of the Honorable President Hafner, Cand. Heinr. G. Jungkuntz was ordained on 8 Sonnt, n. Trin. in the Zion Parish at Columbia City, Ind. under the assistance of P. C. Groß' sen. by H. Jungkuntz.

By order of Hon. Praeses Pfotenhauer, Rev. F. Freese was introduced to his congregations near Alexandria and Clayton, S.Dak., on the 3rd of Sonnt, n. Trin. by A. F. Breihan.

By order of the Venerable President Engelbrecht, Fr. E. F. J. Richter was introduced into his parish at Rodenberg, III, on the 3rd of Sunday, n. Trin. with the assistance of k. M. Güberts introduced by H. F. Früchtenicht.

On behalf of the Honorable President Niemann, Father H. Prange was introduced by Th. Claus on the 4th of Sunday after Trinity in the Trinity congregation at Elkhart, Ind.

By order of Hon. Praeses Walker, Rev. C. F. Brandt was installed on the 4th of Sonnt, n. Trin. in Immanuels Church, Schenectady, N., assisted by ck. W. A. Frey, G. Thomas and A. Schulze introduced by L. Schulze.

By order of the Hon. President Bernthal, Bro. CarlRehahn was installed in the congregation at Black Jack, Mo. on the 4th of Sunday, A.D. Trin, assisted by k. A. H. Poppes introduced by M. Meyer.

By order of the Hon. President of the Nebraska District, Rev. H. M. Henriksen was introduced to the Danish congregation at Blair, Nebr. on the 5th of Sun. n. Trin. by M. Winter.

By order of the Hon. Pres. of the Wisconsin District, Rev. J. W. Kruger was introduced to his congregation at Aurorahville, Wis. on the 8th of Sonnt, n. Trin. by F. Randt.

On the 4th of Sonnt, n. Trin. teacher C. Decker was introduced as teacher at the school of St. Paul's parish at Neu-Gehlenbeck, III, by W. Schmidt.

Initiations.

St. Paul's Parish in Napo l.eon, O., dedicated their newly built church to the service of God on 2nd Sunday, A.D. Trin. Preachers: kk. Ph. Wambsganß, F. A. Kieß and R. Brenner (English). The consecration was performed by Theo . A. Saupert.

On the 4th of Sunday, A.D., the Zion congregation at Scotia, Nebr. consecrated their new church to the service of God. The sermon was preached in German and performed by the undersigned, and the sermon was preached in English by Father W. Landgraf.

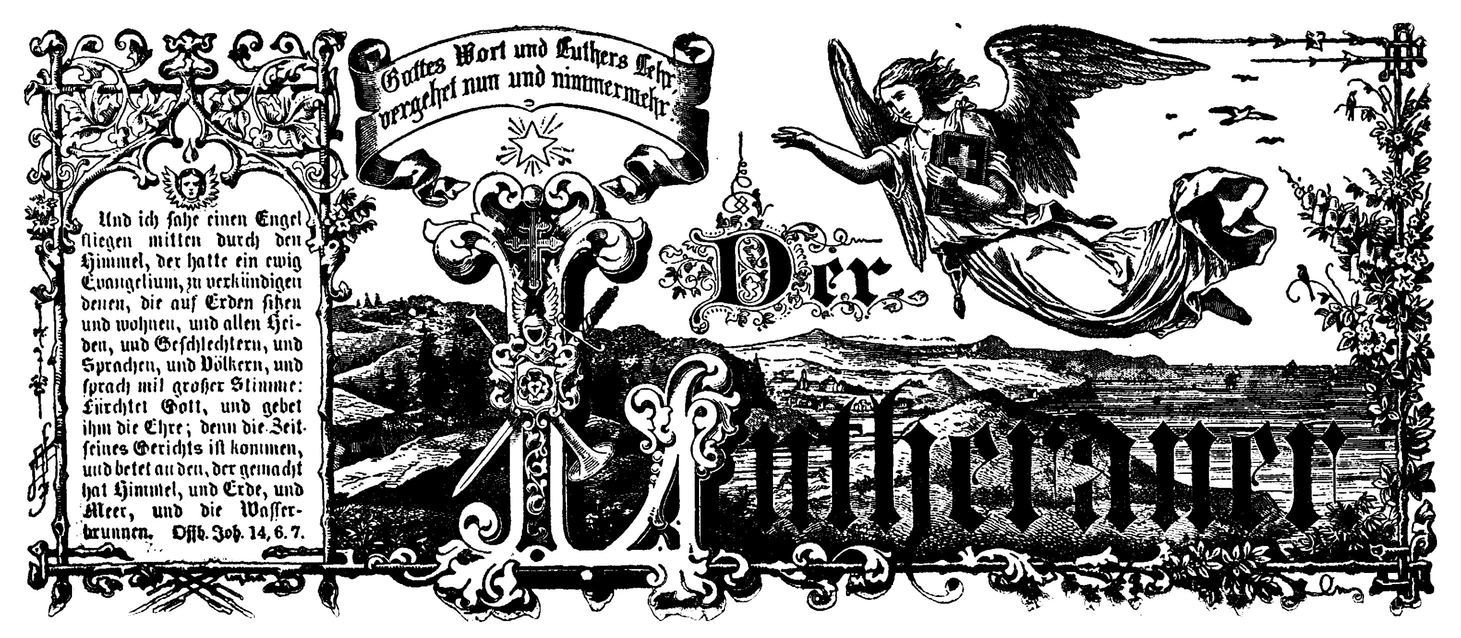
On Sun. Exaudi, the Zion congregation of Germantown, Nebr. dedicated their new bell to the service of God. T. Iöckel.

Mission Festivals.

On Sunday Rogate: The congregation at Germantown, Nebr. preachers: ?. Goose and Prof. Weller. Collecte: -52. 30.

On Trinity Sunday, the congregation in Horton, Minn. Preacher:

Guardians, Ritschls and Cheese (English). Collecte : -41st 87th (Rainy.) - The peace church at Marion, N. Dak. Preachers : kk. Meichsner, Vomhof and Weseloh (English). Collecte: -33.66. (Rained.) - P. Frederking's - congregation at Chicago, III. preachers: kk. Grese and Gahl. Collecte: - 30.00. - St. Peter's congregation at Riley, Mich. Preacher: B. H.



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Shall I be my brother's keeper?

This is what Cain, the first murderer of his brother, said to the Lord, Gen. 4, 9. Instead of openly confessing his great guilt, he insolently denies it, yes, he wants to shift all responsibility for his brother away from him. But behold! Without intending it, Cain accuses himself, and in his own words: "Shall I be my brother's keeper?" Though the law was not yet written in commandments, yet was it also written in Cain's heart, "Thou shalt love thy neighbor as thyself." Therefore Luther says, "If Cain had been as wise as he is wicked, he would have excused himself much in another way! But now, because God so ordains it, that ungodly and foolish must be with one another, he accuses himself."

The language of Cain has not ceased even today. The world is full of such Cain-sense. The Cainites, the unbelievers, continue to act according to the principle: What is my brother to me? Let him look after himself! Every man is next to himself! Of course, the unbelieving world also likes to boast of its brotherhood and love; indeed, it claims to do more for the brethren than the church. But what the world calls love and brotherhood is at bottom nothing but selfishness and self-love. Let the unbelievers boast, after all: "We are our brethren's keepers, we take care of our fellow-men, especially of widows and orphans, of the abandoned and outcast" - just watch closely, and the much-vaunted brotherly love is revealed as stinking self-love. All this "brotherly love" the Lord Jesus judges with the words, "If ye lend of them which ye hope to take, what thanks have ye of them? For sinners also lend to sinners, that they may receive in like manner," Luc. 6:34. And though it must be admitted that many a worldling, out of a natural sense of mercy, shows service and love to his brethren and fellow-men in earthly things, yet with unbelievers, just in the main thing, viz. in regard to The blind, the blind, the blind, the blind, the blind, the blind, the blind, the blind, the blind, the blind, the blind, the blind, the blind, the blind. "May even a blind man lead the way to a blind man? Will they not both fall into the pit?" Luc. 6, 39. In a right, godly way, only a Christian, a child of God, can be his brother's keeper, because he has received another spirit from God.

But alas! how often does even a Christian say, "Shall I be my brother's keeper ? Must I really watch so diligently over my brother? care so much for his bodily and spiritual welfare?" Such questions come not from the Spirit, but from the flesh. No disputing applies here. We are to be our brother's keeper; he is, after all, our brother, and the commandment to love our neighbor stands too mightily. In all situations of life we are to show service, love, and help to our brothers, our fellow men, or we reveal the sense of Cain. Now it would go too far to explain how and where our guardianship of all men, in the physical and in the spiritual, is to be carried out; in the following, we shall only point out two things which, especially in our time, are often in need of remembrance by Christians towards their fellow-Christians.

We Christians are strangers and pilgrims who wander towards heaven. That is our goal, the eternal home. And to this end the Holy Spirit has called us, enlightened us, sanctified us, and will also preserve us, that we may at last find admission into the eternal tabernacles. But the Holy Spirit works all things through the Word. So it is important for every Christian to stay with the Word, to practice the Word, to handle the Word, to hear it diligently and to learn it. Yes, "he that is of God heareth the word of God." The hearing of the Word is not at our discretion, but is most earnestly commanded. But just in hearing the Word many a one who bears the Christian name is exceedingly slothful and lax. They lack spiritual hunger and thirst. Many are lazy in their attendance at public worship, and find their seats in the church.

so often empty. In many older congregations, the longer it goes on, the more complaints are heard about poor, if not bad, church attendance. Do not be deceived by a superficial glance at the number of Sunday hearers, but - compare the number of hearers with the number of souls in the congregation, and you will soon see that many Christians are sluggish in attending the services. But how great the danger of apostasy is for such Christians, few really imagine. There is no growth in faith possible, there is no stagnation in Christianity, so it goes backward. Behold, then, thou shalt be thy brother's keeper; thou shalt wait upon thy Christian profession, and beseech, admonish, and warn thy brother that he may not turn away, to hear the law of the Lord; thou shalt point out to him the great danger in which he stands; thou shalt kindly but earnestly remind him of his Christian duty, Paint before his soul the sin of despising the Word, but also the benefit and blessing of diligent hearing, and try all thou canst to take away his trifling objections, which he will doubtless raise, and to sharpen his conscience by such sayings as belong here. If thou canst warn thy neighbour against earthly harm, do it unhesitatingly. How? in regard to his eternal salvation, would you leave him unwarned?! He who has really experienced in his own heart the powers of the world to come cannot stand by calmly when his brother is in danger of leaving the right path. So take care of him, seek an opportunity to come near him, and leave no stone unturned to win him. Yea, be thy brother's keeper. What a very different attendance there would be at our services if every diligent church-goer were to set himself the task of pursuing a slovenly brother until, by God's grace, he had won him over and made him a diligent hearer.

Poor church attendance is often connected with a desire for worldly pleasures. One thing often follows from another. If a man no longer has a proper taste for the word of God, before he knows it he will have a taste for worldly things; if he no longer loves the place of God's house with all his heart, he will soon become fond of the places of worldly pleasures. Yes, he who does not shut his eyes wilfully must see that the world wants to penetrate more and more into our congregations. Especially the youth is beginning to flirt with the world and to take a liking to the works of darkness. Far be it from us to forbid all joy and all pleasures; what we are zealous against are sinful pleasures: Attendance at theatres, dances, balls, masquerades, circuses, summer theatres, swarming about at night until almost daybreak, societies where things are not respectable, where the Saviour cannot be present in grace, etc.

These are coal fires, where one can lose faith and a good conscience, as Peter once did in the court of the high priestly palace. And he who has once begun to enjoy such societies and pleasures very easily goes astray, for soon there is no stopping him. Experience teaches this. How many a godly confirmand, who was entitled to the most beautiful hopes, has been corrupted by evil company, has turned his back on his church and his Saviour, and has become a victim of the lust of the world. But also the he

In our day, those who have grown up are far more in danger of becoming entangled in the world than in former times. The spirit that once prevailed in Noah's day, of which the Saviour says, "They ate, they drank, they freed, they let themselves go," Luc. 17:27, is also making itself felt in our day in a frightful manner; we want to enjoy life, we do not want to go joylessly through the world, and all the expressions with which we try to excuse sinful pleasures. Saturday evenings are used with preference for all kinds of amusements and merrymaking, because on Sunday they think they have time to sleep late. But it is easy to see how much faith and Christianity are at stake in all such doings and hustle and bustle. If one does not put a bridle and a bit in the mouth of the pleasure-seeking old Adam, then faith is endangered and finally denied.

Behold, faithful Christians should once again exercise their guardianship and watchfulness, pleading with and admonishing the brother or sister whom they perceive to be in danger, whether young or old, not to put their souls at risk. God's Word is so rich in urgent exhortations. They are reminded of their baptismal and confirmation vows, in which they vowed to live their whole lives according to the guidance of the divine Word and to walk worthily according to the gospel of Christ. And finally, set before them examples from Scripture and from daily life, and show them where it leads when one runs with the world. How very different it would look in many of our congregations if all faithful Christians would act in this way or in a similar way. Many more souls are lost from our congregations through the world than through apostasy to false churches. Where are so many of our confirmands? Where are so many who are gradually becoming prosperous and honored in the world? They become a prey of the world, and that in many cases, because they remained unwarned at first, and fellow Christians did not wait their guardianship. Let no Christian say, "Shall I be my brother's keeper?" If thou wilt not be, thou showest the sense of Cain, and art guilty of the ruin of thy neighbour. The Lord God says, "Thou shalt punish thy neighbor, lest thou bear his guilt," Deut. 19:17. And the pious Church Father Augustin says, "Thou despisest thy brother's wound? Thou seest that he is lost, and regardest it not? Thou art worse by thy silence than he is by his sin." This Christian guardianship is closely connected with, nay, is the first stage of, fraternal punishment. And how many a soul might be saved, how many a case of church discipline might be avoided, if Christians were better guardians and watchmen of their fellow-Christians!

"Yea," saith now probably some one, "it is true I should be my brother's keeper, but I am not able." This modesty is ill-fitting here. Surely you have not forgotten the simple catechism truths? Well, then you are well equipped, and if you ask your God for a wise heart, the right words will follow. Beautifully chosen speeches do not do it, but words that come from a compassionate heart usually go to the right place.

Hearts. Set up your guardianship according to the ability that God provides; everything else is in God's hands. - Another says, "Is not the pastor's office to shepherd and watch?" Certainly, but it is nevertheless also the office of every Christian. And the apostle says, "Brethren, if any man be overtaken in any fault, restore him with a gentle spirit, ye that are spiritual," Gal. 6:1. And the Lord Jesus saith, "If thy brother sin against thee, go and punish him," Matt. 18:15. - Again, another saith, "Such guardianship findeth evil return; by it one getteth enmity; I would not mar it with any." Art thou in earnest? And with such an excuse wilt thou let it happen, as much as is in thee, that thy fellow-brother may perchance be lost?! All such and similar objections come from the flesh, and in the last analysis betray a sense of Cain. Therefore, my dear Christian, do not contend with flesh and blood, but let God's word be the lamp of your feet in this matter also; show true brotherly love also in regard to the two things mentioned, for the glory of God and for the betterment of your brother. Yea, be thy brother's keeper. A. Pf.

The school fair and our community schools.

1.

The "Lutheran" has often bravely advocated for our precious parochial schools. And that is how it should be. In many longer and shorter articles, the benefits of the parochial schools have been emphasized and encouragement given for their establishment, maintenance and improvement. It is also well known that our schools participated in the great World's Fair held in St. Louis last year. This is actually a significant event in the history of our parochial schools. And since all readers of the "Lutheran" have a warm heart for our parochial schools, it is certainly in order if they now learn something more about the cause and the success of our school exhibition.

In the American people, on the whole, quite wrong and sometimes quite foolish views still prevail about our schools. Some Anglo-Americans are of the firm opinion that only German is taught in the Lutheran parochial schools. They only ever hear of German schools and readily assume that everything in these schools must be German. But since English is the language of the country, which every citizen must master to a certain extent in order to find his earthly advancement and to be able to fulfill his civic duties, and English, as they think, is either not taught at all in our schools or is not taught sufficiently, they believe they are doing a good work by helping to eliminate the parochial schools. We saw this when laws were passed a number of years ago to suppress our schools.

It is different with our unchurched German compatriots. They imagine that in our schools only catechism (by which they mean instruction in God's Word) is practiced. The German language is not taught in a school, or at least to such an extent that the subjects necessary for civil life cannot even come into their own. But if German is taught in a school, it does not follow that only German is on the curriculum. And even if catechism is the main subject, one must not conclude that nothing else is taught. Whoever knows a thing only in part usually forms a skewed judgment about it, and it can therefore certainly do no harm that we have made the attempt to give our fellow citizens an insight into our school system through the school exhibition, so that they can know, if they wish, who we are and what is done in our schools.

Nor can it be denied that our dear congregations often make great sacrifices in order to maintain and improve their schools, and it can only serve to encourage them when they can once see that the sacrifices they make are not wasted, but that schools are thereby maintained which, in their - achievements in the civic subjects of instruction, are equal to other schools in the world, but otherwise far surpass them; for every morning the dear Saviour enters our schools with the multitude of children, and every afternoon he escorts them out again. This is only the case in truly Christian schools, for the Saviour comes only in his Word, and this is what is done in our schools.

Most schools have an annual exam. The main purpose of this is to show the parents of our pupils that their contributions to the school have been well spent. The parents really want to see something of the life and activities of the community school, and the more visitors there are to the exams, the better it is for the school to thrive. Our school exhibition in St. Louis was also intended to serve a very similar purpose. It was to be, as it were, a great general examination of all our parochial schools. That is indeed what it was, and the attendance was good beyond all expectations. Many thousands from all civilized countries of the world came to see the work of our school children, and many either left a written word of appreciation or verbally expressed their satisfaction with our school exhibition. Among them were schoolmen whose names have a good reputation throughout the teaching world.

But even our teachers really needed a little encouragement. They had to hear so often that our schools are inferior to the public schools in every respect, that they are all doomed, and so on. When a teacher, who faithfully uses the gifts God has given him, has to hear such useless talk again and again, perhaps even in his own circle, he is in great danger of paying attention to it and becoming despondent, discontented, and sullen, even if he keeps reminding himself that a Christian must not be discouraged by adversities. We can therefore only be grateful to our Synod for having so readily given its consent to participate in the school exhibition.

What do we actually learn from our school exhibition?

The often heard remark: "The children learn more in the free schools than in ours" is vain talk. It cannot be denied, of course, that a large, well-run independent school achieves more in some subjects than a parochial school that has just been reorganized and is poorly served by the pastor three days a week, or than two schools that are served alternately by one teacher. Of course, even the best-run free school does nothing at all for the salvation of the children; it is not even allowed to do that. But the school exhibition has now shown that the children in our larger, well-ordered city schools learn just as much in English as the children of the same age group in the best public schools. Nor are many of our smaller city schools behind in this respect. But as far as country schools are concerned, ours are far ahead of the public ones. A professor at an American university, who is otherwise far removed from us, says in a widely read newspaper: "I must briefly mention only one exhibition, which, however, falls outside the framework of the so-called public school system of the country, but is therefore no less interesting, I mean the exhibition of German-American community schools. In a spacious hall close to one of the main entrances to the Palace of Education, 263 parochial schools of the German Evangelical Lutheran Synod of Missouri, Ohio, and other states held an exhibition. All subjects taught in the schools are equally represented in the students' work: English language work, history of the United States, geography, arithmetic, religion, German language work, physiology, zoology, botany, world history, fine writing in both languages, and drawing. That these common schools, though they add religion and German to the subjects taught in the public school, yet bring up no less educated citizens of the country, may be convinced from the works by any one who will; I am even afraid that the performances of the public schools do not always bear comparison with those of the German common schools. Rightly, I hear, has the Synod's exhibition been awarded a distinction by the judges."

F. Rechlin.

First regular meeting of the Brazilian District

.

While all the other districts of our Synod have sent their delegates to the General Synod in Detroit this year, the Brazilian District will not be represented there by a delegate from our own midst, but by last year's visitator and co-founder of the District, P. L. Lochner. However, the closed position which this District thus occupies in relation to the others made it seem desirable to convene a District Assembly this year as well. Whether the District will continue to hold annual meetings in the future has not yet been finally decided.

So our District met again for the first time since its foundation in the hospitable P. Kern's parish at Jaguary in the northwest of the state of Rio Grande do Sul. The meeting lasted from April 28 to May 2. There were 9 pastors and 4 deputies present. In the opening service, the Vice-President, Father Klein of Estancia Velha, preached on the Gospel of the 10th Sunday after Trinity, Luc. 19, 41-48. It was he who then presented to the Synod the important doctrine of the Church. He had set forth five theses on it, which dealt with 1. the nature of the church, 2. the characteristics of the church, 3. the marks of the church, 4. the rights and duties of the church, and 5. the right use of the doctrine of the church. The speaker remarked by way of introduction that there are traces of unity in various other synods, but that there is no real unity in very few synods, especially because many synods do not hold doctrinal discussions at their meetings. The Brazilian District of the Missouri Synod meets for the first time since its foundation, as it were as the youngest child of the mother Synod, although far away from it in another country; but it still proves to be a true child of the mother in that it gives the widest scope to doctrinal discussions at its meetings. The negotiations on the doctrine of the Church, which we are now entering into, should serve especially to ensure that we always remain united in faith with the dear Mother Synod. The following presentation left nothing to be desired in terms of thoroughness, as will be shown later in the synodal report that will appear in print.

Since no missionary commission had yet been elected, President Mahler reported on the present state of the missionary work. He gave a more general overview of the work in the entire state, which report was then supplemented by the pastors of the individual parishes. In the first years, so the report read, the mission work was limited to the colonial area of Sao Lourenzo, in the south of the state. Small congregations were mostly where our pastors stood. The great majority of the congregations there (probably 30 in all) did not want to know anything about the "North Americans". But they did not want to be under the regiment of the pseudo-pastors any longer. So it happened that little by little several unirte pastors of the local Riograndens Synod found easy entrance into the area, which they had not cared about for decades. They were not lacking in agitation against the Missouri "intruders", and this may have been one reason why more congregations there did not turn to the Missouri Synod for help, although many congregations there are either not served at all or only by pseudo-pastors. While this area, where at present only two of our pastors stand, has proven to be extremely hard ground, one door after the other has opened for us further north. In the colony zone from Porto Alegre westward to Santa Cruz, as well as in the very north and northwest of the state, a good number of congregations have come in time to desire and receive a pastor from us. Among them are large congregations which were formerly supplied by the Unirte, but now want nothing more of that Synod.

It is as if God were leading more and more souls to the Lutheran Church the more it is slandered by the unrighteous.

From the business negotiations it should also be emphasized that the employment and support of useful assistant teachers was approved by the synod, provided that they place themselves under the supervision of the pastor. However, there is a noticeable lack of good teachers here. This shortage led the brothers from the Sao Lourenzo District years ago to the decision to make a start with the training of teachers. Since Father Hartmeister in Vom Jesus, who until recently was engaged in the training of qualified students, has resigned from his office there and is leaving the District, it has become necessary to choose another place to house the students. Porto Alegre seemed to all synod members to be the most suitable place for a boys' institute and was therefore considered. For the provision of instruction, if it is not to be done so incidentally, it is of course necessary to appoint a second pastor there. But not only the lack of capable teachers, but also the complete lack of good textbooks made the prosperous development of the parish schools difficult. This will soon be remedied. The Oonooräia kublisbinZ IloussConcordia Publishing House in St. Louis will soon maintain a book depository worth H50O.00 in Porto Alegre, for which the District will assume liability.

Finally, attention is drawn to the more detailed report on the Synodal Assembly in No. 10 of our "Kirchenblatt", which in the interest of our cause deserves wider circulation.

The dear readers of the "Lutheran" thus see again that our work in Brazil is not in vain. This should spur us on to new zeal and new faithfulness. May the Lord, in grace, grant us the right success in the inner development of the congregations, so that they may be firmly grounded in the Lutheran doctrine.

On behalf of the Brazilian District
M.

Asheville, N. C.

With a personal recollection let us begin. Several years ago a journey undertaken in the cause of the negro mission led the writer through the wonderfully beautiful regions of eastern Tennessee and western North - Carolina. Blessed D. Gräbner, who a few years before had driven over the same mountains and through the same valleys along the French Broad river in the awakening spring, had told the writer that forebodings of the beauty of Paradise had come to him then, and to every one who passes through this garden of God this impression will be confirmed. The heart of this region is the city of Asheville, situated in the midst of the mountains, famous far and wide as a health resort, especially for lung sufferers. There the writer was able to linger for a few hours and view the chief beauties which God has poured out in such abundance upon that region. All at once, quite unexpectedly, there appeared before him in the maze of the many visitors and travelers, a familiar face. A pastor of our synod was visiting his wife, who had been in Asheville for some time because of her suffering condition, and we were able to spend half an hour together before the clerk's train left.

This unexpected meeting has remained in the writer's constant memory. On the features of the sufferers there seemed to be expressed not only the stamp of illness, but also the trace of homesickness. How could it have been otherwise? Far away from home and family, weak and suffering, among loud strangers, without brotherly contact, without ecclesiastical community and pastoral comfort, that is certainly not an easy situation.

That vicar's wife has been blessedly departed for some years now. Not in all cases does the healing air stop death. Even in Nain, the lovely meadow, death returns. But in many cases the sojourn in places like Asheville prolongs life, and in many other cases it brings strengthening and recovery. What Denver and Colorado Springs are in the West, Asheville is and remains in the southeast of our country. Year in, year out, about 2000 lung sufferers stay there. As some go, others come. Lung sufferers also move there from our circles and make the city their home. From the personal circle of the writer's acquaintances, individuals have stayed there for longer or shorter periods of time. And these are now fortunately no longer unchurched. Things have become different in this respect from when the writer had the unexpected meeting mentioned. Even at that time our brethren, professors at Concordia English Lutheran College at Conover, N. C., about 70 miles away, had their eye on Asheville as an important mission post for our church. There was no Lutheran church in the whole city of 20,000 to 25,000 inhabitants, visited by many travelers in winter and summer. And yet there were Lutherans there who were in danger of becoming unfaithful to their church, and some of whom had already fallen away from it and converted to Sectenkirchen, sick Lutherans from our congregations, who in this situation were especially in need of instruction and comfort from God's Word. So the professors of Conover began to preach in Asheville, and faithfully continued in spite of manifold obstacles and difficulties. A small band of Lutherans gathered around the preaching of the divine Word. Soon the time came that a pastor and missionary of their own must be called, and for about a year E. T. Coyner has stood there in blessed labor. Progress has been made, and the mission is really promising, so that Father Coyner, who has hitherto also served a few branches, will in future devote his chief time and strength to the mission at Asheville. Already a few months ago a small congregation has been planted, which was received into it at the last meeting of our English sister synod, and which is expected to raise $200.00 already this year toward the salary of its pastor. The services are regularly attended by from 20 to 40 hearers. This is much accomplished, considering the shortness of time, the local location, and the



very special difficulties with which all missionary work of our church in the Southeast has to struggle.

But one thing is still lacking in this English-Lutheran mission in Asheville, and the longer it goes on, the more it becomes a great obstacle. That is the lack of its own house of worship, a small mission chapel. In the past, services were held in the Court House, which was inconveniently located and difficult to warm in the winter. Now the meetings are held in a lodge hall located on the third floor of a building. It is obvious that such a place of assembly is very detrimental to the prosperous development of any mission, that in this case the attendance of the services is made very difficult, in some cases impossible, especially for the sick and suffering. Likewise, it is only when this mission has its own building that a proper parochial school can be established, such as is held everywhere in the English mission in North Carolina.

But where is the money to come from to build a mission chapel? The small congregation in Asheville can raise at most a few hundred dollars, and that is not much in a city the size of Asheville, where first a piece of land must be purchased, and with the present building prices. The other English Lutheran congregations in North Carolina are all still small and have enough to do with themselves. Our English sister synod is also unable to undertake the work alone. We think that this is obviously a case in which help should come from our German Synod. For once the mission in Asheville has been supported by the Commission of our German Synod for English Missions from the beginning and until now. This Commission reported this in its report to our Synod of Delegates in Detroit, and there the writer, as a member of the Commission, wanted to say more about Asheville and its needs, but time did not permit it. On the other hand, Asheville is in a very special sense a mission field of our whole church, since from all parts of our synod, even beyond the borders of it, sufferers come to Asheville, often accompanied by healthy relatives, who are to be served especially by this mission. And therefore, as a few years ago the necessity of building a chapel in the western health resort of Colorado Springs, so now the very similar situation in the southeastern health resort of Asheville is put to the heart of our charitable Christians. May God make hearts and hands willing for this also. L. F.

To the Ecclesiastical Chronicle.

America.

Rightly explained and made known must be the needs of the kingdom of God. The *Lutheran* tells from a Ge

The pastor had announced that the collection was intended for the works of the synod. He was careful, however, to explain what these works were, and had emphasized their importance with a few puffed words. After the service, a member of another congregation said: 'I never had a clear idea of what this Collecte actually meant until today. Your

Pastor gave such a clear and interesting exposition that I gladly gave.'" This is quite true. Even our Christians are not all sufficiently informed of all the works of our Synod and the needs of it. And though they have often heard what is necessary, yet from one time to another they forget it. Therefore it is certainly expedient that the matter be explained to them again and again and put to their hearts. This does not require long speeches; a few well-chosen, instructive, encouraging words, when the collection is announced or raised, do much, and make hearts and hands willing to give. - In this connection, one more thing should be pointed out. Our Synod of Delegates is now behind us again. By far not all congregations were represented by their pastor or by a deputy from their own midst, but according to our order, two to seven - congregations go together and send a pastor and a lay delegate. These then report to their home congregations, but do all the other congregations in their constituency also learn what is necessary? The living word is often more effective than written communication, and it is undoubtedly a good plan, which is already being followed in many areas of our Synod, that the pastor who represented the congregations at the Synod now gives a lecture in these congregations in turn about the Synodal Assembly, that he reports about the great work which God has given to our church, about our missions and teaching institutions, about the resolutions passed at the Synod, etc. Such communications arouse interest in the congregations, and are a source of inspiration for the congregations. Such reports arouse interest, make men and women, young and old, acquainted with the work of the Synod and its needs. And where there is knowledge and interest, the friendly word - encouraging giving and sacrifice finds a good place and is successful.

L. F.

According to the *Home Missionary*, the "Luth. Kirchenzeitung" informs us that in the **large city of New York there** are "842,127 souls, who were to be added to the Lutheran Church by birth. Of these, 47,000 are gathered into Lutheran congregations as communicating members; that means that about 150,000 souls are reached through the Lutheran church. And the others - Germans, Swedes, Norwegians, Danes, Finns, and all the children born here of those predominantly Lutheran nations?" - This statement again shows how especially the large cities of our country, especially Greater New York, are a mission field for our church. Thousands, tens of thousands, hundreds of thousands, who are of Lutheran descent, are going astray in the large cities, are becoming the prey of the sects, are running with the unbelieving, godless world, are prodigal sons and daughters of our Church. We cannot often enough remind ourselves that it is in accordance with the missionary manner of St. Paul the Apostle for us to give first attention to the cities in our Inner Mission. L. F.

The use of the English language is increasing, especially in our urban communities, and the English work and mission is certainly a work to which we must devote all our attention. But it is equally certain that there is still a great deal to be done in our country in the German language. This is evident, among other things, from the fact that church communities which are innately English spend a great deal of time and energy on German missionary work, and in doing so successfully work and gather congregations among those who are innately Lutheran and should be cared for by our church. Thus the Presbyterians of our country have, besides their English institutions, two German theological seminaries, one at Bloomfield, N. J., the other at Dubuque, Iowa. These seminaries, to which they give vigorous care and support, would not be able to compete with the large English institutions.

if their students did not find a field in the German language. Incidentally, the seminary in Bloomfield has also set up special courses for Hungarian, Bohemian and Italian students, in order to be able to work successfully through them among the peoples from whom large streams of immigration are currently pouring into our country. L. F.

Abroad.

Hudson Taylor, the founder and leader of the China Inland Mission, died suddenly on June 3 at the age of 63. He dedicated his whole life to the heathen mission in China, in which he already at the age of 21 years entered as mission doctor and in which he in 1865 opened the Inland Mission, which, as its name indicates, did not want to work on the Chinese provinces touched by the sea, but inland, where at that time there were still no Protestant mission stations. In spite of great difficulties, one door after the other opened to the man of faith, more and more workers made themselves available, and there was also no lack of money. After forty years of activity this mission counts 828 mission workers (among them, however, only 331 males) on 200 stations with 520 outside places. The number of baptisms performed in these stations amounts to nearly 19,000. Five years ago this very mission was hit the hardest in the Chinese Boxer Rebellion; 58 mission workers and 20 missionary children were murdered, and much mission property was destroyed. But it has already reached more than the former number of missionaries, has reoccupied about all mission posts, and extends over almost the whole Chinese empire. In general, the sowing of tears of those years has been followed by a great harvest of joy, and the last annual report of the aforementioned mission reports that the number of evangelical Christians in all of China has increased by about 50,000 since the Boxer Rebellion. All reports testify that a great movement toward Christianity is passing through China. L. F.

What moves **the proponents of cremation** to advocate it and to abolish the old Christian way of burial is not so much the consideration of the supposed health of their fellow men as the crass unbelief in the Scriptural doctrine of the resurrection of the flesh. This became clear a few months ago at the Landessynode of the Duchy of Brunswick, when the office of preachers in cremation was discussed. A member of the synod, the chief magistrate Kunze, said at the public synod: "In a bodily resurrection, as taught in the Bible, no one believes nowadays, probably no one in the synod either." And this was listened to calmly, without standing up for the doctrine of Christ, which has been confessed for centuries by the whole Christian Church in the third article, and shutting up the scoffer. Only one theologian, Consistorialrath Moldenhauer, protested against it, whereas another theologian, Superintendent Schumann, agreed with the first speaker and declared "that the common view of the resurrection of the flesh has few adherents in pastoral circles." It is no wonder then, of course, that unbelief is penetrating ever wider strata of the people. Here in America, too, the advocates of the pagan custom of burning corpses are mostly those who boast of their unbelief in the doctrine of Christianity, especially of the resurrection of the flesh. L. F.

The Jewish Zionists, who, as is well known, want to found a Jewish colony, were recently assembled for their annual meeting in Basel. Max Nordau was elected president in place of Dr. Herzl, the deceased leader of the entire movement. The negotiations were sometimes conducted in such an agitated manner that the The question of where this Jewish state should be established, whether in East Africa, where the English government wants to make land available, or in Palestine, on which the hopes of the Jews are pinned, was discussed. Finally the offer of the English government was rejected and it was declared that Palestine alone was the right place for Israel. Admittedly, this led to a division among the participants in the Congress, and the view that the entire Zionist movement is coming to an end seems to be correct for other reasons as well. Thus, at the same time, the chiliastic enthusiasts in Christendom, who years ago hailed the Zionist movement as the beginning of the fulfillment of the Millennial Kingdom, are again deceived in their hopes. A universal conversion of the Jews, a return of Israel to Canaan, a millennial kingdom of Christ on earth in outward rest and glory, these are dreams contrary to Scripture. L. F.

From World and Time.

From time to time some secular periodicals raise their voices **about the spread of secret societies in the** universities, colleges and high schools of our country. The Masonic students at the State University of Michigan in Ann Arbor incorporated some time ago as the Acacia Fraternity. This, according to a St. Louis political newspaper, was done in the interest of forming a secret society which is to extend over a large number of universities (intercollegiate fraternity), and to which no one can belong unless he is a Mason. In Chicago, last year, the Board of Education considered the secret societies among the adolescent boys and girls attending the public colleges of the city, disapproved of these fraternities and sororities as harmful in more than one respect, and found in them the support of the Daily Priest. But what is the use of all this if the children perceive that their fathers and mothers are lodge members? If secret societies are good for parents, why, the children conclude, should they be harmful to us? Besides many other dangers which are undoubtedly connected with the attendance of American colleges on the part of our young Christians, these secret societies are also a piece against which they must be faithfully warned, lest they suffer harm to their souls. And therefore, at the beginning of a new school year, we are again emphatically calling attention to the fact that all our synodal institutions are also open to those who do not wish to study theology, but who nevertheless seek a higher education. In addition, there are a number of Lutheran colleges in the Synodical Conference area that provide a general education and are also open to girls. We mention Walther College here in St. Louis, the Lutheran College at Milwaukee, the Lutheran Academy at Wittenberg, Wis. and the Lutheran Seminary for Girls at Red Wing, Minn. The institutions of our English sister synod at Winfield, Kans. and Conover, N. C., also admit girls as pupils. L. F.

Dr. Niemann, who has been engaged in this matter for years, says the following about **the dangers that** Spiritism or spirit-seeing brings to the body: "The first damage is to the mediators, the 'mediums' themselves. Some of them die of early debilitation, others end in suicide or mental derangement. But long before this sad fate befalls them, they carry about with them the punishment for the superstitious goings-on within them. It



It is easy to understand that they soon lose their inner balance and quickly degenerate, especially in a moral and religious sense. They swing back and forth between unreasonable self-conceit and lamentable lack of will, lose all sound judgment, forfeit all moral power of resistance, and, to refresh their exhausted nerves, indulge in the disastrous excesses of alcohol, morphine, or fornication. But the same doom that befalls the 'mediums' also befalls their gullible followers. One is not a spiritualist with impunity. We think first of all of the many mischiefs that 'mediums' do by their fatal instructions. Here gullible people are destined to an unhappy marriage. There a happy marriage is torn apart. Here one promises a quick cure to the sick and thereby keeps them away from the doctor. There, a hidden ailment is discovered in the healthy and fills them with much fear and gloomy sorrow." - The same is true of hypnotism. It was recently reported from Los Angeles, Cal. that an eminent young advocate had become insane in consequence of hypnotic influence exerted upon him, and had to be placed under supervision. But the woman who exercised this influence, a spiritualistic medium, is also brain-sick and brought to the brink of the grave. Both were also in a lewd relationship with each other. Much greater and more serious, however, is the damage that Spiritism does to the soul. Spiritists deny the existence of a personal God, deny salvation in Christ, deny the divinity of the Holy Scriptures, and believe only in the supposed revelations of the spirits. Many a Christian, too, has first gone to the meetings of the Spiritists out of criminal curiosity, has then allowed himself to be entangled in their nets, has lost faith and a good conscience, and has perished in body and soul. L. F.

A word for everyone, but especially for those who want to enter the ministry.

In the sermon on the Gospel of the Sunday of Invocavit, the old Mathesius writes in the first part of his Postil, p. 90, thus: I know well that a man must have bread, shelter, clothing, help, and all kinds of necessities for this natural life, but all human and possible help alone does no good if one does not have God and His Word first; for God's Word, and a good profession founded on God's profession and command, sustains and feeds people, since there is already no human means, counsel, and way. The Israelites had God's word for them before, and thereupon they passed through the Red Sea, and the good Lord preserved them wonderfully in the wilderness. Therefore, because I have been brought hither by the word of God (not by my own counsel and thoughts, but led hither by the Holy Spirit), I stand on my calling and trust in God, out of whose mouth my way is confirmed. But if my God wants to preserve, feed, provide for, protect and defend me here, I will let him take care of it; if he can call something, he can also lead it out, as he proved to the Israelites in the Red Sea.

Gordius.

The military has supplied many a captain in the faith to the church of Christ, as can already be seen from Matth. 8 and 27 and Apost. 10. The last general persecution of Christians in the Roman Empire was initiated by the Emperor Diocletian by the fact that in the case of military In the case of the feasts in honor of the emperor, the entire army was to take part in the pagan sacrifices and ceremonies. Any refusal was punished as disobedience to the emperor. Many confessors at that time gave up military service, and said to Captain Marcellus, who had yet to suffer martyrdom: "If this is what being a soldier entails, that one should sacrifice to the gods and emperors, then I throw down my belt and renounce the banners and leave the service."

Among the Christian soldiers of that time, the captain Gordius of Caesarea in Cappadocia stands out, who suffered martyrdom in the year 303. He stood in military honor; but the glory of being a disciple of Christ was more to him than all honor of rank. At that time an imperial order brought much tribulation, according to which the images of the gods, to which every one was to sacrifice, were placed in the streets of the capital of Cappadocia, so that no one might avoid idolatry. Whoever refused the sacrifice was seized and tortured by henchmen. The dungeons were crowded with Christians. Belongings and property were robbed from them. Their homes and churches were destroyed. Many were martyred to death. Many fled to deserts, caves, and mountain canyons.

Gordius also renounced his military dignity and fled to the hiding places of the desert, in order to withdraw his soul from the dangers of the world and to serve Christ in silence. On the feast day of the God of War he was urged to come to the city and bear witness to Christ to his old friends and comrades. In the Circus, pagans, Jews, and common Christians sat together and waited for the spectacle to begin. Then, unawares, this hermit from the wilderness stepped before the crowd in his rugged form, and cried aloud, "I am found of them that sought me not, and appeared unto them that asked not for me." The signal for the opening of the spectacle sounded; but the people, recognizing Gordius, now wished to occupy themselves only with him, in spite of the pipes and trumpets. Wild cries of heathen demanded his death, and Christians cried out against it. The herald commanded silence. The instruments were silent. Gordius confessed himself a Christian, and was led to the governor, before whom he likewise testified "JEsus Christ is my hope and protection." The chief official regretted that such a wicked wretch could die but once, and threatened him with all possible tortures Gordius replied that he himself must regret that he could not suffer various deaths for his Lord Christ. Through all the tortures he remained firm, praying the words, "The Lord is my helper, therefore I fear not; what can men do to me? I fear no evil: for thou, O LORD, art with me." When his tormentors stopped with their work of blood, he said to them, "Why stand ye idle? Rend my body; torture my limbs, torment me to death as you will. Withhold not from me my blessed hope. The more ye increase my torment, the greater reward ye prepare for me. We are one with our Lord in this: for weals and bruises that cover our bodies, we shall be clothed with shining garments in the resurrection; for shame and disgrace we shall obtain palms and crowns, for dungeons and bonds a paradise. If we are condemned here with criminals, we shall be blessed with angels in eternal life. New threats are to me but divine seed of immortality and eternal harvest of joy." The governor still tried by friendly enticements and the promise of military honors and imperial favor to make Gordius' faith waver. But all cunning was in vain.

Now the death sentence was pronounced from the judge's chair before the assembled people. Relatives and friends crowded

through the masses to embrace and kiss the confessor once more. But now it became obvious how harmful the long time of silence had been for the life of faith of many Christians. From all sides came those who wished to persuade him to deny himself, that he might save his young life. But Gordius proved to be a faithful witness against the tempters, who said to him: "What harm is it if you deny Christ with your mouth, if you only hold Him in your heart? After all, God looks not at words, but at the mind." He said, "That the tongue which I have from the Lord should deny its Maker, nothing can make me do so. If a man believe with his heart, he is justified; and if he confess with his mouth, he is saved; has the warrior class no part in the salvation of salvation? Is there no captain of faith? I remember him who stood under the Savior's cross, recognized his divine glory from the miracles, and was not afraid to testify to the raging Jews: With this testimony he went confidently to the place of judgment and offered up his head with joy for his Redeemer.

Thanksgiving.

A beautiful custom is found in Gschwend near Guildorf in Württemberg: On the field of the meadow, where the first harvest wagon has been loaded, the school youth, adorned with Sunday clothes and led by their teacher, gather there to sing songs of praise and thanksgiving together with other members of the community. The procession then proceeds towards the village in the traditional formation, with a group of little girls in the first place, carrying small sheaves decorated with wreaths on their heads. This is followed by the harvest wagon, which is adorned with many a wreath. Behind it, ordered by gapes, follow the school youth. Near the village, the solemn procession is greeted by the ringing of the bells, and the local priest and the assembled congregation await it in front of the church. When he arrives, the teachers and pupils once again sing hymns of praise and thanksgiving. The preacher then reads a psalm of praise and thanksgiving, to which the congregation responds with the hymn "Now give thanks to God". The procession, led by the priest, now passes through the open gates of the church and is joined by the girls carrying their sheaves. The small sheaves find their place at the altar, which is beautifully decorated with flowers and garden plants. In the harvest service that follows, God, the giver of all good gifts, is thanked for the blessing of the harvest and prayed for a prosperous harvest. Only now is the harvest considered to be open.

From a pastor's life.

The famous Wuerttemberg interpreter of Scripture, Albrecht Bengel, was known and loved far and wide as an excellent pastor. It is now over 150 years since he stood in the service of the Word, but his pastoral wisdom is not yet outdated. To a man whose pious wife lay ill, he once said, "You now have a sanctuary in your home!" This word never left his mind. - To a noble lady who had been ill for a long time because of emaciation and complained that God did not want to bring her home, he answered: "You are like one of my pupils the other day. He would have liked to go on vacation, but he had to wait until the last lesson was over." - A faithful pastor complained to him that in spite of years of He said that he did not see any spiritual life in his congregation after so much work. Bengel gave him the comforting answer: "If a woodcutter, after he has struck a hundred axe blows on the oak trunk, rests wearily in the grass, and a second comes after him, who with the tenth blow brings the tree completely down, who then has felled it? But mainly the first, who at first was not allowed to see any success from his work." - When his own wife was away, and in her absence one of her children had quickly died, he answered her anxious question as to the child's condition on her return with the words, as sweet as they were full of faith: "It loves and praises!"

Good way to settle an argument.

In a village in Switzerland, the farmer Velten once came one evening to the farmer Kasper, who was working in his field, and said: "Neighbour, now is the hay harvest, and you know that we have a dispute about a meadow. I have had the judges called together, because neither of us is learned enough to know which of us is right. So come to court with me to-morrow."

"You see, neighbour, that I have mown the meadow, and to-morrow, as the weather is now good, I must bring the hay in piles. So I cannot possibly go with you."

"And I can't ask the judges to leave again, since they chose this day. Nor can the hay be picked up sooner until we know who owns the meadow."

After some misgivings Kasper said : "Do you know how we are going to do it, Velten? Go to Schwyz tomorrow and tell the judges your reasons and mine - that way I don't have to be there."

"If thou hast confidence in me, thou mayest trust that I will speak for thy right as for my own."

After these words Velten left. On the following day he set out alone for Schwyz and presented his and Kasper's reasons as best he could. In the evening he appeared again at Kasper's and said: "The meadow, Kasper, is yours; the judges have awarded it to you. I wish you luck in it, and am glad that we have come to terms."

The terrible figure.

The Greek state of Sparta once had a king named Nabis (assassinated in 192 BC) who was a true monster of cruelty. One of his terrible deeds was that he had a beautiful statue made and set up in his palace. She was dressed like a queen; but under her costly garments on her breast, arms, and hands were hidden sharp knife points. When the king wished to extort money from any man, he invited him to his palace and showed him the statue. When the person in question began to admire its beauty and came nearer, it would stretch out its arms, set in motion by some hidden machinery, and draw the unhappy stranger to its bosom. Here he was held till, in his agony, he promised to give the king, who stood coldly by and watched his agony, all that the latter demanded of him.

This statue is an image of sin. It may be richly and deliciously clothed, and skillfully conceal its dangers; but every touch with it, whether it be called disobedience, lying, envy, hatred, unchastity, or otherwise (Eph. 4:25-31.), brings death.



You can't free yourself. But one can. This is the one of whom it is written: "In whom we have redemption through his blood, the forgiveness of sins", Eph. 1, 7.

Widow's mite.

In an appeal to give, the following words were written: "Dear friends, do not give so many widows' mites, which in reality are not widows' mites. First of all, most widows in our country, praise God, are better off than the widow in Jerusalem, whose entire fortune consisted of one penny, Marc. 12:42. Secondly, those who are so fond of giving "widow's mites" are often not widows at all, but healthy and cheerful men and women. Thirdly, when it is a question of buying a new suit of clothes or the like, they do not reckon on mites at all, but only fall to this modest standard in relation to the offering box. So not such "mites," but sacrifices! Only he can speak with a clear conscience of a "mite" when he gives, whose small gift, if not his entire fortune as in the case of the widow, at any rate constitutes a considerable fraction of his possessions or income.

Clothes on.

The precious clothing with which so much good is wasted, and yet only the world and the flesh are served, is to be resisted; it is terrible to think that such abuse is found among the people who are baptized and marked in Christ crucified, who are to bear their cross with him and prepare themselves daily by dying to the other life. If it were provided by unwisdom in some, it would be more tolerable, but that it should be so freely, unashamedly, and unhinderedly practiced, yea, that praise and glory should be sought in it, is unchristian. (Luther.)

Mass Absap.

The more obscene a novel is, the more easily it finds readers, not to the glory of the writer, but to the shame of those who read such pamphlets. When a writer once boasted that his novels were read more than the writings of the most famous men, he was answered: "Millions more acorns than pineapples are eaten every year. But who eats them? The pigs!"

Obituary.

On the 28th of July, in the morning at 568 o'clock, passed away in faith in his Saviour Wilhelm Burhenn, beloved teacher of the Zion congregation at Chicago, III, at whose school he served faithfully for nearly 30 years, and during the whole time rendered great service as a capable organist and choir director. He attained the age of 61 years and 8 days. On July 30, the funeral service was held in an almost crowded church. The funeral sermon was preached by the undersigned, based on Mal. 2, 5. 6. Then the body of the deceased was brought to rest in the grave with great readiness until he shall rise cheerfully. Besides relatives and many friends, the deceased leaves a sorrowful widow, 5 children and 3 grandchildren. Two sons and a son-in-law, M. Ilse, are in the holy ministry. God be all comfort! A. Wagner.

New DrurckscrLheu

Sermon on Rom. 6, 3-11, held in the chapel of the St. Trinitatis parish in Dresden by R. Freche. Dresden. Published by E. Steyer. 1905. 16 pages 7X5. To be obtained from Concordia Publishing House, St. Louis, Mo. price: 5 cts.

Another sermon of our missionary to the Gentiles, Freche, on the given epistle, with the subject: "Shall we then persevere in sin? Far be it from us! For 1. we are God's children. 2. God's children do not persevere in sin."

Pearls. Little stories for young and old. No. 14. Zwickau. "Printed and published by J. Herrmann. 16 pages 556X4. To be obtained from the Concordia Publishing House, St. Louis, Mo. price 3 Cts.

Five short stories, a reflection on baptism and a poem, all suitable for the newly confirmed. L. F.

Ordinations and introductions.

By order of the Honorable President of the Kansas District, Land. Theodor Hoyer was ordained and inducted by his father, J. H.F. Hoyer, on the 6th of Sonnt, n. Trin. in the congregation at Natoma, Kans-, assisted by P. Jacobs.

In accordance with the commission received, Cand. Otto Neumann was ordained and introduced into his congregations at Shell Lake and Cumberland, Wis-, by Otto Steffen.

By order of the Hon. Praeses Niemann, R. Eirich was introduced to his congregation at Anderson, Ind. on the 1st of Sunday, A.D., by S. Arndt.

By order of Venerable Praeses Walker, Fr. Paul Lindemann was installed in Trinity Parish, Brooklyn, N.I., on 3 Sonnt, n. Trin. with the assistance of the ck. A. Beyer, T. S. Frey, L. Zimmermann, and P. B. Frey, introduced by J. Holthusen.

By order of Hon. Praeses Niemann, Rev. H. E. Stühm was introduced to his congregation at Logansport, Ind. on the 3rd of Sunday, A.D., by E. H. Scheips.

By order of the Hon. President Clöter, Geo. H. Koch introduced to his congregations at and near Garner, Iowa, on the 5th of Sonnt, n. Trin. by W. Faulstich.

By order of the Honorable President of the Kansas District, Rev. Theo. Bundenthal was installed in his parish at Topeka, Kans. by A. Schmid, on the 6th of Sunday, A.D. Trin.

By order of the Venerable President of the Iowa - District, Father V. Walther was instituted on the 8th of Sunday, A.D., at St. Peter's Parish, Ocheyedan, Iowa, assisted by PP. Wischhof and Richter introduced by Chr. Däumler.

On the 1st of Sonnt, n. Trin. teacher H. Lewerenz was introduced as teacher of the school of Zion parish at Staunton, III, by Ph. Wilhelm.

On the 3rd of Sonnt, n. Trin. teacher Geo. W. Nolting as teacher at the head clapboard of the Bethel parish school at Chicago, III, introduced by C. A. E. Pound.

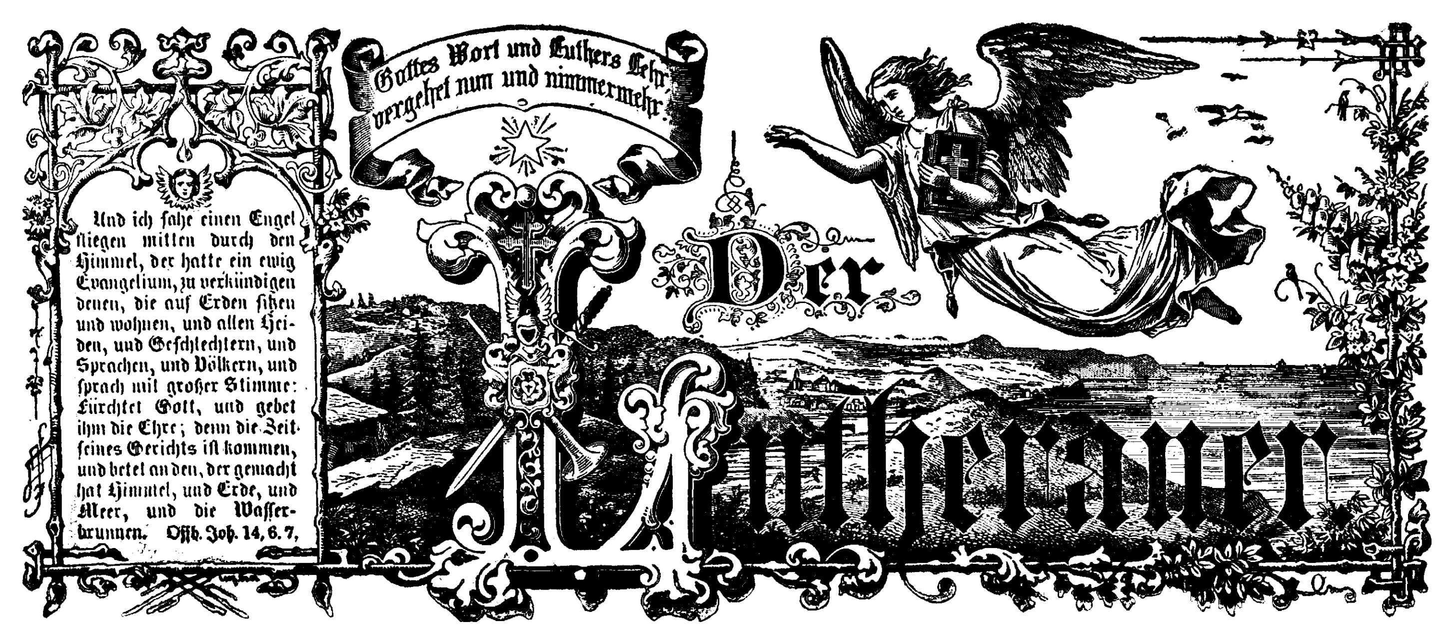
Initiations.

On the 4th of Sun. a. Trin. the Christ congregation at Midland, Mich. dedicated their new church (26X40, steeple 60 feet). Preachers: Bro. Grüber andK . Linsenmann.

On the 4th Sunday, A.D. Trin. the branch at Lyndoch, Ont. can. celebrated church. Preachers: k?. A. Saar and J. Neeb (English). Collecte: P21.00. A. Saar.

On the 5th of Sunday, A.D., the Zion congregation at Ridgeville Corners, O., dedicated their new church (28X48, tower 75 feet) to the service of God. Preachers: prof. L. Dorn and the ck. Ad. Arendt and Carl Schroeder (English). The consecration prayer was said by L. W. Fischer.

Mrs. Reinking.



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Edited by the teaching staff of the "theological" seminary in St. Louis.

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Of the self-examination of Christians.

Some time ago, when a teacher of our Church was about to start on his blessed journey home, he addressed the members of his family surrounding him, summoning up the last of his strength, with the earnest word: "Have you taken hold of Christ?" - This is a question of the utmost importance to everyone, a question we must all be perfectly clear about the answer to. For he that hath not yet apprehended Christ, the only Saviour, hath not yet apprehended him, beside whom there is no salvation in heaven or on earth, in time or eternity. 4, 12. But whoever faithfully takes hold of Christ, His salvation, His word, and perseveres in such faith until the end, is already unspeakably blessed during his earthly lifetime, will certainly be eternally blessed and participates in Christ's glory, Matth. 24, 13. Rom. 8, 33. Joh. 12, 26.

We, the children of God, who have been snatched from the dominion of darkness and transferred into the kingdom of grace of Jesus Christ, are to faithfully keep the treasure we have received through God's grace. God's Word exhorts us in 2 Cor. 13:5: "Try yourselves, whether ye be in the faith; try yourselves." Let us give this a little thought!

First of all, what does the word "try" mean here? Before the feeding of those five thousand men, Jesus said to his disciple Philip, "Where shall we buy bread, that these may eat?" This question the Lord, who knew well what he wanted to do, addressed to his disciple for the sole purpose of trying him, examining him, trying him, and testing how far his faith was strengthened. - The word "try" has the same meaning here: we are to try ourselves, to put ourselves to the test as to whether we stand in the faith.

The "faith" of which the apostle speaks is not the doctrine of faith, but the confidence of faith. Faith is the devotion of the heart to the one of whom the apostle speaks. In the same verse the second apostle writes: "Do you not know yourselves that Jesus Christ is in you? It is the faith of which it is written, Gal. 2:16, "Knowing that by the works of the law a man is not justified, but by faith in Jesus Christ: therefore we also believe on Jesus Christ, that we may be justified by faith in Christ, and not by the works of the law: for by the works of the law shall no flesh be justified." Trusting devotion to Christ, in short, faith in Christ, the saving faith, that is the faith in which we are to try ourselves.

We should be very serious about such self-examination. Therefore it is said again: "Examine yourselves!" As we Christians are to test everything, to examine its genuineness, 1 Thess. 5:21; as we are commanded not to believe any spirit, but to test the spirits whether they are of God, 1 John 4:1: so we are also to test ourselves. Let every man examine his own heart, whether his faith be of divine origin, genuine as purified gold, whether he be true and sincere in heart to God and to the Saviour.

And we are to be continually in self-examination. Not only when death approaches us; not only when the hand of the Lord is especially heavy upon us through great misfortunes; not only when we are laid upon the sick bed; not only when we have finished a year of life or a civil year; not only when we go to Holy Communion; not only at the close of the week, or after the work of the day is done; not only on Sunday, but also during the week, in doing and in not doing, in working and in resting, early and late, everywhere and always "try yourselves whether you are in the faith; test yourselves. Watch diligently always and always whether Christ dwells in your heart with his grace. Let every Christian at all times be able to say to God in prayer, "Search me, O God, and know my heart; try me, and know how I mean; and



see if I am in an evil way, and guide me in an everlasting way," Ps. 139:23.

Such constant self-examination is necessary. As a result of our inherent original sin, which drives us to false testimonies (Matth. 15, 19), we are all inclined to examine and judge others, but forget ourselves about it; while the Lord says: "Judge not, that ye be not judged. For with what judgment ye judge, ye shall be judged: and with what measure ye mete, it shall be measured unto you. But why beholdest thou the mote that is in thy brother's eye, and perceivest not the beam that is in thine own eye?" Matth. 7, 1-3. For this reason alone constant self-examination is urgently needed.

Furthermore, we live in a time that is dangerous to the faith, since spiritual satiety so easily creeps into the heart. A person afflicted with this plague thinks he is a believing Christian because he still professes the Christian doctrines of faith with his mouth. But he has long since lost the faith itself from his heart. The all-knowing Saviour of the heart must say to him: "Thou sayest, 'I am rich, and have had enough, and may I have nothing. And knowest not that thou art wretched and miserable, poor, blind, and bare? . . Anoint thine eyes with eyesalve, that thou mayest see," Revelation 3:17, 18. Sufficiency and weariness of God's word is an abomination to the holy God. The very opposite of this should fill the heart. We should hunger and thirst with fervent desire for the word of grace. Thus says the Lord: "Blessed are they that hunger and thirst after righteousness: for they shall be filled," Matt. 5:6. He fills the hungry with good things, and leaves the rich empty," says Luc. 1:53. Mary, the mother of the Lord. And already the Psalm (107:9) says of the Lord, "that he satisfieth the thirsty soul, and filleth the hungry soul with good things," namely, with righteousness, and peace, and joy in the Holy Ghost, Rom. 14:17; with love, patience, kindness, goodness, sincerity, meekness, chastity, Gal. 5:22. Examine thyself therefore diligently, my Christian, how faith and the fruits thereof are with thee. P. E.

The school fair and our community schools.

2.

We have shown in our first article that our school exhibition can teach us many things with regard to our parochial schools. Today we would like to draw attention to a few other points and offer them for serious consideration by readers who are concerned about the improvement of our parochial schools.

The school exhibition has also shown that our large, multi-class city schools, in which teaching is done according to a certain curriculum and a uniform method, achieve more than those in which each teacher tries his best for himself without caring much about the others. This is easily the case when there is a frequent change of teachers, or when one or other of the teachers has got into the habit of teaching in a particular way, from which he does not like to depart, even if it is for the general good of of the school. There has often been talk of a sensible, regular inspection of our schools, and it almost seems as if we cannot manage without such an inspection in the long run. Of course, we do not want an inspection that only knows how to reprimand, but one that advises and helps the teachers and thus contributes to the advancement and improvement of our school system. The school inspectors, however, should be experienced schoolmen. The - supervisor of the individual school is and remains the pastor of the respective congregation.

Among the mixed schools, where only one teacher works at a time, and where, therefore, the same method of teaching is used from the beginning to the end, the best results are, on the average, obtained by those whose teachers do not complain, in the "Information" appended to the work, of - irregular attendance. It is quite evident that schools in which many children are frequently absent do not perform as well as schools with regular attendance. If children often miss school, it not only harms themselves, but holds back those who attend regularly, and the progress of the whole school is thus retarded. From this it follows with irrefutable certainty that striving for the most regular school attendance possible is the best thing that teachers, pastors and congregations can do in the first instance to improve mixed rural schools. This is also true with regard to some city schools.

In multi-grade schools, especially religious education should be based on a clearly defined curriculum. In most other subjects, working according to a uniform method is greatly facilitated by the textbooks published by our Concordia Publishing House. The textbooks and other teaching aids published by our publishing house have also met with general approval at the World's Fair, so that there is no reason at all to use other books in our schools. The objection that some words are spelled differently in different books is no longer valid, since our last Synod of Delegates decided that the orthography in our textbooks should become uniform. If, therefore, a congregation desires that good books should be used in its school, let it introduce those published by us. They are used in most of our schools, but not yet in all.

The school exhibition also shows that our teachers, on the whole, as is attested to them when they leave the seminary, have the knowledge and skills necessary for the exercise of the Evangelical Lutheran school office, that is, they are able to prepare themselves properly for their lessons in the school. No seminary in the whole world can teach its pupils such a degree of knowledge that it is sufficient for life. Teachers must continue to study if they are not to go back. He who rests, rusts. But books, time, and many other things are necessary for further study. If a teacher is so short of money that he cannot buy books and has to spend his free time on providing for himself and his household in the earthly sphere, the school suffers. Therefore, it certainly does not contribute to the improvement of our schools that the teachers, as far as the physical provision is concerned, today often still have just

are in the same position as they were many years ago, when most of our parishioners had to make do with a meager living. Now, however, God has blessed our congregations abundantly in earthly things as well. - Shouldn't we also give this to those who "work in the Word and in teaching," that is, also to our dear teachers, so that they can devote themselves completely to their ministry? This would contribute not a little to the improvement of our schools.

The pupils' work exhibited also clearly indicates that it is a state of emergency when women teachers have to preside over larger schools or classes. They can manage one or two classes of children quite well, if the children are not too large and their number is limited, but a large mixed school is usually beyond the strength and capacity of a woman or a girl. Our congregations should also work diligently to relieve pastors of the duty of keeping schools, since, apart from anything else, it is impossible for most of them, for health reasons alone, to do justice to both offices in the long run. Even if health should not suffer, the missionary work that is so necessary always comes up short when a pastor devotes himself to the school as he should.

So there are still all kinds of things to change and improve in our schools, and yet we have been successful with our school exhibition. Basically, we care little for the recognition and the applause of the world. These things are far too changeable for us. The beautiful success we have achieved with our school exhibition can, however, if used in the right way, under certain circumstances come in quite handy. If, for example, people, as often happens, want to have their children confirmed too early in order to send them to the state schools, we can now point out that this is absolutely unnecessary, since they will profit just as much in our schools in the subjects necessary for civil life as they will in the state schools, if they only stay in our schools long enough. Approvals for teaching aids and the like are always more easily granted if one can prove that they will be used beneficially. Recently one congregation laid the foundation stone for a school which is to cost $30,000, and another congregation is building a schoolhouse for $20,000. The pastors say that the joy in the congregations to take such a step has been increased quite considerably by our school exhibition.

Of course, it is not to be assumed that every teacher who participated in the school exhibition will now also have a beautiful, practical schoolhouse built, and many already have one, as the photographs exhibited show; nor will all the damage that a teacher rightly has to complain about disappear of its own accord; but he can make an earnest attempt on his part to help repair the damage that shows itself and, with us and all devout Christians, ask the Lord of the harvest for many, many more devout and skillful teachers: for thus our schools will be best and most surely lifted up. If our school exhibition had even this effect-and why should it not?-the small sum which our Synod has - expended for it would bear interest and compound interest. F. Rechlin.

From the German Free Church.

The "Lutheran" has always kept its readers informed about the - history of the origin and spread of the Lutheran Free Church of Saxony and other states. And rightly so. We read repeatedly in the Acts of the Apostles that the Christians in Jerusalem had Paul tell them "one thing after another, what God had done among the Gentiles by his ministry". (Acts 21:19; cf. 15:12.) The same bond that then connected the churches founded by Paulo with the church in Jerusalem, by God's grace also embraces us, the "Missourians" of the new and the old world. It is the bond of unity in the Spirit. Therefore, it is only right that you dear fellow believers over there should hear from time to time about the labors and struggles, the sufferings and joys, which we have here in the old country, just as we, on the other hand, rejoice when we hear about your work. Such hearing from one another not only keeps mutual interest alive, but it also serves to strengthen faith, stimulates right Christian brotherly intercession, and encourages praise and thanksgiving to God, who spreads and sustains his kingdom on this side and on the other side of the world's sea.

So today, following a friendly invitation from the editor, I will tell the dear "Lutheran" readers a little about the youngest of our Free Church congregations, the Evangelical Lutheran Christus-Gemeinde of the - unaltered Augsburg Confession at Mulhouse in Alsace.

Up to now, congregations of our Free Church existed only in Northern and Central Germany. In Southern Germany there were only a few scattered people who stuck with us and were occasionally served by pastors of our synod, for example, a family in Strasbourg and one even on the other side of the black-white-red border posts, in Zofingen in Switzerland. Since last autumn, however, there has been a small faithful Lutheran congregation here in Mulhouse, a factory town of about 100,000 inhabitants, not far from the Swiss border and just as close to the French border.

How did this congregation come to be founded? In order to understand this, we need to take a closer look at the ecclesiastical conditions of Alsace-Lorraine. In addition to the Pabst Church, which is quite powerful here, and the Reformed Church, there is also a State Church of the Augsburg Confession. But this Lutheran State Church - suffers from the same incurable disease as all other German State Churches: it is not capable of putting away gross false teachers; besides a number of "positive" pastors and congregations who still stand up for the Lutheran confession, there are also - and not a few - liberal preachers who openly and unabashedly proclaim their gross, blasphemous unbelief from the pulpits and in church magazines and claim the right to do so. The theological faculty of the University of Strasbourg, where the future pastors of the national church must study and take their exams, is entirely liberal. From the Oberconsistorium, an ecclesiastical body in whose hands "the weal and woe of the (Landes-)Kirche" is in the hands of the church.

a positive paper published within the Landeskirche writes that "human lack of understanding and blind partisan zeal" are "the decisive factors" in it; and with regard to the Landeskirche as a whole, the same paper says: "A church which can no longer lead to Christ, because it no longer has Christ, must fall apart. With us (in the Landeskirche Augsburgischer Confession in Alsace) it is already hard at it!" "The spirit of science and the party spirit are mightily at work to destroy; God's word and the holy sacraments are devalued, the confession and the independence of the church are undermined, soon it will be only a heap of ruins, a field of corpses!" *)

Many Christians within the Alsatian Lutheran Church have long since recognized and lamented this sad state of affairs, and have spoken and written against it. Yet, in spite of all this, it has not become any better; rather, the prophet's lament applies to it: "We heal Babylon, but she will not be healed," Jer. 51:9. Until recently, no one, either from the teaching or the listening ranks, had found the courage to continue with the prophet: "Let them go, then, and let us each go to our own country! It is true that several so-called protest congregations had formed within the national church, that is to say, in three or four places a part of the congregation had refused to recognize as their pastor a liberal pastor who had been appointed to the place in question when vacancy occurred, whereupon they were permitted by the church authorities to appoint a believing pastor of their own. But even these protest congregations have not severed their connection with the national church; they are still regarded as members of the national church and want to be. If a positive local pastor were to take the place of the liberal one, they would fully rejoin the national church. It is just they who think that a separation from the national church, as it has now arisen here in Mulhouse, is unjust and must be fought. And yet, a clean separation, a complete separation from the corrupt state church, is the only way shown by God Himself, by which Christians can preserve the jewel of Lutheran truth entrusted to them for themselves and their - children. By God's grace, after long struggles, the then vicar P. Löffler (now pastor of our free church congregation in Hamburg), who had been working for twelve years in the local Lutheran congregation, also recognized this and therefore, urged by his conscience bound in God's Word, declared his resignation from the state church last summer and turned to our synod for acceptance. This step was certainly not easy for him. After all, under his care the congregation had grown from 100 to about 1000 souls and had just built a beautiful church, which was consecrated shortly afterwards, as well as a parsonage. It is probably partly due to this circumstance that only very few of his former parishioners followed him. To abandon the beautiful new church and instead gather in a rented hall - that already requires a great joyfulness. Most of them lacked it, and so they remained in the national church, and as soon as possible a believing, national church pastor was provided for them, so that now also the consciences of those who had been stirred up by Father Löffler's testimony calmed down again. To this end the devil did not celebrate either and sought to hinder and suppress the cause of the Free Church in every way. But he did not succeed.

Already in September of last year a small free church congregation was formed here, which sent a representative to our synodal assembly meeting in Chemnitz at the end of September. Since Löffler unfortunately could not stay in Mulhouse, the newly formed congregation, whose members were willing to make great sacrifices and raise about 1500 Marks annually, turned to our synod with the request for spiritual care. This request was granted insofar as the synod presented the Berlin congregation with the request to let their pastor, Fr. Amling, go to Mulhouse for several months, so that they could first see how the matter would develop and whether it would be worthwhile to establish a parish office in Mulhouse or not. The Berlin congregation agreed, and so ? Amling faithfully did pioneer work here from October to December of last year. Since it turned out that the cause of the Free Church here in Alsace - humanly speaking - was by no means hopeless, but that a co-supply of the new congregation by the pastor of one of our old congregations was out of the question, the idea of establishing a pastorate in Mulhouse was approached.

But how was this idea to be carried out, where were the means to maintain the parish to be taken from? The Rhenish Conference of our Synod, which first had to deal with the matter in conjunction with Father Amling, made the following proposal after careful consideration of all the circumstances: our old synodal congregation in Wiesbaden and - Frankfurt, which had hitherto been served by Pastor Hempfing in Allendorf an der Ulm, should unite with the new congregation in Alsace to form a parish and together with it appoint a pastor who should have his residence in Mulhouse and from there serve Wiesbaden and Frankfurt. In this way it was hoped to be able to hold the new post in Alsace which God had assigned to us, and at the same time to provide the congregation in Wiesbaden-Frankfurt, which has also long desired and needed a parish office of its own, with a more regular supply than had hitherto been possible, without having to make too great demands on the willingness of our American brethren in the faith to make - sacrifices. Nevertheless, it will not be possible without your help, dear fellow believers (after all, the two congregations together number only a little over 100 souls), and we have therefore given Father Amling a petition to the Honorable Synod of Delegates, whose fate will already have been decided by the time these lines appear in the "Lutheraner". It is difficult for us to keep coming before our dear fellow believers over there with petitions, especially since we know that there are also many needs to be alleviated and many a hole to be filled. And yet, when we see how the Lord again and again makes hearts and hands willing, we also regain our courage to ask. We do not ask for ourselves, but for him who is poor.

*) "Ev.-luth. Friedensbote aus Elsaß-Lothringen" 1905, p. 233 f.

for our sakes, that we through his poverty might be rich. Shall we not enter into a door which he opens for us only because the means are not quite sufficient?

Thus the above-mentioned proposal, since all those concerned - agreed, was carried out. The congregation in Mulhouse, in communion with the congregation of Wiesbaden-Frankfurt, has called a pastor, namely, after the first call sent out by them had returned, the undersigned, who has now been installed in his new office on Sunday Oculi here in Mulhouse and on Sunday Judica in Wiesbaden by Pastor Stallmann. He lives in Mulhouse and travels from here every three weeks to Wiesbaden and Frankfurt in order to teach the children there and to hold church services; he also officiates from time to time in Strasbourg and Zofingen. The little congregation here has grown only a little outwardly - one couple has come forward since I have been here - but it is, as far as people can see, healthy inwardly, and many eyes are on it. One wants to see how the Free Church is doing; many Lutherans here in Alsace are not indifferent to it, but it is something completely new to them, they do not even think it possible that the church can exist without state support, and they also have many other prejudices against the Free Church. We do not know whether, if our cause endures here, this or that Christian will turn his back on the corrupt state church; that is up to God. But we hope so and ask God for it, certain that he has not without a salutary intention also here created a free church - congregation and let his pure word come on the scene. We do not expect great outward successes in our Free Church at all; we know that we are only readers of the Word. But we rejoice in this and boast to the glory of our God that he still confesses our poor Free Church out of undeserved grace. You also rejoice with us and thank God for it and pray for us, that God will continue to keep us together with you in his word and build up his church in all places through his word.

And now, in conclusion, one more request. Mulhouse is on the way to Switzerland (railway line Mainz-Neustadt-Basel; it is also easy to reach for those who travel through Baden). Many Americans also travel there every year; and among these Americans, according to good accounts, there are often also dear fellow believers. To such we heartily request that, if at all possible, they not pass Mulhouse, but arrange themselves in such a way that they can spend a Sunday here and take part in our church services.*) In general, Missourians traveling to Germany should make it a rule to visit at least one of our congregations during their stay in the old fatherland and thus profess their faith in us. This, as experience teaches, is a joy and a strengthening for them and for us. With a little good will, it can also be done quite well; for at the present time, in 51 places in Germany, pastors of our

*) The undersigned lives in Mulhouse (Alsace)-Riedisheim, Charlottenstr. 21 n.

The addresses of our pastors can be found in the St. Louis calendar, so that anyone can easily get in touch with one of us and find out when and where we hold services in the places in question. The dear brethren over there are hereby cordially requested to make those of their parishioners, of whom they know that they are travelling to Germany, aware of our Free Church and, in case they would like to communicate on the way, to give them a church certificate. In any case, this should be done when a member of a Missourian congregation moves to Germany for a longer period of time or for good. This request has been made by us before, but it is necessary to repeat it now and then.

But now let it be enough for this time. May God keep us in grace the precious good of unity in the Spirit, and may He soon gather us together into the great church in heaven!

M. Willkomm.

Annual report of the Tanbstmnmengesellschaft zuDetroit , Mich.

The word of the Lord: "As the rain and the snow come down from heaven, and return not again; but water the earth, and make it fruitful and increase, that it may give seed to sow, and bread to eat: so shall the word that proceedeth out of my mouth be. It shall not return unto me void, but it shall do that which I please, and it shall prosper when I send it," Isa. 55:10. f., applies especially to our work at the Deaf and Dumb Institute in North Detroit, Mich. Although we try to teach the deaf and dumb children we have been entrusted with as much as possible in the things that are useful for this life, our main work is to instruct these children in the Word of God. Day by day the seed of the Word is scattered here in the hearts of the children. And to this work is given the above promise. We know that it is not vain work, we believe it, even if the fruit should be hidden from our eyes. We have God's promise for us, and it must be fulfilled. Even if it is not often possible for us to see the fulfillment with our own eyes, we will surely one day be amazed at the blessing God has bestowed on our little work. But just as God allows us to see many a lovely fruit of our labor in his vineyard, so also in our work with the deaf and dumb. We may see it in the children who are in our institution. They love their Saviour and willingly submit to His Word. We may also see it in those who have already left our institution and then tell us how they continue to read their catechism and their Bible and also confess their faith before the world. Such letters are available. Should not God's promise and beautiful experiences encourage us to continue this work with joy and zeal in the future?

Admittedly, it is not only laborious but also costly work. Our monthly expenses amount to about



But we are not alone in this work. God has also warmed the hearts of our dear fellow Christians near and far for our work in the past year, so that many a beautiful gift was sent to us, and we were able to cover our large budget and also make various repairs and install desirable new facilities. At one time in the course of this year we were in great need, but then we were able to experience it again: "Where the need is greatest, God is closest. In the middle of March, when the need had risen to the highest level, we unexpectedly received the news that a dear fellow Christian in Pittsburgh, Pa. had left from twelve to fifteen hundred dollars to our institution. When the undersigned was awakened a few weeks later at the midnight hour by a courier, it was even a *check in the* amount of $1758.13 that was delivered to him. Thus not only was our need remedied, but we were also able to pay off several hundred dollars of our debt. The valuable "Women's Association for the Support of the Institution for the Deaf and Dumb" was again particularly active. We owe to their efforts the long-desired central heating in our institution and twenty new iron bedsteads for our inmates.

In expressing our heartfelt thanks to all who have remembered our institution with love, we ask at the same time that the rich God in heaven be a rich rewarder of them, that he keep in us and in them a warm heart for our institution, and that the seed of his word scattered here not return empty in the future, but do what pleases him, and succeed as he sends it, to the glory of his holy name! Amen.

J. M. Gugel.

To the ecclesiastical chronicle.

America.

The thirteenth convention of the Walther League was held in the midst of St. Stephen's parish at Milwaukee, Wis. from July 16 to 20. Rev. B. Sievers preached the sermon of celebration at the opening service on the words 2 Cor. 5:9. "Wherefore we also labour, we are at home, or we walk, that we may please him." Five meetings were held. The main matter discussed was the so-called hostel question, or, What can and should we do so that so many of our young Lutheran fellow-Christians, who are sleeping down especially in the large cities, will not be lost to our church? Father K. Schlerf of Hillsdale, Mich. had prepared the theses, and Father Herzberger expatiated on the subject in a lengthy address. Father Her of Denver, Colo. was also present, and asked that strong support might be given to the Sanitarium there. The League agreed to erect tents there as soon as possible. During this entire discussion of the hostel question it became clear that, if something thorough is to happen, the associations in all cities and in all parts of our country must participate. - Our student fund, which has set itself the task of providing poor students with what they need, was warmly recommended to the care of the League, and Director Lücke of Fort Wayne, Ind. expressed his gratitude and appreciation for the support he was able to give to poor students through the League's fund. could show. - Since the Walther League at that time had contributed over $400.00 for the Luther Monument in St. Louis, Mr. Guenther asked that they would now also help so that the monument to D. Walther's monument could be erected soon. 85 associations were represented at the convention. F. A. Klein.

A fourth free intersynodal conference met from August 8 to 10 in Fort Wayne, Ind. As is well known, these conferences have been held for several years in order to possibly establish doctrinal unity between the Lutheran synods of our country, which are separated by doctrinal differences. At these conferences, members of our Synod, the Wisconsin and Norwegian Synods, on the one hand, and the Ohio and Iowa Synods, on the other, were especially present; but members of other Lutheran Synods also appeared. The assembly in Fort Wayne numbered about 200 participants. Father H. Dörmann of Blue Island, III, presided. The subject of the discussion was to be the passages of Scripture which our Confession cites in the Formula of Concord as proof of the doctrine of election by grace. For over this doctrine, as well as over the doctrine of conversion, has been for twenty-five years the main controversy between the Synods united in the Synodal Conference on the one hand, and the Synods of Ohio and Iowa on the other. But they did not get beyond a discussion of the well-known main passage on election by grace, Eph. 1:3 ff, because the debate could not be confined exclusively to this saying, but other points of doctrine were also drawn into it. Of course, no unanimity in doctrine was reached at this conference; rather, it turned out that the same doctrinal differences still existed as they had for 25 years. But it was decided to hold another free conference next year.

L. F.

The latest report of the Commissioner of Education in our country, recently published, covering the year 1903, gives some information as to the **spread and condition of Sunday Schools in** our country and throughout the world. According to it, at the time of the last International Sunday School Convention there were in the United States 139, 501 Sunday schools, with 1, 417, 580 officers and teachers, and 11, 474, 441 pupils. (Since then another such assembly has met, namely, a few weeks ago at Toronto, Can. and the latest figures are: 155,007 Sunday-schools, 1, 556, 947 officers and teachers, and 12,076, 232 pupils). In the whole world at that time there were 254, 382 Sunday-schools, with 2, 408, 591 officers and teachers, and 23, 208, 180 pupils. After the United States, as far as the number of Sunday-schools is concerned, comes England with 43, 632, then Canada with 10, 220, then in order Finland, Australasia, Germany, Scotland, India, Sweden, Africa, Ireland, West Indies, Holland, Switzerland, France, the Fiji Islands, which count countries between 8000 and 1000 Sunday-schools. Inadequate as the religious instruction given only once in a watch is, it is gratifying that millions of children receive at least this instruction. L. F.

The above-mentioned report also contains a number of statistical data on **Bible reading and other religious practices in the** public schools of our country. About a year ago, a questionnaire on this subject was sent to the school superintendents in more than 1000 towns with a population of 4000 or more. 1098 answers were received, and according to these, in 830 places, that is, in more than three quarters of the reporting places, some kind of religious exercise takes place, either Bible reading, or opening and closing prayers, or singing of religious songs. At the same time, the report gives an overview of the statutory

Page of this matter in the states and territories of our country. In 9 states (Georgia, Indiana, Iowa, Kansas, Massachusetts, Mississippi, New Jersey, North Dakota, South Dakota) Bible reading is required by law in the public schools, either by the Constitution or by the school laws. In 12 states (Arkansas, Jdaho, Illinois, Maine, Michigan, Nebraska, New York, Pennsylvania, Rhode Island, Utah, Vermont, and West Virginia) the Bible is not mentioned in either the Constitution or the school law, but judicial and official decisions give legality to the custom of Bible reading. In 16 States and one Territory (Alabama, Colorado, Connecticut, Delaware, Florida, Kentucky, Maryland, New Hampshire, North Carolina, Ohio, Oregon, South Carolina, Tennessee, Texas, Virginia, Wyoming, Oklahoma) the Bible is read in many places, but without legal authorization, only because it is customary and - desired by public opinion. In even some places in these states, therefore, the Bible is not read. In 3 States and one Territory (California, Louisiana, Nevada, and New Mexico) the Bible is not read as a rule, counting a few exceptions, and public opinion is against it. In 5 states and one territory at last (Minnesota, Missouri, Montana, Washington, Wisconsin, Arizona) there are judicial and official decisions against Bible reading. Where it does take place in these states, it is because it is desired by the people in those places. - This compilation shows that the practical execution of the pure separation of church and state in our country still leaves much to be desired. L. F.

Roman parochial schools, according to the report in the *Catholic Directory* for the year 1904, number 4000 in our country, attended by 986,088 children. These parochial schools are most numerous in New York (458), Illinois (368), Pennsylvania (360), Wisconsin (310), Ohio (306). They form a power of the Roman Church in our country. L. F.

Abroad.

Poor students. A newspaper reports that three hundred students of the Leipzig University receive free meals at noon and in the evening. In a large hall of one of the new university buildings the meals are taken at twenty-six tables. In 1544, Prince Moritz donated the Pauline monastery, founded in 1409, to the university on the condition that the university provide a free table for poor students. This use has existed since that time. There are one hundred and twenty free tables for students in various parts of the city. The costs are covered by legacies which have been assigned to the university by noblemen and professors.

D.

Pope Pius X sent the German Crown Prince a handwritten letter of congratulations on his marriage and a gift to the Crown Princess. His envoy, Cardinal Kopp of Breslau, in presenting the letter and the gift, described the union of the bride and groom as a "holy union" and assured them that the Pope would send his prayers to heaven for the young bride and groom. The "Ev.-Luth. Freikirche" (Evangelical Lutheran Free Church), which - communicates this, draws attention to the ambiguity to which the Pope has thereby made himself guilty. According to Roman heresy, marriage is a sacrament, and any marriage that is not ordained by a Roman priest is not a true marriage at all. Even the predecessor of Pius X, Leo XIII, declared such a marriage to be a "legal concubinage" in official circulars. To such an unconsecrated marriage "does not come the meaning and effect of a lawful Marriage", and all who live in such a marriage "live together in a criminal - way".*) And yet his successor has now sent his congratulations on the "holy union" to the crown-princely couple married not by a Roman priest but by a Protestant court preacher. Either Pius drops the official erections of his predecessor - but then where is the papal infallibility which Leo is said to have possessed? - or Pius upholds - which is at any rate the right thing to do - the teaching of Leo and of the whole Pabbical Church, but for political reasons he conceals his true opinion, and his congratulations and prayers are mere hypocrisy. But this is how the Pabbacy has always acted when it was in its interest. It is full of lies and deceit and yet gives itself a pious halo! L. F.

Father Denifle is the name of a Catholic priest who recently published a diatribe full of the worst lies and slanders about Luther. This person died the other day in Munich after a short illness. He was on his way to Cambridge, England, where he was to be made an honorary doctor along with another Catholic priest, Father Ehrle. It would have been a disgrace if in Cambridge, this old university of England, which always prides itself on being the stronghold of the Protestant faith against the Papacy, the highest theological honorary degree had really been conferred on a fanatical scoffer of Luther. Now, however, God has prevented this university from bringing such disgrace upon Protestantism. In this death we may see a judgment of God. (Ev.-luth. Kirketidende.) D.

In the so successful heathen mission in the country of Uganda in Africa, a great spiritual harvest has again been reaped in the past year. 9000 baptisms have taken place, including more than 6000 of adults. Of the 717,535 inhabitants of Uganda proper, not including the populous outlying provinces, 212,669 declared themselves Roman Catholics and 164,241 Protestants in a census taken by the government last year. Of the remainder of the inhabitants, 300, 879 are heathen, and 40, 346 Muhammedans, so that the Christian population predominates. This is the more remarkable, as Uganda was first heard of not fifty years ago, and it was not until thirty years ago that the attention of the English Church Missionary Society was called to this country by the report of the well-known African traveler Stanley.

L. F.

Not everywhere is the heathen mission as successful as in Uganda. A contrasting picture is offered by the mission in Kaiser Wilhelmsland on the large island of New Guinea north of Australia. There the German Rhenish Mission has worked for 16 years without seeing any fruit. Thirteen mission workers and some children are buried in the heathen country, six missionaries returned home with broken health, but until 1903 no Papuan had been converted. Finally, as the "Leipziger Missionsblatt" reported some time ago, the ice broke. The first heathen came to a missionary and made the definite declaration, "I want to become a Christian." As he stood firm in the contestation which his relatives gave him, the missionary took him to baptismal classes, and after a few months he was able to be baptized. On this occasion he made the following baptismal vow before a large number of heathen Papuans: "I renounce the custom of my ancestors. The idols my ancestors instituted by falsehood I know. I believe

*) Cf. Gräbner, "Protestant Obituary in Memory of Pope Leo XIII", p. 8 ff.



to the Rot6 (God) Jehovah. He is the only God; he once created the heavens and the earth. I believe in JEsum Christum. He is God Jehovah's only Son. JEsus has forgiven my sins. He binds me loose from Satan; he binds me loose from hell. I used to walk in my ancestors' ways; now I will walk in JEsu's ways. O Roté Jehovah, I have spoken unto thee, thou hast heard? O Jehovah, help me. Amen!" - Since then the Rhenish Mission has again lost two of its missionaries in the murderous climate. L. F.

From World and Time.

The recently completed great tunnel through the Swiss mountain Simplon attracts the attention and admiration of the whole world. What is not so well known is that in this mountain breakthrough science has been thoroughly mistaken several times, that its predictions have not been - confirmed and its calculations have not come true. The proud scientists may think of this when they pronounce something as rock-solid certainty about the origin and age of the earth, about the distance of the heavenly bodies, about the cold and heat on them, and about similar things, which is only their groundless opinion and erroneous conjecture. The "Ev.-luth. Kirchenblatt" from Lodz reports the following: "Neither the formation of the mountain, nor the height of the temperature, nor the direction of the tunnel corresponded in reality to the assumptions of science. It was a failure, quite capable of - severely degrading the widespread belief in the unlimited capacity of modern science. Engineers, technicians and workers have achieved all the greater. That among them there is also no lack of men who give glory to God is a pleasant phenomenon which we may emphasize with pleasure. National Councillor E. Sulzer-Ziegler, one of the leading figures of the whole - enterprise, spoke at the breakthrough ceremony in Brig: The six and a half years of construction were not only years of hard, strenuous, almost gruelling work for the entrepreneurs, but also years of severe trials and great worries. The task was more difficult than we and all of you involved with the Simplon had anticipated. Indeed, at times it was so difficult that we thought we would have to succumb..... We are all the more grateful today that we were able to carry out the task after all. I confess quite openly that without my trust in God, which rested on a firm foundation and firm conviction, I would at times have given up the fight and let my courage sink. When I say: 'Thank God that we have come this far!' it is not a figure of speech, but comes from the depths of my heart."
L. F.

Sebastian Fröschel.

Among the men who once worked and labored alongside Luther in Wittenberg and revered in him their spiritual father was the little-known Sebastian Fröschel. He was born at Amberg in the Palatinate on February 24, 1497, and was thus more than thirteen years younger than Luther. He studied at the University of Leipzig, primarily under Professor Georg Heltus of Forchheim, who was distinguished for his erudition and integrity. The - disputation, which was held in 1519 between Luther and the papist Dr. Eck, Fröschel listened to with the greatest excitement and was thereby won for the Reformation movement. From the Bishop of Merseburg, Prince Adolph of Anhalt, 1521 ordained priest, he soon aroused the wrath of the papists through his evangelical nature, especially through the discontinuation of private mass. The monks persecuted him in all kinds of ways, but he finally escaped their persecution by moving to Wittenberg in 1522, where he studied thoroughly under the great teachers there. In the early days, it was above all Bugenhagen who had a beneficial effect on him through his explanation of the Pauline letters, and who also took a great liking to Fröschel, which he also proved by taking him to his table.

At the request of the Protestants in Leipzig, Fröschel preached a sermon around Michaelmas 1523 in the Hospital Church in front of the Grimma Gate. He was prevented from giving a second sermon by the hostility of the papists, however, who caused the church to be closed to him, which brought about a crowd, which Fröschel himself helped to disperse. He was hereupon summoned before the Bishop of Merseburg. Forty mounted citizens of Leipzig were ready to accompany him, but he only put up with two. During the interrogation, the bishop accused him, among other things, of preaching not the Gospel but a new doctrine, and when he asked him what the new doctrine was, the bishop replied, "That Christ alone makes us blessed. At Leipzig, where Fröschel had returned undisturbed, he was arrested by order of Duke George, that bitter enemy of the Gospel, who had appeared there. The aldermen were at the wedding of the city magistrate and sent him food and drink to the prison; but Fröschel did not want to enjoy anything. He asked the jailer the cause of his imprisonment, and received for answer, "Dear Mr. Magister, do not deny his Lord Christ, but confess him freely and publicly." From this Fröschel perceived why he was imprisoned, and his heart became cheerful. He then ate and drank with a cheerful heart and read the letters of St. Paul in peace.

Soon he was summoned to the castle before the duke. The duke accused him of how he, who had been a beautiful frog in his university city of Leipzig, but had become a toad in the heresy pit at Wittenberg through ingested poison, had wanted to poison the churches and schools at Leipzig. "We find," were the charges, "first, that you have been disobedient to us, in that you have studied contrary to our commandment at Wittenberg; secondly, to the Bishop of Merseburg, that you have preached contrary to his commandment at Leipzig; thirdly, to the holy Roman Church, that you have no record, whence it follows that you have more Lutheran marks and piecemeal work about you. Therefore," was the remarkably mild verdict, "we wanted to punish you in such a way that the whole country would be offended by it. But through the intercession of our university, of which you are also a member, we want to show you this mercy, that you leave our city and country tomorrow by day and do not let anyone find you there, until that changes. If, in the meantime, you are caught within, you shall be bound to the pillory, and a plate as large and wide as an abbot's shall be drawn for you, and you shall be struck out into the country with rods. And you shall know how to judge."

Fröschel returned to Wittenberg and in 1524, at Bugenhagen's - suggestion, was employed as the third deacon at the city church in Wittenberg. His main work consisted in preaching vespers, hearing confessions, pastoral care of prisoners, and preaching in the hospital. His profession and the friendship of the Wittenberg professors made the stay in Wittenberg so expensive for the extremely unpretentious man that he did not accept a profession in another city, although he only became Archidiaconus in 1546 and could not expect a further advancement in Wittenberg. In the dedication of his three sermons from the angels to the council at

Wittenberg from 1. In his letter of 1 May 1563, he expresses his great joy about the life, learning and work he was granted in this city as follows: "I thank the almighty, true and living God, the eternal Father of our Lord Jesus Christ, Creator and Sustainer of all things, together with his eternal Son Jesus Christ and the Holy Spirit, for all his benefits, which he has shown and demonstrated to me and mine throughout my life, especially for these following things: First, that he brought me poor, miserable man to Wittenberg 41 years ago, that I saw and heard there in churches and schools these great, excellent, learned and pious men, as our dear father and Lord Doctor Martinum Lutherum blessed, the dear man, Mr. Philippum Melanchthon blessed, Doctor Johannem Bugenhagen, item, Doctor Justum Jonam blessed, Doctor Caspar Creutziger blessed, item, Georgium Majorem, Doctor Paulum Eberum, now pastor of the church at Wittenberg, and others, all of whom I have not only seen and heard, but also among and beside them all have faithfully served in the spiritual ministry by God's grace according to my little ability with preaching, administering the sacraments, hearing confessions, visiting the sick, comforting prisoners, so that I am now the oldest minister of the holy gospel at Wittenberg. Praise be to God, who continue to give me his grace. Amen. I may also boast of this, in praise and honor of Christ Jesus, who has done and arranged all these things himself, that all the sick whom I have visited these 39 years, as many as have fallen asleep and passed away, have fallen blessedly asleep in Christ. In addition, all the prisoners who have been judged here in Wittenberg and elsewhere, with whom I have been (of whom there are many), that none of them has come to an unchristian end, but all have died well and christianly in the right knowledge and invocation of Christ and have given up their spirit with these words: 'O Lord Jesus Christ, into thy hands I commend my spirit; thou hast redeemed me, O Lord, thou faithful God.'"

Fröschel was outstanding neither by high scholarship nor by brilliant reformatory deeds. His element was pastoral practice. As a preacher, he distinguished himself by his doctrinal quality, his sense of faith, and the comprehensibility of his lectures. He died after a blessed effectiveness on December 20, 1570.

What going to church helps.

A man who despised God's word once asked a poor woman who was sprinkling her linen with water on the bleach, "Did you go to church again yesterday?" "Yes indeed," was the reply. "What was preached?" The good woman knew nothing to cite, and had not even remembered the text. "There you see what going to church will do for you," said the scoffer; "you pass it all away at once!" "Ah, sir," sighed the poor woman, "I've been complaining of that myself. But see this canvas on the grass. No sooner have I sprinkled the water on it than the sun dries it up again. And yet the watering is not in vain, but the cloth grows whiter and whiter from it. With this I comfort myself in my simplicity. Though I cannot keep much of God's word, yet my heart, which longs for it, will not go empty, and like my linen, even without my noticing it, will grow whiter and whiter." Was she not right?

To be sure, there are also many vain hearers, Jac. 1, 22. ff., and not a few to whom the gospel, which should be a savor of life unto life, becomes a savor of death unto death, 2 Cor. 2, 16. But this is their own fault.

On the right reading of the Scriptures.

If any man will read the scriptures aright and profitably, and see that he find Christ therein, he shall surely find eternal life. Again, if I do not study and learn from the Scriptures that Christ came down from heaven, became man, suffered, died, was buried, rose again, ascended into heaven, for my salvation, and that through him I have reconciliation with God, forgiveness of all my sins, grace, righteousness, and eternal life, then my reading of the Scriptures is of no help to my salvation. I may become a learned man from reading and studying the Scriptures and preach about them, but all this is of no use to me. For if I neither know nor find Christ, I shall not find salvation or eternal life; indeed, I shall find bitter death. For it is decreed of our dear God, that there is no other name given unto men, whereby they may be saved, but in the name of Jesus. 4, 12.

(Luther.)

I'm way too fine.

A well-known German pastor, now deceased, tells the following simple, but very instructive, story worth taking to heart:

Once I asked a good farmer's wife in my first parish, "How do you do?" And she began to complain of the miseries and troubles of life. I let her complain. But at the end I said: "Yes, dear woman, we have to repeat the catechism with each other. I will ask, and you must answer, in spite of your sixty years. First, who are you?" "I am a sinner." "Two: How do you know that?" "From the holy ten commandments, which I have not kept." "Third, what sins have you committed against God?" "His wrath and disgrace, temporal death and eternal damnation." "Is it true what you have said?" "Yes, Father." "And now I see that you have your daily bread, your clothes and shoes, your house and farm, a good husband and healthy children, the Lord Jesus for comfort and the Holy Spirit for light, the church and the Bible, baptism and the Lord's Supper, forgiveness of sins and the prospect of eternal life. Dear woman, let me tell you something: you are far too well off." With that I left her and went away. When, after some weeks, I passed by the court again, and saw the woman standing afar off, I called to her, "Well, wife, how are you?" and with shining eyes and a kind smile she answered back, "O parson, I am far too well!"

Shoe against seduction.

A father wrote the following words to his son, who had come into danger through unbelieving company: "If I get into the company of pickpockets, I know exactly what I have to do. I button up my skirt tightly, keep my pockets shut tightly, and get out of their company as soon as possible. Now, dear son, the people of whom you write may be honest and decent people as far as it goes, but they are pickpockets, because they want to steal the best and most precious thing, your faith in your God and Saviour, not from your pocket, but, what is worse, from your heart. So do now as I have said: If possible, shut up thy heart from them, keep thy hand firmly upon the treasure of thy faith, go thy way in God's word and prayer, and see to it that thou goest out of such company as soon as possible.



and avoid them in the future. So keep it with your faith and with chastity, truthfulness, modesty, and all the virtues that grow out of faith. God bless you, dear son, and keep you, and be yourself a wall and a rampart around your heart. Hold fast what thou hast, that no man take thy crown!"

Playing cards.

The English philosopher Locke once visited the Grand Chancellor of England, the Earl of Shaftesbury, with whom he was on very friendly terms, and found him playing cards in the company of some friends - all also people of high rank and famous name. Locke watched the game quietly for some time; then he drew out his writing-tablet, and wrote with apparently great attention. When, after about half an hour, the Grand Chancellor asked him what he was so busily writing, he replied, "My lord, I am endeavouring to derive as much benefit for myself as I can from my being here. For a long time I have longed to come into the society of these cleverest and wittiest men of our time, and now that this happiness has at last come to me, I think I can do no better than to write down carefully your conversation; and if you will permit me, I will now read what you have spoken." Hereupon he began to read their conversation, but no sooner had he read a while than the gentlemen, ashamed of the insipid gossip that had gone out of their mouths, put away their cards and chose better conversation.

"Let no idle talk proceed out of your mouths, but that which is profitable for correction, when it is needful, that it may be pleasing to the ear," Eph. 4:29.

New printed matter

Thirty-ninth Synodal Report of the Western District of the German Lutheran Synod of Missouri, Ohio, &c. St. 1904. St. Louis, Mo. Concordia Publishing House. 128 ropes 9X6. Price: 25 Cts.

In the synodal address the fiftieth anniversary of this district is - commemorated with statistical data and with a heartfelt application of Ps. 115:1. The doctrinal discussions, based on a lecture by Prof. Mezger, concern a subject that can never fail to captivate as long as there will be people on earth who, according to the will and accomplishments of God, create with fear and trembling that they may be blessed; for they deal with the spiritual life of the Christian and introduce, in a simple presentation, the depths of God's grace, which is the power and juice of this life. The mission report tells of the successes in 75 stations. D.

Brief Interpretation of the Small Catechism of D. Martin Luther. Published by the German Lutheran Synod of Missouri, Ohio, and other States. - **A Short Exposition of Dr. Martin Luther's Small Catechism.** In the translation authorized by the Evangelical Lutheran Synodical Conference of North America, St. Louis, Mo. Concordia Publishing House. 1905. Price: 30 cents.

This is the title of this bilingual work which has just left our synodal preface. It is, as masculine notice, the well-known "swan", which appears here in a double form. He is like all of us: we are becoming, or are already, English. Our "Swan", too, has long been in use in many English editions. But until now it was only available separately bound; now one can get it in one volume. The German text on the left and the English text on the right side next to each other. What a great convenience this compilation means, and what a time-saver it may be in preparation, will be best appreciated above all by those pastors and teachers who are forced by local circumstances to teach catechism in both languages. But also the students in our schools, who, in preparation for their future ministry, must learn to process and present the catechism in both "languages," and such pupils of our German parochial schools, who, for instance, in the upper class, are offered the opportunity to learn the catechism, even if only partially, in English, are rendered a great service by this juxtaposition of the German and English texts for their studies, for their learning and comprehension and retention, and perhaps also a small saving of money is made possible. Yes, perhaps even among our dear old people, in whose German congregations English services had to be introduced for the sake of the young people, and who now do not miss the opportunity to attend these services, there are some who are grateful to our publisher for publishing this work, because it makes it easy for them to compare the different expressions for the same doctrine and, if they do not let the trouble of reading it often spoil their understanding, makes it possible for them to better understand the English sermon. And this is the actual and ultimate purpose of the Catechism, and thus also of this double edition: it is to introduce the reader to the understanding of the Holy Scriptures from which it is taken, and to prepare him for the useful hearing of the sermon. - Conversely, it is by no means impossible that those among us who, as they say, "have become English" or "will become English", will also be preserved to some extent in the practice of German through the use of this bilingual catechism, so that they can also hear a German sermon with blessing, and not (as unfortunately often happens in German congregations where English is also preached!) simply dispense with all and any attendance at the German service. This catechism is therefore not intended to help us to become English as quickly as possible, but the other way round, that we become English as slowly as possible, and at the same time quite prudently, calmly, with deliberation, with thorough instruction in doctrine, wherever this will be necessary. - Our Lord and Saviour Jesus Christ graciously grant him this attempt to do justice to the "circumstances of the time" and, in this period of language change, preserve for us, along with other "treasures of grace", especially the pure catechism teaching, presented to the young, simple world by his Luther .

Supplementary Examples to Book II, Standard American Arithmetic. Compiled by *G. H. Runge.* St. Louis, Mo. Concordia Publishing House. 16 pp. RxetS: 5 GtS.

Supplementary Examples to Book III, Standard American Arithmetic. Compiled by *G. H. Runge.* St. Louis, Mo. Concordia Publishing House. 16 pp. C: 5 GtS.

These booklets, as their title indicates, are intended to supplement the arithmetic books in question. During the prolonged use of these two booklets, it became apparent that even more practical, clothed examples would be desirable. The above booklets are intended to remedy this deficiency. In them, a large number of carefully selected examples (264, r "8p. 269) have been compiled in such a way that, first and foremost, the course of both arithmetic books is taken into account in a manner recognizable to the teacher, and then a not inconsiderable number of mixed examples follow. We have no doubt that these *Supplementary Examples* will be very welcome to many teachers.

Treatise about the Antichrist, based on 2 Thess. 2, 1-12. Submitted to print by resolution of the Northern Illinois Pastoral Conference by E. Zapf, Lutheran pastor. 137 pages 7X4^. To be obtained from Rev. E. P. Merbitz, 3931 Dearborn St., Chicago III. price: 10 cts. postage free, the dozen 90 cts. the hundred 55.00.

An instructive, interesting writing. In the first part, the basic biblical passage about the Antichrist, 2 Theff. 2, 1. ff., is thoroughly interpreted; in the second part, church history is used to prove that all the vices prophesied of the Antichrist in Scripture apply to the Pabstium.

In the third part, finally, all kinds of objections against the biblical Lutheran doctrine of the Antichrist are refuted. The scripture is written not only for preachers, but also for listeners, whom it can serve well when they are attacked and have to defend themselves because of our doctrine of the Antichrist. Pabstry is and remains the greatest abomination in Christendom. As the price is set very low, the booklet can be distributed in masts, and we recommend it for this purpose. L. F.

Ordinations and introductions.

By order of the Honorable President of the Minnesota and Dakota District, Cand. A. H. Burandt was ordained on the 4th of Sonnt, n. Trin. in St. John's parish at Gregory, S. Dak. under the assistance of Father Weerts and introduced by R. Krenzien.

By order of the Venerable President Spiegel, Cand. Emil Müller (called to Brazil) on 4 Sonnt, n. Trin. with the assistance of the kk. K. F. and K. L. Müller and F. Hahn in the midst of the congregation at Benona, Mich. ordained by J. F. Müller.

By order of the Honorable President of the Nebraska District, Cand. Gotthelf C. Barth was ordained and installed in St. Paul's Parish, Bertrand, Nebraska, on the 7th of Sunday, Trinity Day, and in the morning of the 8th of August in the parish near Wellfleet by Father Bäder assisted by Father Fleckenstein, and in the afternoon in the parish near Buchanan by Father Fleckenstein assisted by Father Bäder.

By order of the Honorable Prefect Bernthal, Cand. Albert Friedrich was ordained and introduced by K. A. Panhorst in his congregation at Rosebud, Mo. on 7 Sonnt, n. Trin.

By order of the Honorable Pref. Engelbrecht, Cand. H. Kowert was ordained on 7 Sonnt, n. Trin. and introduced into his congregations near Edinburg and in South Fork, III, by Bro. Streckfuß.

By order of the Honorable Prefect Hafner, Cand. Stephanus Müller on the 7th of Sunday, n. Trin. in the parish near Richburg, Okla. under the assistance of P. Reiningas ordained and introduced by Jul. Huchthaufen.

By order of the Honorable President Pfotenhauer, Cand. Ewald Otto was ordained on 7 Sonnt, n. Trin. within the congregation of Faribault, Minn. under the assistance of P. Zitzmann by H. Schulz.

By order of the Honorable President of the Kansas District, Cand. Eug. Remlinger was ordained and introduced at his parish on Owl Creek, Kans. by J. W. Werling, on the 7th of Sonnt, n. Trin.

By order of the Honorable President Pfotenhauer, Cand. W. Schmoock was ordained and introduced by J. Matthias in his congregation at Hazen, N. Dak. on 7 Sonnt, n. Trin.

By order of the venerable Pref. Niemann, Cand. Friedrich Hassold on 8 Sonnt, n. Trin. in the congregation at Fairfield Center, Ind. for missionary service in New Zealand under the assistance of his father P. St. Hastold and P. E. C. Kühns seconded by L. Fürbringer.

By order of the Honorable President Pfotenhauer Cand. Theo.Heine on 8 Sonnt, n. Trin. in his parish at Billard, Minn. under the assistance of ?. Klewenos ordained and introduced by A. Bartz.

By order of the Honorable President Walker, Cand. H. König on the 8th of Sonnt, n. Trin. in his parish at McKeesport, Pa. assisted by the kk. H. Sieger and G. Müller and introduced by F. Engelbert.

By order of the Honorable President of the Western District, Cand. A. C. Meyer on the 8th of Sonnt, n. Trin. ordained and introduced in his parish at Monett, Mo. by Geo. Muller.

By order of the Honorable President Clöter, Cand. Walter Rehwaldt was ordained on 8 Sonnt, n. Trin. in his congregation at Hawarden, Iowa, under the assistance of P. Nuoffers and introduced by S. Grimm.

By order of the Honorable President of the Wisconsin District, Cand. A. W. Lange was ordained and installed in his congregation at Phipps, Wis. by C. Gutekunst, on the 9th of Sonnt, n. Trin.

On the 9th of Sonnt, A.D., Cand. E. Ross at Hamburg, Minn, assisted by t??. Heidmann and Brauer and introduced by F. Pfotenhauer.

By order of the Hon. President Engelbrecht, Cand. A. Semmann on the 9th of Sonnt, n. Trin. in his parish at Alton, III, assisted by k. Sieck ordained and introduced by F. H. Brunn.

By order of the Honorable President of the Middle District, Cand.

By order of the Hon. President of the Wisconsin District, Rev. Gust. Mundinger on the 5th of Sonnt, n. Trin. in his parish at Montpelier, Wis. with the assistance of Aerger, introduced by F. J. Geske.

By order of the Venerable President Clöter, Father H. Wisch Hof was introduced to his branch parish at Spencer, Iowa, on 7 Sonnt, n. Trin. by G. Grönow.

By order of the Venerable President of the California and Nevada Districts, Rev. W. J. Lankow was introduced to his congregation at Galt Lake City, Utah, on the 8th of Sonnt, A.D., by Rev. Brockmann.

By order of the Honorable Prefect Hafner, Father H. G. Jungkuntz was introduced on the 9th of Sonnt, n. Trin. on his mission field near Apache, Okla. by C. F. Lehenbauer.

By order of Venerable Praeses Pfotenhauer, Father Martin Weinhold was instituted in his parish at Lester Prairie, Minn. on the 9th of Sonnt, n. Trin. by J. S. Hertrich.

On the 9th of Sunday, A. D., Rev. Chr. Drögemüller was appointed superintendent of the Lutheran Children's Friendship Society of Illinois,

On the 7th of Sonnt, n. Trin. was Cand. Karl J. Brüning was inducted as teacher of the school of the Salems congregation at Jacksonville, III, by H. Hallerberg.

On the 8th of Sonnt, n. Trin. teacher J. H. F. Hölter was introduced as teacher in the school of St. John's parish at San Francisco, Cal. by J. H. Schroeder.

On the 8th of Sunday, A.D., Teacher W. Zimmermann was introduced to the Bethania congregation at St. Louis, Mo. by W. C. Brink.

Groundbreakings.

St. Paul's congregation at Town Washington, Wis. laid the cornerstone of the addition and tower to their church on Trinity Sunday. The sermon was preached byW . T. Naumann.

On the 3rd of Sunday, A.D. Trin. the St. Paul's congregation at Miltona, Minn. laid the corner-stone of their new church. The sermon was preached by

Judiinurn.

On the Feast of Trinity, Immanuel's congregation in Cook Tp, Iowa, celebrated its 25th anniversary. Preachers: kk. L. A. Muller, Discher and Schlegel. Collecte: K51. 42. F. Wolter.

Ginruetyungen.

On Trinity Sunday, the Immanuel congregation at A o rk, Nebr. dedicated their newly built church to the service of God. Preachers: kk. Tiemann, Jöckel and Möllering (English). The consecration prayer was said by C. Baumann.

On the 7th of Sunday, A.D., the Trinity congregation at Er i e, Pa>, dedicated their new church (45X68, tower 104 feet) to the service of God. Preachers: kk. Totzke, Rüßkamp (English), Ruhland and Dubpernell. The consecration was performed by Th. S. Keyl.

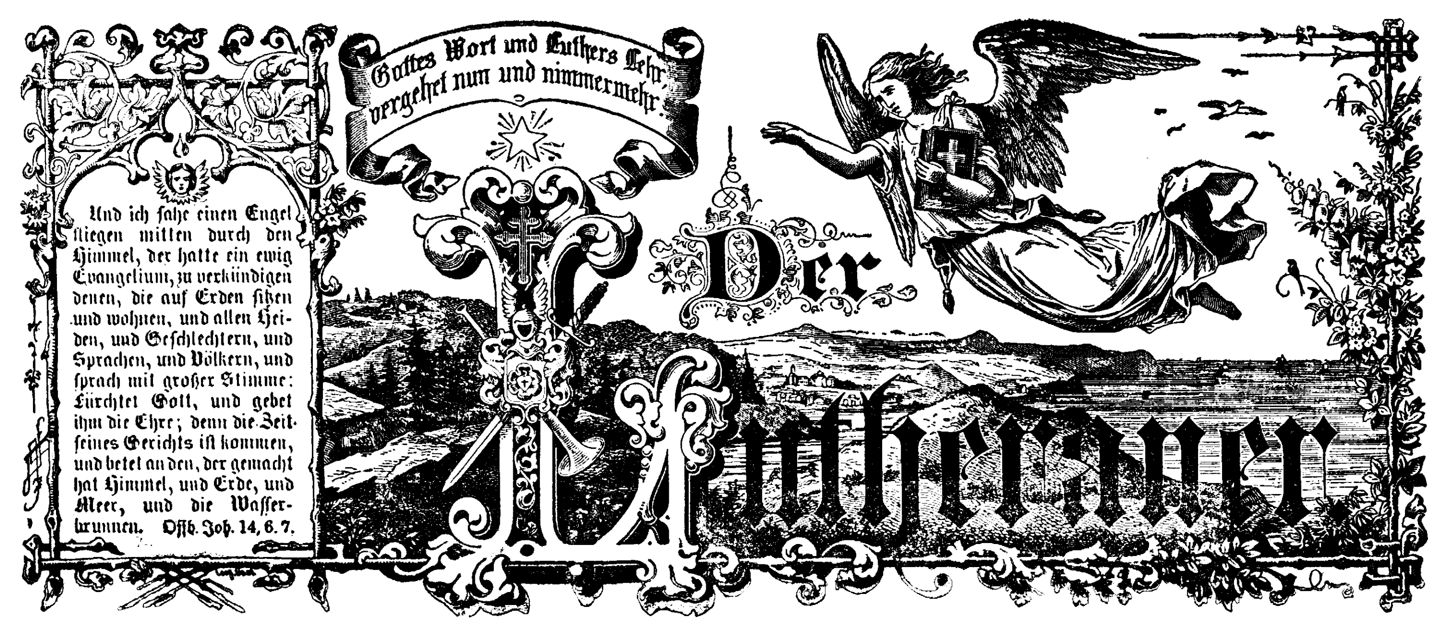
On the 8th Sunday after Trinity, the Immanuel congregation at Alb an-, Oreg. consecrated their new church (50X30 feet, with altar niche) to the service of God. The undersigned performed the consecration and preached the German sermon. English sermon was preached by P. H. J. Kolb. C. J. Beyerlein.

On the 9th of Sunday, A.D., the congregation at Linwood, Ont., Ca., consecrated their church, which had been purchased and renovated.

On the 8th Sunday after Trinity the congregation celebrated the consecration of the organ by Fr. Preacher: P. C. J. Körner.

Inauguration and mission feast.

On the 5th Sunday, A.D., the Trinity congregation at Fisher, Minn. celebrated the consecration of the church, school and bells, and at the same time a mission feast. Collecte for Mission: H27.00. Preachers: kk. Sebald and Parze (and English). The consecration was performed by P . Schedler.



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Edited by the teachers' college of the theological seminary in St. Lonis-

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Of the benefits of self-examination.

What the self-examination of Christians consists in and how necessary it is for all of us, we have briefly seen from God's Word last time. We now want to reflect a little on the great benefit of such self-examination.

Yes, sincere self-examination is very useful for Christians. Only through faith in Christ are we children of God, Gal. 3, 26. If a Christian humbly examines himself before God and finds that he has become weak in faith here and there, he sighs with the apostles to the Lord: "Strengthen our faith," Luc. 17, 5. And the dear Lord and Savior, who hears the desire of the wretched, always gladly grants such a request. Faith is strengthened. Sweet peace of God returns to the troubled heart. The Christian experiences the truth anew: "Now that we have been justified by faith, we have peace with God through our Lord Jesus Christ," Rom. 5:1.

In self-examination the Christian also notices to which sins he is primarily inclined. One person is mainly inclined to all kinds of uncleanness and fornication, Eph. 5, 3-5. Another person is mainly inclined to idolatry, that means to fear, love and trust creatures more than God; to rely more on his own strength, arm and mind than on the Lord, Jer. 17, 5. 17:5, Matt. 10:37. A third is in danger of practicing sorcery, divination, inquiring of the dead, and such devilish arts, of which the Scriptures say, Deut. 18:10-12, "Whosoever doeth these things is an abomination to the Lord." A fourth must watch himself most carefully, lest he fall into enmity, strife, envy, wrath, strife, dissension, rioting, hatred, and murder, 1 John 3:15. A fifth is more inclined to drink and devour, Rom. 13:13. a sixth to avarice and getting rich, 1 Tim. 6:6-10. a seventh to lying and slander, Eph. 4:25. Matth. 18:15, nor another to profane the name of God, or to despise the divine services, or to be ambitious, or to steal, or to commit suicide, etc. By careful, attentive, thorough self-examination, the Christian finds out which sins, defilements, and vices are most dangerous to him, and how far he has come in putting them away. But those who belong to Christ crucify their flesh together with their lusts and desires, Gal. 5:24. This is another benefit of Christian self-examination.

The better the Christian learns to know himself, the more intimately he enters into communion with God. True self-examination reveals to a child of God again and again his need, his spiritual need. In prayer the Christian takes refuge in Him who said, "Call upon me in time of trouble, and I will deliver thee," Ps. 50:15, for the Christian believes the Savior's sweet promise: "If ye then, being in trouble, are able to give good gifts unto your children, how much more shall the Father which is in heaven give the Holy Ghost unto them that ask him?" Luc. 11, 13. Since the Holy Spirit comes through the means of grace, the Christian, by honest self-examination, is led to make diligent use of God's Word and Sacrament, and to confess with David, "Before I was humbled, I erred; but now I keep thy word. Thou art gracious and kind; teach me thy statutes," Ps. 119:67. f.

As long as the Christian seriously examines himself before God, he is protected from falling back from grace. The scripture expressly admonishes: "Keep yourselves from being deceived by the error of wicked men with them, and from escaping out of your own stronghold", 2 Petr. 3, 17. The self-examining Christian desires to see fulfilled in himself the word 1 Joh. 5, 18: "He that is born of God keepeth himself, and the wicked shall not touch him." Backsliding is unbelief. But unbelief is, as Luther *) so earnestly says, "the of all-

*) XII, 1347.

The greatest sin and a blasphemy against divine truth. Concerning the fact that self-examination protects the Christian from relapsing from grace, our Father Walther*) speaks as follows: "Even to him who has already grasped Christ, daily growth in the knowledge of himself is exceedingly necessary and wholesome; for this knowledge drives him daily anew to humble himself before God, not to let Christ go, to seek in him alone all his righteousness and power and strength, his life and his blessedness.

The believing Christian also remains certain of his salvation and his eternal election in Christ through constant self-examination. If a believer perceives in himself the fruits and testimonies of the saving faith, he should not be doubtful, but firmly convinced that he belongs to the elect. Therefore the Scripture 2 Pet. 1, 10. says to the Christians: "Be all the more diligent to make your profession and election firm." All who are ordained to inherit according to God's eternal purpose, hear the gospel, believe in Christ, pray and give thanks, are sanctified in love, have hope, patience, and comfort in the cross. And though all these things are very weak in them, yet they hunger and thirst after righteousness. Therefore, my Christian, if you sincerely accept God's word, believe it and want to follow it, recognize in it the testimony of the Holy Spirit that you are God's child and certainly an heir to eternal life.

But how if a man, in his self-examination, should find the very opposite? How if he must confess, "I have hitherto persistently rejected the word of God through wilful unbelief?" Even to such a man self-examination was not in vain. Yes, it can be of eternal benefit to him. He must remember that Christ, the all-knowing God-man and former judge of the world, says as plainly as possible: "He that believeth not shall be damned," Marc. 16:16; and again Joh. 12:48: "He that despiseth me, and receiveth not my words, hath already he that judgeth him. The word which I have spoken, the same shall judge him at the last day." Because of this threat he is afraid of himself and recognizes his lost condition. Self-knowledge is the opposite of self-delusion. But it is still the time of grace! There is still help even for the greatest sinner. The same Christ who once judged the world has purchased forgiveness for all sins. Therefore he says, Marc. 16, 16: "He that believeth and is baptized shall be saved," and Joh. 3, 16: "God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life." Cross out, O repentant sinner, all the trespasses with the blood of thy reconciler! Believe on the Lord Jesus Christ, and thou shalt be saved, Acts 16:31. In self-examination a man who has fallen into unbelief finds opportunity for repentance, Luc. 15, 11-24. Luther says:**) "The true and constant examination is when a man finds himself vain, empty, and without any weight of salvation, blessedness, and righteousness, and laden with many evil desires. And if a man find himself so, let him be zealous, and with all diligence, of the Desire the grace and mercy of God, and have no doubt he will obtain it."

*) Casualpred., p. 429. **) XII, 1349.

Finally, self-examination has another wonderful benefit. A Christian who knows himself to be a believer in Christ, and who diligently sees to it that he remains in the faith, grows thereby in the courage of his faith and in the joy of his confession. Even though the enmity of the world may hurt his flesh, he knows that all things are for the good of those who love God, Rom. 8:28. And Christ says to his faithful confessors: "Whoever confesses me before men, him will I confess before my heavenly Father," Matth. 10:32. Thus the Christian, with constant self-examination, becomes better equipped for tribulations, so that he learns to speak, even to triumph, with St. Paul: "We also glory in tribulations, knowing that tribulation brings patience; but patience brings experience; and experience brings hope; and hope is not to be put to shame," Rom. 5:3 ff.

Among the pagans of antiquity, "Know thyself" was considered great wisdom. How much more should we Christians be diligent in self-examination! "To whomsoever much is given, much shall be sought; and to whomsoever much is commanded, much shall be required," saith the Lord Luke 12:48. Let us not therefore put off self-examination, but search our hearts and natures daily, and examine whether we still lay hold on Christ, and believingly cleave unto him. "Try yourselves, whether ye be in the faith; try yourselves," 2 Cor. 13, 5. P. E.

Presidential report and the last "free conference".

In the presidential report for this year's General Synod, the undersigned had also reported to the assembled delegates on the so-called "free conferences" that had taken place during the last three years. In this report, which in the meantime has also appeared in the "Lutheran", it says among other things: "About the result of the conferences a double thing is to be said. Some, to whom until now only a caricature of our doctrinal position had been presented, have become acquainted with our real doctrinal position. On the other hand, the spokesmen in the opposing synods have not been won over to the truth, but have apparently become even more entrenched in the error that salvation does not rest on God's grace alone, but also on man himself. In addition, at these conferences, on the part of the opposing spokesmen, the fundamental error has come to the fore even more than before, that not the holy Scriptures alone constitute articles of faith, but that men, especially theologians, are to regulate the statements of Scripture according to a whole of reason - which nan erroneously calls 'analogy of faith'. By what is according to faith is understood not what Scripture teaches, but what seems to the theologian to fit into the context he is to establish."

As we have already learned from the political newspapers and have subsequently seen from the iowaschen "Kirchenblatt" No. 18, Ohioan participants in the last Fort Wayner "free

Conferenz" publicly and solemnly "protested" against this assessment and even had the audacity to call it a "lie and slander".

That verdict of the Presidential Report is not "lies and slander" but, on the contrary, the truth. If the undersigned had judged otherwise, he would have been guilty of a violation of the truth. If, however, he wished to give a truthful report to his Synod, as was and is his duty, he must judge exactly as he has judged.

The Presidential Report does not speak of all our opponents, but of their spokesmen, and of these spokesmen it says that a twofold error is still found among them: 1. that man is not converted and saved by grace alone; 2. that the holy Scriptures alone do not finally determine the articles of faith. Both errors have always been taught by the spokesmen of our opponents, and have been held fast until now.

On the first point, not only did they explicitly and repeatedly say that conversion and salvation depended not only on God's grace but also on man's conduct, but they added that it was "the very quintessence of Calvin's doctrine of election," "unchristian and heathenish," to say that the attainment of salvation "depended in no respect on man's conduct toward God's grace, but in every respect on God alone." Later, when some within the Ohio Synod - objected to the proposition that man's conversion and blessedness did not depend upon God alone, it was declared, according to the Ohio Western District Report of 1896, that the proposition was "quite justifiable" and to be held fast, inasmuch as and because God compels no man to convert. The spokesmen of our opponents did not retract any of this at the "free conferences," but in Detroit, for example, we had to hear the statement again that man is to be left "freedom of choice" in matters of blessedness, that man's "freedom of choice" is a main part of "the analogy of faith. This is truly a clear statement of the error "that blessedness depends not only on God's grace, but also on man himself.

As to the other point, the matter is just as clear and obvious. When, in the doctrinal controversy, we referred the spokesmen of our opponents to the clear words of Scripture in which our doctrine was expressed, they appealed to the "similarity of faith" or the "organic whole" or "system" of Christian doctrine, which compelled them to interpret the words of Scripture in their own sense. Thus the question was discussed what was similar to the faith or what corresponded to the Christian faith. The members of the Synodal Conference and the Norwegian Synod declared that the analogy or rule of faith and the clear Scriptures themselves were one thing. What the clear Scripture teaches is according to faith. The analogy or rule of faith is never beyond the clear word of Scripture. On the other hand, the spokesmen of the opponents declared: "The analogy of faith" - or "the harmonious whole or system" which the theologian, in particular, recognizes - "stands as the highest norm of the faith. Scripture interpretation nor above parallelism or comparison of Scripture passages dealing with the same doctrine." What is here expressed more learnedly and with greater difficulty of comprehension, the Presidential Report seeks to express somewhat more simply thus: "By that which is according to faith is not understood that which Scripture teaches, but that which seems to the theologian to fit into the connection to be established by it." Thus, also with respect to this point, the Presidential Report sets forth, quite in accordance with the truth, the position of the spokesmen of the opponents. This is also what the spokesmen of the opponents did at the "free conferences" we attended. They did not allow the clear words of Scripture concerning eternal election to come into their own if the words did not fit into their (the opponents') "whole.

Now, if members of the Ohio Synod had the sad courage to call our perfectly true and factual account a "lie and slander," it is proof that they are in that state in which truth is called a lie and a lie is called truth.

Incidentally, the presidential report, with regard to the doctrinal position of the opponents, only says the same thing that has been said by us and other members of the Synodal Conference for more than twenty years, and much more sharply. The members of the Synodical Conference who were present and spoke this time at Fort Wayne for the "free conference" are also firmly convinced, 1. that the opposing spokesmen place the blessedness of man not only on God's grace, but also on man himself, 2. that the opposing spokesmen do not let the sacred Scriptures speak the first and last word in expounding Christian doctrine, but interpret and pervert the sacred Scriptures according to their own head, and then call their own head "the analogy of faith." When, therefore, those members of the Ohio Synod opened the "free conference" at Fort Wayne with that solemn "protest," we cannot help feeling that the "protest" was also intended to be a kind of histrionics. At a "free conference" the participants are naturally allowed a great deal of freedom. But obvious silliness, such as that "protest," should be avoided as far as possible.

F. Pieper.

Luther's care for poor students.

In all our educational institutions a new school year is beginning these days. Many a pupil and student will begin or continue his studies there who is in truth a poor pupil or student and in need of support. In order to give our congregations and the individual Christians in them the right desire for such necessary support, here are a few sayings from our father Luther, which show us how the great reformer also worked in this area in an exemplary manner.

Luther himself was a professor at the University of Wittenberg, met a lot with the students and also faithfully took care of them in their time of need. He really was tirelessly active, and either did good deeds for them himself,

or provided them with support, relief, a place to live, or a stipend from other pious people. He felt especially obligated to do so, since many theological students had just come to Wittenberg to hear him and to be instructed by him in the doctrine of the true Gospel, which had been brought back on the agenda. For this reason, he had a fatherly relationship with many of these students, who stayed at his house or ate at his table. Among them there were quite a number who had come from far away countries and often suffered real hardship. He was amazed at how many poor students there were in Wittenberg, and wrote about them in 1534 to Dorothea Jörger, who had given him a considerable sum to distribute to them: "Grace and peace in Christ. Honorable, virtuous woman! I add to your knowledge that God's praise of your alms is very well invested and has helped and still helps many poor people, so that I cannot doubt that God, who has given it to you to do, also shows publicly that he will let it please him as a dear sacrifice of thanksgiving, so that you may confess and praise the grace he has shown you through his dear Son Jehovah Christ. May God strengthen you in the steadfast faith, and may his work which he began be blessed in you, amen. I did not know it myself, nor would I have believed it, that in this small town and poor school there would have been so many pious, skilful fellows, who throughout the year have had water and bread, suffered frost and cold, so that they might study the Holy Scriptures and God's Word, for whom your almsgiving has been a great comfort and refreshment. I have already given out more than half of it, and have received the handwriting and sign that it has been given to honest fellows and not to loose boys. I have not wished to keep this from you, so that you may know how your money is doing. *)

It is precisely this woman, Dorothea Jörger, whom we often encounter in Luther's letters. She was a great benefactor of poor students and more than once placed rich gifts in Luther's hands. She was a zealous follower of the Gospel, and since God had blessed her with earthly goods, she was anxious to put these goods back into his service. And she vividly perceived that the Gospel restored to German Christendom could not be better spread than by supporting and training many messengers of the Gospel, many preachers. Thus she once made 500 florins available to the Reformer, which were to be distributed "to poor fellows who study the Holy Scriptures," and the above-mentioned letter is Luther's letter of thanks for this, in which he also gives an exact account of how he had used the money. But also otherwise we find many passages, especially in Luther's letters, from which it is evident how the support and preservation of poor students was close to his heart. He writes to his pious sovereign, the Elector of Saxony, to the Margrave of Brandenburg, to the council of Torgau, and to his friend Lazarus Spengler in Nuremberg, in order to find ways and means that endowments, scholarships and scholarships for the poor could be used.

*) St. Louis edition XXIb, 1903.

be established for the advancement of studies. And even if he does not overlook the students of the other sciences and arts, he is especially concerned about the students of theology. In a letter to the council of Torgau, for example, he intercedes for a poor student who would - otherwise have turned to a trade, and writes in this connection: "I must indeed, yes, yes, keep hard at it that they do not all become craftsmen who are sent to the preaching ministry. For I see and experience how great the lack of preachers and pastors will be before three years pass. Therefore your dignities, as pious Christians, would also help to promote, care for, and do; for there is need, that God, my Lord, knows, to whom I hereby commend your dignities, amen." *)

Particularly moving, however, is a letter of Luther, which he addressed for a poor student to the mayor and council of Rothenburg an der Tauber, unknown to him personally, and which in our circumstances the congregations would like to be told. Luther writes: "Grace and peace in Christ. Honorable, wise, dear lords and good friends! Although I am a stranger to your dignities and unknown (without the name), I am nevertheless caused to write to you for the sake of your city. to write to you for the sake of your city child, Georgen Schnell, asked for this purpose, not by himself, but by other good people who do him good. Therefore I ask, your dignities want to hold this writing for me, and this is the opinion:

"It is your city child, of whom you have no shame, learned and pious, my daily house and table companion, of whom I must give him good news and testimony. Because he is now poor and has nothing, my diligent request is that your dignities consider how now everywhere there is a great miserable lack of learned people (or what still wants to become), that many schools and parishes unfortunately lie desolate, and the people without God's word become wild and brutish, and yet, for God's sake, help to promote the young people, considering that a clever man can help many thousands.

"Therefore, since you are obliged to help your city child, I hope my request will be all the easier, that your dignity will be helpful to his studio, for instance with a fief or whatever God has bestowed. Forsooth, it is not ill laid up, as I know him, and will be your city's profit and honour. And if no one else should repay it, there is he who is pleased with such a good deed, and his name is Jesus Christ, who has well deserved it for us, that we should help him further his kingdom and honor.

"But I hope your dignities may not so great, much less still greater exhortation, you will yourself well misten Christian to show. Hiemit, God be with you. Amen." **)

May these few testimonies from Luther's letters move many congregations and individual Christians to take the support of poor pupils and students very much to heart. There are already many congregations, many Christians, who are zealous in this; we have experienced this on more than one occasion. May they not grow weary in

*) St. Louiser Ausg. XXIa, 1722.
**) St. Louis edition XXIb, 1801.

of their labor of love and may they find many followers. But may all pupils and students who receive such support also strive to earn a similar testimony as Luther's fosterlings. May they not disgrace their congregation, study diligently and walk in a God-fearing manner, be truly grateful for the benefits they have received, be economical and conscientious with the funds given to them, and always keep in mind the goal for which they are sent to our institutions and supported there, the holy ministry of preaching and teaching for the spreading of the Gospel in the world.

L. F.

From our mission for the deaf and dumb.

"He hath made all things good: he maketh the deaf to hear, and the dumb to speak," Marc. 7:37. Thus the people praised Christ, when he opened the ears of the deaf and dumb, and loosed the string of his tongue. We too, dear reader, have cause to praise and extol God thus. As you know, missionary work is being done among the deaf and dumb of our country by our synod. Perhaps you have often given something for this mission and have often sent up a prayer to the Lord for this work. You will certainly rejoice when you once again hear of the success of this mission; then you will certainly become more zealous in praying and giving for this work. I will now tell you a little about the work among the deaf and dumb in the state of Minnesota. In many other states the Word of God is still being preached by our missionaries in sign language, and certainly not without success. This is to be made clear by the mission among the deaf and dumb in Minnesota.

The undersigned had to work for three years until he was able to win some for the teaching. By God's grace, three married deaf-mutes were finally willing to be taught. With God's help, it came about that they could be confirmed on March 19 of this year. This was a day of joy, for the dear Saviour also made these deaf people able to hear and these speechless ones able to speak. They did not hear and speak with the bodily ear and mouth, but with the spiritual. In sign language they renounced the devil and confessed their Saviour. On the Sunday following, Holy Communion was celebrated for the first time among the deaf and dumb in Minneapolis. More soon followed. On June 26, a married woman was baptized and confirmed. On July 9, a woman of 56 was confirmed. This happened in Minneapolis, where every Sunday the sermon is preached in the sign language. There is also preaching in other places, such as La Crosse, Wis. and Stillwater and Winona, Minn.

The Word of God has also broken through in Winona. For a year and a half three deaf-mutes, two of whom are married, have been in class there. Once a month they were taught for more than an hour. On August 17, these three were confirmed. At the same time Holy Communion was celebrated. In Winona one married woman is still being prepared for confirmation. Also in Minneapolis currently has three in class, including one married woman who has not yet been baptized.

Truly we must praise God for His grace and faithfulness in crowning this work with His blessing. Continue to pray often for the mission to the deaf and dumb. You can and will certainly do this, dear reader. "He has done all things well; he makes the deaf to hear and the speechless to speak .

To the ecclesiastical chronicle.

America.

In New Orleans, where yellow fever has been present for some time, there are, in addition to the three stations of the Negro Mission, five (with Gretna six) congregations, some of which are quite populous, one of which belongs to the English, the others to the German Missouri Synod. Although there have been about 60 new cases of fever every day lately, in various parts of the city, it can be reported that the members of our congregations have been almost entirely spared. - In general it may now be said that there is justified hope that the fever will not spread much further. Up to August 10 the fever kept pace with the fever of 1878; since the 11th, however, there has been a steady improvement in comparison with that year.

J. Koßmann.

The General Synod of Wisconsin, Minnesota, and Michigan held its eighth meeting in Milwaukee**,** August 17-23. Prof. J. Ph. Koehler presented a paper on church music, showing in the first thesis its development from Old Testament times to the present, and then in the second and third theses setting forth what and how the congregation should sing. According to the report available in the "Ev.-luth. Gemeinde-Blatt," the lecture culminated in an appeal to cultivate the glorious congregational singing of the Lutheran church with zest and zeal. The usual reports on the Synod's institutions, missions and periodicals were given; of the latter, the "Gemeinde-Blatt" now has over 10,000 readers, while the "Schulzeitung" is going to be discontinued for financial reasons. The District Synod of Nebraska, formerly a part of the Wisconsin Synod, has been absorbed into the General Synod as an independent body. During the last two years the General Synod has not only increased in membership, but the contributions for church purposes have increased quite considerably, from $86, 462.09 in the preceding two years to $129, 937. 54. On the evening of Synod Sunday the silver jubilee of the two professors in the theological seminary at Wauwatosa, near Milwaukee, Aug. Pieper and J. Ph. Koehler, was celebrated. P. C. Gausewitz was again elected President of the General Synod, P. C. A. Lederer Vice-President, P. A. C. Haase Secretary, and P. H. Knuth Treasurer.

L. F.

At the Lutheran asylum for the feeble-minded and epileptic at Watertown, Wis. on the 5th of September actual school instruction commenced again. 38 fosterlings are now in our care, and 3 more are expected in the next few days. Thus all the rooms in our temporary home are occupied. Of these 41 fosterlings, all but 6 are enjoying actual schooling, some more, some less. Our aim is above all to acquaint these poor with the Saviour and His love in the way that is puffing for them, so that they come to know and love Him.

On the other hand, we want to guide them daily so that they remain with their Savior and do not lose Him. In addition, they will be taught all kinds of skills so that they can be usefully employed, if not in the parental home, then at least in our institution.

W. K. W.

Abroad.

The Saxon Free Church held its 29th annual meeting from August 2 to 8 in Planitz. The subject of the doctrinal discussion was a hearing on the doctrine of justifying faith, its nature and its relation to justification. Fr. Werdermann, formerly in our Synod, was admitted to the Synod as the present second pastor of the Planitz congregation. A doctrinal discussion was held with Fr. Schenke, who resigned from the Prussian State Church and the Berlin City Mission for the sake of conscience, in which unanimity in doctrine was found. A Scripture Society within the Synod has been distributing good Lutheran Scriptures through two colporteurs for a number of years. Although this missionary activity requires a considerable financial contribution, it was decided not to abandon it, but to continue it, since in this way the word of pure doctrine and healthy reading material enters many homes that would otherwise be closed to the testimony of truth. The report on the synodal treasury, which extended over one and a half years, showed an income of 25, 546 marks and 95 pennies, which was offset by an expenditure of 24, 146 marks and 35 pennies. It was reminded that all Synodal congregations must regularly give to this treasury by collections and offerings, if the current expenses are to be met. And we remind our readers that our support of the Saxon Free Church must also not diminish, since some Free Church congregations are still unable to maintain their preaching ministry from their own resources, and the demands have recently increased due to the opening of the promising field in Mulhouse in Alsace, which was recently reported on in the "Lutheran". Present as guests from the Danish Free Church were P. Michael and Hintze, who, however, has resigned his office in Copenhagen on account of illness, from our Synod the heathen missionaries Mohn and Kellerbauer, who, after many years of work in hot India, are away in Europe on leave, missionary candidate Nau, who will leave for India in October, teacher Vornsand from London, teacher J. Reuter from Bloomington, III, and Cantor F. Reuter, who has accepted a call to our mission church in Winnipeg, Can. On Synod Sunday a mission feast was celebrated, at which Pastors Löffler, Eikmeier, Mohn, Michae' and M. Willkomm spoke, and three collections, each amounting to more than 200 marks, were raised for our own Synod, for the Danish Free Church, which celebrates its fiftieth anniversary this fall, and for our missions. L. F.

A "German" Religion. Dr. Deutsch wants to make the German people happy with a new and "German" religion. His book on this subject is discussed in the "Proof of Faith," and we take a few notes from this discussion, also as a sign of the times. First, the new religion must be simple, that is, it must correspond to the intellect; second, it must also be pleasing to the mind and must therefore contain no stories of Golgotha. The summa of this German religion is summed up in the following sentence: "We all believe in one God, and that in the true God, the Creator and Controller of the world, who reveals himself in nature as the eternal world order, the summa of all power in matter." This religion is supposed to elevate men, to comfort them, to make them blessed. But in order to gain entrance to it, its originator also dresses it up in songs, which, according to the old churches melodies are to be sung. For example, the melody of "Christ is my life" should be sung:

I will surrender to you, All-Father, God Nature! To live the eternal order And its holy trace.

After the melody "Wer nur den lieben Gott läßt walten" (Who only lets the dear God rule), the Germans are to be edified by the following verse:

On every railway
Delay itself and misfortune;
The celestial body barrel denotes
The day, the year everywhere.
People only set their clock according to the course of nature.

Finally, the founder of this religion lays his sacrilegious hands directly on the holy Scriptures. He begins the 23rd Psalm with the words: "The order of the world is my shepherd; I shall want for nothing"; and the third petition is: "Thy will be done, O eternal order of the world." The book was published in Leipzig last year. The old rationalists did not do worse a hundred years ago. This whole "German" religion is as much blasphemy as nonsense. L. F.

Of the idolatry of the Maulchrist.

Oh, whose heart should not break with sorrow and displeasure! God must adorn the idol. How many an idolatry does the muzzled Christian perform under the appearance and name of worship! The hypocritical Christians have four dumb idols which they follow, the baptismal font, the preaching chair, the confessional, and the altar. They take comfort in their outward Christianity, that they are baptized, hear the sermon, go to confession, receive Holy Communion; but they deny the inward power of Christianity. They deny the power of baptism, because they walk not in the new man, but in the old, since baptism is a bath of regeneration and renewal. They deny the power of the divine Word because they do not walk as the Word of God teaches. They deny the power of absolution, because they remain unchanged in their nature, since the heart, when it is refreshed with the consolation of absolution, will not love evil more, and will hate good. They deny the power of Holy Communion, because they do not live in Christ, but walk after the lusts of the flesh. But how do Christ and Belial agree? All this is idolatry. For God is a Spirit and wants us to serve him in spirit and in truth. What the heart of a muzzled Christian hangs on with his trust apart from God, that is his idol: The baptismal font, the preaching stand, the altar; for he trusts to be saved by being carried to the baptismal font in his childhood, though he denies the power of baptism by not believing in Christ from the heart and living according to the flesh; that he sees and hears the preacher in the pulpit, while he neither accepts the word in faith nor brings it into life; that he now and then comes to confession, although the heart neither means nor feels what the mouth confesses; that he goes around the altar with other communicants, although neither devotion nor faith is with him in the custom of the Lord's Supper. Is this not idolatry, if I base my salvation, not by true faith in Christ, but by a delusion of faith in wood, lime, or stones? I speak another thing. He who does not serve God as he would have him served, namely, in spirit and in truth, but only with mere outward appearance and work, is idolatrous. Imagination without

Word of God is both an idol and a wooden or silver image. Tell me, why do our theologians call the papal worship an idolatry? Because it does not have the Word of God as its measure and guide. For this very reason I call the worship of the Maulch Christians idolatry, because God in His Word expressly rejects works without faith. Oh, one should not make much dispute about this, but should take courage in the Lord, be zealous against the Baalites with Elijah, strive to cleanse the temple of the Lord, and tear down the self-made idols in the hearts of men. It does not help that the despisers of baptism and public preaching in the church abuse such words. Did not God have to suffer that the devil tore the word out of his mouth and falsely spoke it against Christ in the wilderness? When Paul taught comfortingly that where sin has become mighty, grace has become much mightier, Romans 5, the insolent crowd goes on and concludes, "Well, then we must confidently heap sin with sin, that the grace of God may prove its power in us. But who has called them so? Not Paul, but the devil and his perverse mind. Who can resist this? Now, in the preface to my "Final Chain" I wrote to the Christian reader: "If a blasphemer should dare to sharpen his teeth at this book, I will not be grieved to death. After all, just such suffering has been inflicted on my dearest Saviour, His apostles and faithful servants in the world. I have never desired better happiness than my Lord and my brothers in the Lord have had before me. Right must remain right, and all pious hearts will adhere to it. The evil of the world is that it blasphemes the good, because it is evil itself. What the carnal man does not understand, he must ever blaspheme. That is how it remains."

("Geistliche Erquickstunden" by Heinrich Müller.)

Don't judge!

A good friend of mine told me a story the other day, and I want to tell it again here.

Several years ago, with the exception of my good wife, we had all been to church in the morning. A parishioner from the country had accepted my invitation to lunch. As we sat around the table, I began, "Our pastor preached a miserable sermon today. He seemed quite distracted and not at all on the point. He must have prepared himself badly for his sermon," etc. "Yes," my fourteen-year-old Heinrich interjected, "once he even got almost completely stuck and couldn't go on; we boys noticed it, and I nudged Georg Kunz, and we had to laugh." Heinrich had hardly finished speaking when our guest from the country laid down his knife and fork, stood up, and said, "Dear Mr. L., I am sorry, but I can no longer enjoy your hospitality, since our pastor is being talked about and judged here in such an unjust and uncharitable manner. Our pastor has been sick to death for a week now, and yesterday the doctor told the pastor that there is little hope that she will remain with him. Add to this the fact that the pastor has been sitting by her bedside day and night, helping to feed her." He spoke it, took his hat, and before we could stop it, he was gone. We looked at each other, puzzled. No one wanted to taste the food any more, and for shame and discomfort I could hardly say the prayer of thanks. I immediately retreated to my room and hung my thoughts. It was not long before my wife came to me and sat down without saying a word, but looked at me sadly and reproachfully.

"I know, dear Anna," I began, "what brings you to me. We have sinned grievously, you excepted, and have every reason to be ashamed of ourselves, especially I, who should set a good example to my family. I did not even let the look you gave me stop me from talking further. Our guest would not have had to leave us immediately, but we deserved such an emphatic rebuke. The Lord Jesus, whom we had invited to be our guest in prayer, has certainly departed from us. I will try, as far as it is possible, to make amends." Silently my wife left me.

When we gathered for supper, I said, "Dearly beloved, before we say grace, I must give you an explanation. We have sinned grievously against our dear pastor this noon. I confess it, and you shall confess it also. May God not impute our sin to us, and with his help may such a thing never happen again in our family." My wife's eyes were filled with tears, and the cheeky Henry said, "No, certainly not, dear father." On the first occasion I also confessed our wrong to our friend from the country, and told him how I had sought to make good the trouble I had given and my family had taken. Our good pastor never heard of it, but we took the lesson to heart. -

Now I would like to know, and I am sure the readers would too, whether the pastor died or whether she got better? She got better and is still alive to the joy of her husband and the whole congregation. But we also want to take the lection to heart. (Witness and Scoreboard.)

Questions to which the Romans give no answer.

Peter Paul Vergerio, bishop of Capo d' Istria and papal envoy to the court of King Ferdinand I, who also met with Luther in 1535, asked on his return from Germany: "Why does the Inquisitor della Casa have the Gospel books burned in Venice while he has his hymn of praise of sodomitical vice printed?" When Vergerio received no answer, he resigned his ecclesiastical dignities to convert to the Protestants.

The Parliamentary Councillor Anna du Bourg asked the King of France, Henry III, and his paramour, Diana of Poitiers, "Why do you burn the readers of the Gospel, while no man at court rebukes double adultery?" In reply, Anne du Bourg was burned.

The Catholic priest Michael Feneberg asked the pilgrims at a feast of St. Peter: "If I wanted to show you two teeth as the teeth of the Apostle Peter, how one would run and sacrifice to be allowed to set them in gold and touch them! Why does no one ask for the true and best relics of the Apostle Peter, for his two glorious letters of doctrine?" Instead of an answer, Feneberg was summarily sued, but protected by his boyhood friend, Bishop Sailer.

English scholar John Kensit in London offered $50,000 for a biblical answer to the following prize questions: "Can the Bible be used to prove that Peter was not married, that he was in Rome, that priestly marriage is forbidden?" No answer. The Rev. Corneloup at Courbevoie, near Paris, translated the question in his monthly bulletin. No answer. The Colportage-Verein at Lichtenthal in Baden translated the question and repeated it in a pamphlet. No answer.

Pastor Corneloup asked in his monthly bulletin: "Paul mentions the name JEsu Christi ten times in the first ten verses of the first Epistle to the Corinthians. How many times do you find the name Mary in all the letters of all the apostles? Answer is requested." No answer.

The New Testament recommends the reading of the Old Testament through 850 references. The word God is found 46,000 times in the Bible. Those who had Bibles burned by the hands of executioners desecrated the name of God 46,000 times.

"What church has translated the writings of JEsu and his apostles into 450 languages and distributed them in 250 million volumes, and what church has burned those same writings even many times by executioner's hands?" The answer is easy. The Protestant Church has done the former, the Roman Catholic Church the latter.

(Wartburg.)

Seven Days of Man.

Among all his days every man has his distinguished days. The first day is the birthday, which is the same for all of us, Job 1:21. The second day is the day of rebirth, on which we are baptized, Titus 3:5. The third day is the day of life, which God hath ordained to be longer to one, and shorter to another; which also is well and Christianly spent by one, and evil and vexatiously by another. The fourth day is a day of honor, when one either enters the state of marriage or is otherwise placed by God, through proper means, in a certain office and profession. The fifth day is the day of death, which is again unlike us, for some die in the Lord, Revelation 14:13, to eternal life, and some die in the devil, to eternal damnation. The sixth day is the last day of judgment, when all men shall rise again, and appear before the Son of man, Matt. 25:31. The seventh day is the day of eternal rest: for as God rested on the seventh day from all his works which he had wrought, Gen. 2:2, so in the seventh part of the age shall eternal rest begin, Heb. 4:11. 4:11: Let every man therefore take heed that he spend his days of life and his days of honour, that he forget not his Creator and his own blessedness, and that he obtain and keep a joyful day of death, a gracious day of judgment, and an everlasting day of rest, full of joy, in Jesus Christ our only Saviour, Amen.

"Thou, God, seest me."

Four little words, according to a pastor who died a few years ago, have done me much good in my life. They were the first words my mother taught me: "You, God, see me," Gen. 16:13. For this I will thank her for eternity. I can still see her before my eyes, as if it were today, the good blessed mother who has now been in heaven for a long time, how every morning, when she had dressed me and prayed with me, she laid her hand on my little head and said to me very solemnly: "Now do not forget it all day long, my dear child: Unfortunately, I often forgot it while playing and with my friends during the day, and especially when my mother's eye did not see me, I often transgressed her commandment. How ashamed I was when she took me on her knees after evening prayers and asked me down to my heart: "Have you always remembered today? 'Thou, God, seest me^? Even if no human eye is watching you, if you are all alone in the garden or in the dark cellar, God's eye is everywhere and sees everything you do. Therefore take heed that thou enter not into any sin, nor do contrary to God's commandment." This went deep into my heart and has accompanied me throughout my life; indeed, I can say that no impression has remained so vividly and so uninterruptedly with me from my childhood days as that made on me by my mother's four small, but always repeated and lived words: "You, God, see me.

God's word a God's power.

In Recklingshausen in Westphalia there lived a Jew to whom a poor Christian widow had given the German New Testament for eight shillings, which she owed him. When he had received the book, he wanted to know what powerful errors the Christians were being led astray by. Therefore he called two of his brothers-in-law to him, and they read the book, not without much mockery and blasphemy. But what happens? The grace that is in and with the word begins to work in the heart of that Jew; he begins to read the book, even secretly, without his own knowledge, with reflection, sees that Christ and the apostles refer so emphatically to Moses and the prophets, looks up Proverbs, and finds such light in it that he is no longer able to contradict it, desires baptism, and becomes a Christian.

Obituary.

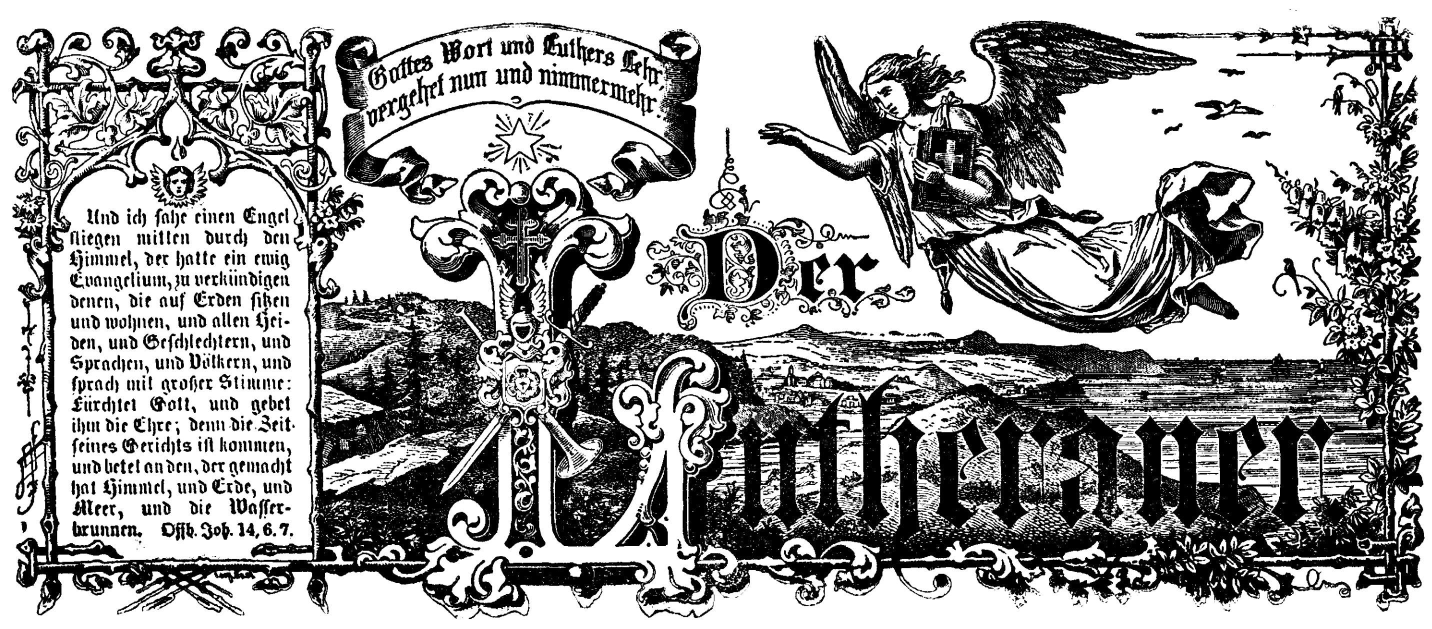
On August 28, after an illness of only five days due to pneumonia and pleurisy, Father W. C. Brink, pastor of St. Paul's Parish in St. Louis, Mo. passed away blessed in the Lord. He reached his age of only 42 years and 26 days, and 18 of those years were spent in the holy ministry. He leaves a widow and 8 minor children. The funeral took place on September 1. ?. O. Hanser officiated at the house of mourning, P. C. C. Schmidt and P. F. S. Bünger at the church, P. Herzberger at the Concordia graveyard.

L. F.

New printed matter.

Christian Worldview. Cosmogony and astronomy, or the origin and constitution of the world. By F. E. Pasche, pastor at Webster, S. Dak. To be obtained from the author. 241 pages 8X5^, bound in cloth with gilt title. Price, $1.00.

The author, as the preface of the South Dakota Pastoral Conference says, has spent years studying the subjects he treats in this book. We have not done so, and therefore we cannot judge whether his scientific statements are always correct. That the modern representatives of science are often animated by hostility towards the Bible in their statements and assertions is certain; that the articles of the American Andrew D. White, from which so many in our country draw their instruction, and which the author frequently mentions and which were first published in a monthly journal and then in book form, also belong in this series, is also certain; that the scientists have often been thoroughly mistaken and frequently downright contradict each other, is shown by the author with many examples and statements. That, on the other hand, Scripture has "not yet erred," to use Luther's expression, even in matters of natural science, is the faith and confession of our Church, which we should stand up for and advocate at every opportunity. We do not subscribe to all the author's remarks. But he stands unreservedly for the truth, credibility, and inerrancy of Scripture, and especially of the biblical account of creation. And that is the main thing that pleases us about this book, and for which we bring it to your attention. L. F.



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Speech
delivered at the dedication of the new teaching building of our institution

1 Cor. 3, 21 - 23.

Therefore let no man boast. All things are yours; whether Paul or Apollos, whether Cephas or the world, whether life or death, whether things present or things to come; all things are yours. But ye are Christ's: but Christ is God's.

Venerable and beloved friends of the feast!

The whole circle of our synod is called to common work. We are in common work. Our teaching institutions also belong together. Therefore they are maintained and cared for by the whole synod.

So today is a day of rejoicing for all the congregations of the Missouri Synod. How wonderful the celebration would be if all districts could be represented here, if all Christians whose sacrifices made this building possible were gathered with us. Therefore, it seems quite fitting that the Board of Supervisors and the Teachers' College desired and arranged for the greatest possible participation in the dedication of our new institution building.

We can well understand that the congregations in whose immediate circle this Concordia is located take a special interest in the development and maintenance of this high school. Alone, how could any Missourian forget the history of this *alma mater,* which has served our Synod from the beginning! Fort Wayner Concordia is venerable by age, venerable by long service. That it now blossoms into youthful vigor is a joy, a great joy to all who remember the psalm's word: "Make ye round about Zion, and compass her, and number her towers: put diligence upon her walls, and exalt her palaces." If Isaac once said, when he had dug a new well, "Now the Lord has made room for us and made us grow in the land," then surely this new doctrinal edifice is a gift of God which must fill our whole Synod with grateful joy.

If the joy in this, as in all our high schools, were not a general one, a carnal special interest would assert itself among us, as it once did in Corinth, which would damage the common work. The Corinthians had cause to rejoice in all the gifts God had given them for the edification of the church. Instead, they boasted one against the other, "I am Pauline, I am Apollonian." St. Paul reminds them, "All things are yours; but ye are Christ's." All the gifts God has given to His Church, or to a Particular Church, are a common property, which yet again is God's, because Christians are God's. I apply the apostle's word to our high schools today.

Our high schools in the light of the word, "All things are yours; but ye are Christ's."

1 All things are ours, therefore also the high schools which God hath given us.
2. we are Christ's, therefore we place them in the service of God.

1.

All things are ours, therefore also the high schools which God has given us.

The gifts of the church at Corinth, of which the apostle says: "All is yours", were first of all a Paul, an Apollo. But St. Paul extends the term: "All things are yours" himself, when he calls the world, life, the present "yours," ours. Christians are entitled to all that is Christ's, God's. They are masters, for they are the Lord's. They are to make use of everything that serves them for their blessedness and for the furtherance of the kingdom of God, even that which is temporal and earthly: the world, the present.



Thus I may first of all describe as a gift of God the institutional buildings which provide the necessary rooms for our high schools. When we look at the wreath of beautiful and functional institutional buildings, in which even this Concordia does not have to take a back seat, then we may call out to our Christians: Behold, all this is now yours! They are your institutions. The Lord, whose both are silver and gold, has given them to you. He needed your gifts to do this, and now he is returning your gifts to you in one great gift. These many stately buildings are yours, as are your churches and schoolhouses. Use them according to the will of God, for the building of his glorious kingdom. Fill them with your sons, whom you give back to the Lord, as Hannah once gave Samuel.

In this Concordia, too, everything is now set up in the best possible way. We can send our sons here without worrying about their physical well-being.

But more than the buildings, the high schools themselves with their teachers and students are ours, are a gift given to us by God.

Are not our teaching colleges a glorious, unique gift of God? God had given the church at Corinth a Paul, an Apollo. So also are our churches well provided for in their places. But we also have gifts that all churches say are ours. God has placed them in the service of the whole church. The teachers in our high schools are men who are all of one faith and confession with us; men who are capable of carrying out the office to which God has called them through the church; men who, with their education, with their knowledge, could acquire greater honor and advantages in this world in other positions, but who regard it as honor and profit that they are servants of God and of the church. Although the teachers in our grammar schools, of whom we have a special commemoration today, have to occupy themselves chiefly with secular sciences and introduce their pupils to them, they nevertheless serve the church. Languages, the various branches of science, are also ours. We need the languages that they may open to us the treasures of divine wisdom. We need the sciences because they can do magical service to divine science. How important a thorough preliminary education is for the study of theology, also for all later ministry, need not be demonstrated now.

The self-denying, sterling work that has been done in our Fort Wayner Concordia has brought rich blessings to the Lutheran Church in this country. I may only refer to the handsome band of able sons whom this *alma mater* has equipped and brought to scholarly maturity.

Among the gifts that God has given us for our high schools, we also rightly count the students of these institutions. Look at the field of work of the church. There you will find them, no longer as students, but mostly already as proven teachers. - Our colleges are filled. If it were possible to gather together only the young men who are going out and coming in this year to our high schools, how would we feast our eyes, how should our hearts rejoice, how could we cry out to one another, Behold, these all God has given us. When we are at work, there will be a lack of workers. When we have laid down our arms, other warriors of Jesus Christ will come on the scene.

Dear students of this Concordia! We consider you a gift of God. You may now enter the service of the Church or turn to another profession, but we hope that you will remain ours and place your gifts and powers at the service of God. What we call ours is Christ's, God's.

2.

We are Christ's, therefore we also place our high schools in the service of God.

The reminder: "But you are Christ's" was necessary to the Corinthians. They sought their own glory in this or that prayer and boasted of it in a carnal way. Therefore the apostle cries out to them, "Know ye not that ye are the temple of God, and that the Spirit of God dwelleth in you? If any man corrupt the temple of God, him shall God destroy: for the temple of God is holy, which is ye." We must never forget that with all that we are and have, we are Christ's, God's. Even that which belongs to this world, the present, is God's. As we call our churches houses of God, and set them apart for the service of God, so we consecrate our institutional buildings to the service of God. They are first of all a physical home for our studying youth. But as a boarding school they are to replace the home, the Christian house, to some extent. Our studious youth must perish if they are cared for physically, but not spiritually. Therefore our high schools should be Christian institutions, in which children of God go out and come in, who are conscious of themselves: We are God's. Institutions where Christ's spirit and mind do not reign, where God's word does not rule, bring the greatest dangers to the youth.

Therefore, teachers and students must always remember the words of St. Paul: "You are Christ's."

If the professors in our grammar schools have to cultivate mainly secular sciences, and even introduce their pupils to the works of pagan writers and to secular sciences, they do this as God's servants, who are aware that we are Christ's. In their lessons they do not forget the word: "Have salt with you. In the lessons they do not forget the word, "Have salt with you." They do not want to train their students to be pagans or two-faced. They are also educators of the studying youth. Therefore they cannot be mere hour-keepers who shake off the care of their pupils at the close of the school hour. - Praise God that we have teachers to whom we can call out: Ye are Christ's. You are not in the service of drunken science. You regard your pupils as Christ's own.

For our college students are also God's. Have they not become God's own in their baptism? Shall not their whole time of study serve that they may become men of God, fitted for all good work? fitted for the ministry of the word, or if they turn to another profession, yet able to put their gifts and powers to the service of God?

You are Christ's, we also call out to this choir of disciples, in the good confidence that you assembled disciples of Concordia have remained and will remain in that which you have learned and trusted, as Timothy did.

How richly God has gifted us! Our hearts rejoice when we remember our high schools. We know how necessary they are. They are at the service of God and His Church. We want to continue to place them in this service and today we consecrate this new building to the Lord our God, because we are Christ's. Amen.

The dedication of the new teaching building atFort Wayne.

A day of joy of a rare kind was September 10 for our Fort Wayner Concordia and its many friends. On that day, our new classroom building was dedicated to the service of the church. What had been hoped for for decades had now come to fruition beyond expectation. A purpose-built, extremely solid building now finally stands completed to serve its glorious purpose. In spite of the early morning rain, thousands had rushed from all parts of the world to share in the joy of the celebration. About a hundred pastors, most of whom had studied in the old Concordia, rejoiced with the present Concordians. Town and country congregations of the surrounding area had suspended their services in the church in order to share the joy over the happy completion of the beautiful building.

From former directors and professors, as well as from other institutions, letters of congratulations were sent in, which were read out. Also a large number of former pupils and present students of St. Louis rejoiced with us. The high school of Milwaukee had delegated a representative in Dr. Dümling. It was evident everywhere that this was a day of rejoicing not only for the congregations of Fort Wayne, but for the entire Synod. Hundreds of fellow believers from St. Louis, Lafayette, Logansport, Peru, Huntington, Toledo, Napoleon, Detroit, Indianapolis, etc., had soon assembled when the service began at 1/2-11 o'clock. It was introduced by an orchestra from the Fort Wayner congregations. The Martini congregation's band accompanied the chorales. The choirs of our student body, as well as those of the various city congregations, also participated. After Luther's heroic hymn, "Em feste Burg ist unser Gott," District Praeses Niemann took the speaker's platform and delivered the first festive address; then, after a few verses of the hymn, "Lobe den HErren, o meine Seele," the first Vice-President of the General Synod followed with a sermon on 1 Cor. 3:21-23.

After thousands had been fed in the dining hall, in the gymnasium and in tents, the afternoon service began in the spacious auditorium of the new building. After instrumental and choral music and congregational singing, Father Lochner of Chicago spoke on Ps. 118:24, 25, followed by Father Bröcker of Pittsburg who spoke on Jude 3b in English. Captivating words came from the eloquent lips of the four speakers out of the deep feeling of a joyfully moved heart. They set the right tone of joy for the thousands, and even brought it to its climax. All of the speeches provided an insight into our institution, its Tasks, demands and needs. And how powerfully sounded the final song of the great festive congregation: "Praise the Lord, the mighty King of Glory."

The stately building already makes a pleasant impression from the outside with its tasteful tower. Above all, however, the supervisory authority and the architect Riedel succeeded in planning and executing the entire interior in the most appropriate manner. Light and air are shown to their fullest advantage. The length of the building from east to west is 175 feet, the depth 65 feet, with the porticos 83 feet. On the ground floor is the chemical laboratory, and a room for "wood work." An enclosed bridge connects the new building with the present old one, so that even in inclement weather the pupils can get to their teaching room without having to step out into the open air. To the right and left of the corridor are the seven classrooms, the museum and the conference room. All woodwork is in "**golden oak finish**". The walls are paneled with gray stone from the bottom up five feet. The ceilings are lined with sheet iron. Two large main doorways invite entry. Likewise, two exits lead to the north. Two broad staircases with landings lead conveniently to the second floor. There we find the room for combinated clasps and another smaller classroom. The large, pleasant room in the west wing contains the teacher's library with its 7000 volumes, as well as a reading room. In the large middle building we are greeted by the friendly assembly hall, which has chairs for 800 people. The windows are of painted glass, and in their upper curves we see portraits of D. Luther, D. Walther, Dr. Sihler, and President Wyneken. The electric lighting also has a surprising effect.

Much, much more could be mentioned in praise and grateful -recognition, but we will only point out that the interior furnishings of the magnificent building have been willingly undertaken by the congregations of the Middle District. In addition, congregations in Chicago, Pittsburg, San Francisco, Detroit, Buffalo and New York have contributed to this work. In the gratifying collecte of the feast day, one hundred dollars in gold was found in an old purse.

The inauguration celebration has undoubtedly been a rich blessing to all those involved. But as a synodal institution, our Concordia should also be a blessing to all those who could not join in the celebration. It is therefore incumbent upon all members of the Synod to praise and ask: Thou, O faithful God, hast built us this house; thou hast given it to us. Praise and thanks be to you. Take it under thy protection and shield. Let all that is taught in it be for thy glory. Be thou, O Lord our God, kind to us, and promote the work of our hands among us.

M. Gap.

In memory of the blessed P. F. T. Körner.

Friedrich Traugott Körner saw the light of day on January 24, 1845 in the city of New York. His parents were Christian Körner and Johanna, née Stertzel. They belonged to Trinity Lutheran Church at 9th St. and B Ave, the oldest Missourian congregation in

New York, and little Körner received the bath of regeneration and renewal of the Holy Spirit in that church. When he was about six years old, his parents moved to St. Louis. Here he attended the parochial school under Blessed Father J. F. Bünger. Thirteen years of age he was confirmed and sent to the high school at Fort Wayne for preparation for the sacred ministry of preaching; later he entered the seminary at St. Louis. Here, only twenty-one years old, he passed the Candidate's Examination and followed a calling as assistant pastor to the congregation in whose midst he was born, whose pastor at that time, F. W. Foehlinger, was in need of help due to illness. This was in 1865, and the very next year he accepted a call to St. John's parish in that part of New York still known as Harlem. On the thirteenth Sunday after Trinity, August 26, he was inaugurated by Father Föhlinger with the assistance of Father C. J. Renz; but he had already been preaching here since May.

This church was founded as an "evangelical" mission. Its history, especially with regard to its pastors and missionaries, was a rather varied one. First Reformed, then Episcopalian, it had become Lutheran shortly before the arrival of Father Körner. Fr. Körner not only preached on Sundays, but also started a parish school. When in 1867 Fr. Renz left New York, Fr. Körner also served the 83rd Street congregation during the vacancy. As great as the work was, the salary was small, and the pastor could not afford to eat three square meals of the day if he had to pay for such. On November 5, 1867, he was married in Baltimore to Miss Marie Keyl, daughter of Blessed P. E. G. W. Keyl. Now Körner also received a little more salary. Despite the privations, hardships and struggles of that time, he often declared in later years that he had never had happier days in his life.

But he was not to remain long in Harlem. In November of 1868 he informed his congregation that he had received a call from the Lutheran congregation in Middle Village, Long Island, and had recognized it as a godly one. The congregation granted him peaceful relief. He soon moved to his new congregation, but throughout the winter not only came over every Sunday and preached to his old congregation, but also every school day to hold school until his successor was introduced.

Also in Middle Village his stay should not be long. On October 10, 1871, he received a call to the Lutheran congregation of St. Paul's in Williamsburg (Brooklyn), which he followed. Although this congregation had promised obedience to God's Word in their letter of appointment, it soon became apparent that they, or not all members, were serious about it; for when Fr. Körner, in obedience to God's Word, raised his voice against the unchristian lodge system, they did not bow to God's Word, but rather deposed the pastor. In the history of the Immanuel congregation, written by Fr. Körner himself, it says: "On January 18, 1875, the pastor was forbidden by his former congregation from continuing to officiate in their midst, merely because he did not understand himself to do so. He was not able to arrange his official practice according to their arbitrariness, but most definitely declared that he wanted to act in accordance with God's word alone, as before and also in the future". It is certainly also true what ? Körner adds: "There is no doubt that when this act contrary to God was performed, the intention was that it would put an end to the effectiveness of the undersigned in this city or at least in this part of the city." But things turned out differently. God's word and the faithful, fearless testimony of his servants never remains without fruit, according to his promise. With Körner, a number of faithful Christians left the St. Paul's congregation and agreed to found a new congregation with him. Immediately a hall not far from St. Paul's Church was rented, which could hold about 300 people, and already on the Sunday after his resignation Fr. Körner was able to hold Sunday School with about sixty children and to preach in the mornings and evenings before an audience that more than filled the hall. In a short time, on February 11, 1875, a new congregation was organized, the Lutheran Immanuel congregation in Williamsburg (Brooklyn). This congregation has? Körner was allowed to serve this congregation until the end, for almost 29 years. How visibly the Lord blessed this congregation and the faithful work of its pastor and preacher can be seen most clearly in the congregational report published at the twenty-fifth anniversary celebration: there were 150 members entitled to vote, 950 entitled to communion, the Sunday school (German and English) counted 700 children, weekly school and kindergarten about 100 pupils. The Lord has also blessed the congregation gloriously in temporal terms, since the value of its property today amounts to about $100,000.

For this great blessing and success Fr. Körner always attributed all glory to God alone. And this was not empty talk with him, but the sincere confession of his heart, as he was also throughout his life, precisely in consequence of the recognition that God alone can and must work everything that is necessary for the sanctification of His name, the advancement of His kingdom, the justification and sanctification of poor sinners, with great earnestness eager to teach and preach only God's word and the same purely and loudly and to also bring this word to bear in practice. At the same time we must also praise him for the glory of God, that he was an efficient, diligent and faithful worker in the vineyard of the Lord, who lived in fact and truth for God and His church. Already in the appointment given to him in December 1866 by the congregation in Port Richmond, Staten Island, "his excellent sermons, his childlike pious disposition, his zeal and his faithfulness" are praised, and those who have come closer to him and know a little of the history of Immanuel's congregation know that he was and remained faithful and untiring to the end in the exercise of his profession as preacher and pastor. For his ministry and his congregation he lived. In spite of all the troubles and complaints, the disgrace and shame which his office brought him, he never lamented having assumed it, nor did he ever, in the presence of the writer, express a desire to depart from it. He also always found so much to do in his congregation that he was able to

never sought work elsewhere, but for the sake of his congregation rejected other work that was to be laid upon him. With great diligence and conscientiousness he took care of the sick and especially of the youth. Even in his last illness, when he often had to sit down after walking a short distance, and even had to fear that he would suddenly fall down in the street, he did not miss the opportunity to visit the sick. Thus he sought to serve his - congregation with the preaching of the Word of God, even though the doctors had warned him that he might suddenly collapse in the pulpit at the slightest excitement. The thought of having to separate from his dear congregation became heavy, bitterly heavy for him. Therefore, even in the last weeks and days of his life, the advice of his physicians and others that he should resign from his ministry because of his heart condition was not heard by him. He wanted to remain in the harness until the end, and so it happened. Although Fr. Körner lived primarily for his congregation, his head and heart were by no means only directed towards its welfare and development, no, they - encompassed a larger area, namely the entire orthodox church and its entire activity. As he was a child of the Synod, so he was also an active member and a defender of it. Every expansion of the Christian church was a visible joy to him. He was zealously involved in the spreading of the Gospel as well as in all works of love. At the time of his death he was Visitator for Long Island, member and treasurer of the Brooklyn Mission Board, the Commission for the Mission to the Jews, the Board of Directors of the - Bethlehem Orphanage and the Lutheran Hospital in Brooklyn.

As he was a faithful pastor, so he was also a faithful, loving and sacrificial husband and father, brother and friend. His wife and his two sons and two daughters have lost much in him, and his congregation will give him the testimony that he presided well over his own house. He proved to his family that the Christian faith is always active through love.

Körner was a true Nathanael, open, honest, without falsehood. Wherever punishment was necessary, he did it without fear or favor. At the same time, he was free of all arrogance, and dealt just as lovingly with the youngest and lowest of his fellow ministers as with the oldest and highest. As he had an open heart, so also an open hand. Especially characteristic was his love, gentleness and patience towards any brother who had been absent. He always interceded warmly for such a brother and sought to set him right, to lift him up and hold him up. He was the last to throw a stone at the one who had failed. Of course, he had a sanguine temperament and could easily get into harness; but he was also just as quick to make amends, to forgive, to offer effective help.

The innermost nature, the true character of a man is revealed above all in his hour of death. In such an hour all pretence is lost. What he reveals there in words and facial expressions is what moves the depth of his heart. And it was precisely in this hour that Fr Körner's Christian faith and love shone through.

hervor. Although he was a seriously ill man, he did not allow himself to be prevented from attending the congregational meeting that was to take place on January 11 of this year, namely because he not only wanted to apply to his congregation for the appointment of an assistant pastor, but at the same time wanted to make them the offer to sacrifice a part of his own salary for his salary. Here he was suddenly attacked by a terrible heartache. His son Wilhelm, a doctor, immediately rushed to his aid. But it was immediately apparent that his end was not far off. Gasping and struggling with death, he was carried out of the church into the parish apartment next door. Only a few minutes were left to him. Gasping for breath, he managed to utter these words: "I forgive everyone." - "Give my regards to my absent children and my dear aged mother." - "I bequeath to the mission $500.00 of my estate." Then he prayed:

> Christ's blood and righteousness, That is my ornament and robe of honor, With this I will stand before God, When I enter heaven.

Finally, he asked that the 23rd Psalm be recited to him. Thus he passed away, confessing Jesus as his only Saviour, the only comfort of his heart, leaning his soul on God, God's Word, God's grace. Certainly, these words are a glorious, undoubted proof that Father Körner, like Simeon of old, fell asleep as one who trusted in God and found peace for his soul in Jesus and therefore also entered into eternal peace. So then, in view of his life and his end, as was done in a memorial sermon on the Sunday after his funeral, we can call out to all who mourn at his grave: "Remember your teachers who have told you the word of God, whose end look on and follow their faith."

The news of the departure of ? Körner's departure filled not only his family and congregation with deep sorrow, but also his fellow ministers and fellow believers, especially in Greater New York, and all the more so since only a few days before the Lord of the Church had recalled the faithful and beloved? J. H. Sieker from our midst. The funeral service on Sunday, January 15, in the beautiful church, which the Immanuel congregation had recently acquired, was a large gathering, so large that the church could not hold everyone. And how many tears of love were shed at his coffin by former confirmands, parishioners, friends and especially by relatives! After Father A. Ebendick had spoken comforting words from the source of all comfort to the family in the house, Father R. Herbst opened the funeral service in the church. Afterwards Father J. Holthusen held a German and Father F. Tilly an English funeral sermon, and at the end the writer described the life and character of the deceased in English. It is also reported that on the day of his funeral he was also remembered in the St. Paul's parish by Father Hugo Hoffmann in a short speech and in a special prayer. It was a matter of particular regret that his faithful friends and fellow ministers of many years, Fr J. P. Beyer, who was to follow him so soon into the heavenly Fatherland,



and P. A. E. Frey, were both so suffering that neither of them could preach the funeral sermon to him.

Dark night had fallen when we arrived at the Lutheran churchyard, where the body was placed in a tomb for the time being. Here Father C. Merkel said another prayer, and then we went home with hearts full of - sorrow? no, but full of sweet consolation and blessed hope, the hope of eternal life. W. S.

To the Ecclesiastical Chronicle.

America.

Progymnasium at Portland, Oreg. On the same day on which the first college of the Missouri Synod, founded now 66 years ago in Perry Co, Mo, dedicated its beautiful new building at Fort Wayne, Ind, Sept. 10, for the opening of the first progymnasium within the Missouri Synod on the Pacifick Coast, founded by the congregations of the Oregon and Washington Districts, a solemn service was held in Trinity Church, Portland, Oreg, a solemn service was held, in which the professor appointed for this preliminary institution, the candidate of theology F. Sylwester, who was educated at our seminary in St. Louis, was introduced. The text of the sermon was Marc. 1, 16-20. Seventeen candidates attended, 15 of whom want to enter the preaching ministry and 2 the school ministry. One, who wants to become a pastor, will enter after a few weeks. - The Lord has helped up to this point and will continue to help. May the God of hosts be with us, as he was with our fathers! W.Lüssenhop.

The new academic year has now begun in all our educational institutions, and many new pupils and students have entered the individual institutions. The smallest number of students is in our St. Louis Seminary, which is due to the fact that we are almost exclusively dependent on our preparatory schools, and from these have now come the small friars who entered there six to eight years ago. Only 46 students have entered here, of whom 19 are from Fort Wayne, 26 from Milwaukee, and 1 from Winfielo; the total number of our students is 154, of whom, however, 6 will sit out the whole year on account of sickness or Vicariate service. The next year's class of candidates numbers 45. 57 new scholars have entered our Springfield institution, and the total number is 219. 218 are studying at Addison, of whom 58 have entered; to these must be added 15 temporary scholars, who will serve the whole school year, so that the total number of the institution is 233. At Fort Wayne, 58 pupils have been admitted, and the total is 229; at Milwaukee, 50 have entered, and the total is 234; at St. Paul, 51 have entered, and the total is 154. Of the newly admitted, 6 have entered the newly-formed Secunda-Klafse, so that this numbers 17 pupils. At Concordia, where a Secunda has also been established, 42 new pupils have been admitted, and the total number is 130; and at Hawthorne, where a Secunda has not yet been established this year, 21 new pupils have entered, and the total number is 61. Of Seward the numbers have not yet come to our knowledge. The Progymnasium at New Orleans, which our Synod will support financially, is not to be reopened until October 1, as far as we know, on account of the yellow fever. Let us add up these numbers and add those of the newly founded If we add to this the number of those who have entered the first Progymnasium at Portland, there are 401 new entrants, and 1414 in all. At Walther College, St. Louis, and at the Lutheran Academy at Wittenberg, Wis. there are also still some who wish to devote themselves to church service, and Seward's figures will bring the total to about 1500, the highest number in the history of our educational institutions. - Thank God for his blessing! May he grant these students grace in their studies and help them to become pious, faithful and capable pastors and teachers. May he keep his protecting and blessing hand over all our institutions of learning, keep them in pure doctrine, and graciously avert all aversions and dangers. Let all pious Christians - diligently include in their prayers our institutions of learning, which are so important for the Church. L. F.

The Lutheran Sanitarium Society in Denver, Colo. inaugurated its san**itarium** for lung patients on September 10. In the morning the president of the Kansas District, P. C. Hafner, of Leavenworth, Kansas, preached in German on Luc. 10, 30-37. Afterwards P. J. Reim of our Norwegian sister synod gave a Norwegian address. The consecration was done by the local pastor. In the afternoon an English service took place, in which the undersigned preached on Ps. 115, 1. The fesicollecte with surplus amounted to $159. 35. - The institution is located one and a half miles from the city limits of Denver and has a very beautiful location. The place contains 20 acres of valuable land. On it, in addition to the beautiful hospital building, the necessary stables, the orchard and vegetable garden, are fifteen tents for our sick; of these, one tent each was donated by the St. Lucas congregation in New York (Fr. W. Köpchen), by the Immanuel congregation in New York (Fr. W. Schönftld), by the young people of the congregation of Praeses Engelbrechts in Chicago, by the young people of the congregation of Fr. Succops in Chicago, by Mrs. Maria Starke in Arcadia, Mich, and from the Women's Association of St. John's Parish in Denver, Colo. In addition, the Walther League has provisionally granted a tent. In all, there are now 18 patients in the Anstatt, including four pastors and one student from the asylum at Concordia, Mo. Thus our Sanitarium is full, and for the present no patients can be admitted until we have sufficient means to enlarge the Institution by more tents. Applications for admission should be addressed to the Secretary of the Society, Mr. Karl Koch, 1108 15th Street. A number of applications for admission have been received. "But the LORD our God be kind unto us, and promote the work of our hands with us; yea, the work of our hands may he promote," Ps. 90:17. I. F. S. Her.

The old synodal congregation of Frankenmuth, in the State of Michigan, celebrated a rare double feast on August 27, the celebration of its sixtieth anniversary and the twenty-fifth anniversary of the dedication of its third church building. It was founded as a mission church among the Indians by the late Rev. Loehe in Bavaria. Under the leadership of the unforgettable blessed pastor and later professor August Crämer, five young married couples and two young single men, with the parish family as a whole 15 souls, arrived in August of 1845 in what is now Frankenmuth and settled in the middle of the jungle. Over the years, with God's blessing, this little plant has grown into a large tree. The congregation now numbers over 2000 souls, over 1300 communicating and about 450 voting members, is spiritually cared for by two pastors, E. A. Mayer and H. Voß, and has over 450 pupils in 8 schools, who are taught by 9 teachers. It was one of the congregations which founded our Synod in 1847, and the co-founder of the congregation, J. L. Bernthal, who is still living and who took part in the jubilee celebration, is, to our knowledge, also a member of the Synod.

the only one still alive from the number of pastors and deputies at that first synodal assembly. Throughout the long years, the congregation of Frankenmuth has proven to be a faithful member of the Synod, has taken a lively interest in all the Synod's work and has offered willing and abundant gifts for it. She has especially always recognized that it is one of the duties of a congregation to provide for preachers and teachers in the future. Apart from those who have already died and those who have retired or left office again, there are at present 12 pastors and 23 teachers in the service of the church, all of whom have come from the congregation; and now 23 are - studying at our various institutions, 9 of whom are preparing for the office of preacher and 14 for the office of schoolmaster. In the past 60 years the congregation has built itself three houses of worship, which were erected under its three pastors who have already gone home and who were also among the fathers of our synod: under Crämer the Blockkirche in 1846, under Röbbelen the Bretterkirche in 1852, under O. Fürbringer the stone church in 1880. The present stately, spacious house of worship was decorated and embellished for the feast with new murals, new bells, rebuilt organ, etc. "O Lord, keep thy church in building, which thou hast planted," Ps. 80:16. L. F.

The Episcopal Church Bulletin, shares that in the last year 2300 parishes of the Episcopal Church, which count 160,000 communicating members, have not raised even one cent for the mission. This is a sad testimony for these congregations, all the more so because the Episcopalians do not as a rule have their members among the poorest classes of people and often spend a great deal of money on beautiful churches and external splendor. But in every church community, even in our Lutheran Church, there are congregations that do nothing or little for the work of mission, although they would be able to do so. This is a sign that things are not right in such congregations. For as surely as God's Word requires Christians to proclaim the virtues of Him who called them from darkness to His marvelous light, 1 Pet. 2:9, and as surely as every congregation should be a preacher who lifts up her voice and proclaims to others, "Behold, there is your God," Isa. 40:9, so surely the work of missions or the spreading of the gospel is one of the tasks of a local Christian congregation. And the more a church is interested in this work and participates in it, the more it benefits and blesses itself. The churches that are a blessing to others will in turn be blessed all the more abundantly.
L. F.

On the failure of a purely secular education, Prof. James of Harvard University has spoken a true word which deserves attention and should be heeded by those who expect all salvation from secular education. James is a scholar to whose words great importance is attached in America as in Europe, and whose statement is evidently the result of many years of - observation and experience. He says, according to the "Luth. Kirchenzeitung": "Fifty years ago it was thought that the schools would free us from crime and every kind of evil. We no longer entertain such sanguine hopes; for the schools and colleges aggravate rather than cure the ills. True it is that higher education has freed us from the more brutal kinds of crime, but education itself has brought even meaner crimes along the way." James thus confirms what we Christians know to be truth from God's Word, that no herb and plaster of worldly education heals sinful mankind and controls crime, but God's Word alone, which heals all things and gives relief from sin resists. That is why we are just as concerned about daily, thorough instruction in God's Word as we are about it in our parochial schools and in our educational institutions. We do not despise worldly education, but value it highly; but higher than all else is the Christian education of our youth. We do not hold fast to our parochial schools out of obstinacy and bossiness, or because they are a time-honored institution, but because they are the best means for the Christian education of our children for their spiritual and physical welfare. "To love Christ is much better than all knowledge", Eph. 3, 19. L. F.

Abroad.

A pious singer has recently been commemorated in his closer home of East Prussia and in many other places, namely the well-known church song poet Simon Dach, who saw the light of day 300 years ago, on 29 July 1605, in Memel. After a youth full of privation, he was first a teacher at the cathedral school in Königsberg from 1633 to 1639, then a professor of poetry at the university there for twenty years. In the history of German literature, his name remains justly unforgotten; above all, however, his spiritual songs reveal a heartfelt, childlike piety, which, especially in the songs from the last years of his life, culminates in an ardent longing to depart and be at home with Christ. Several of his 150 spiritual songs are rightly considered masterful and have been included in many church hymnals. Four of them are found in our hymnal, namely: "Ich bin bei Gott in Gnaden" (No. 239), "Ich bin ja, HErr, in deiner Macht" (No. 410), "Wenn Gott von allem Bösen" (No. 437) and especially the beautiful funeral song "O wie selig seid ihr doch, ihr Frommen" (No. 424). Deeply shaken by the death of faithful friends, quite tested and purified by a long illness, Dach entered the longed-for heavenly home on April 15, 1659. L. F.

In Italy there is a "Pious Society of St. Jerome for the Propagation of the Holy Gospels in Italy," which recently celebrated its third anniversary, and during that period has distributed 300,000 copies of the Gospels and Acts in the Italian language at a very cheap price. This society is not a Protestant, but, as its very name indicates, a Roman Catholic. The translation is praised as a good one, its appearance has caused a great sensation, and it has found a greater sale than any novel of the day. The Society intends to publish the other parts of the Bible and later to distribute the Bible in the local language in other Roman Catholic countries. A reprint of the Italian translation is already being prepared in the United States in order to make the Bible accessible to the numerous Italians here. Through this work the Society wants to free the Roman Church from the accusation that it deprives its followers of the Word of God, especially of the Gospels. This reproach, however, is justly made against the Roman Church. To this day, the Roman Confession, in the decisions of the Tridentine Council, forbids the laity to read sacred Scripture, because "more harm than good" would result from it; only such laity may, according to these decisions, read Scripture in the language of the country, to whom their confessors issue a certificate that they will "do no harm" by such reading; but they must first obtain written permission to do so. Whoever reads the Scriptures without such permission cannot be absolved. Several popes have condemned the Bible societies because they distribute the Holy Scriptures in the national languages, and even the previous pope, Pius IX, has condemned this condemnation.



In his "Directory of Errors" of 1864, he placed the Bible Societies on the same level as "socialism, communism, and secret societies. His successor, Leo XIII, on the other hand, without revoking the earlier provisions, allowed the above-mentioned Society to come into being, and the present Pope, Pius X, even gave it a special blessing. But one must not draw from this any conclusion about a reform of the papacy. The papacy remains antichristianism, the doctrine of the Roman Church contradicts every leaf of the Gospels, and condemns and curses the cental doctrine of the Gospel of justification by grace alone for Christ's sake through faith. And the present pope in particular, in his official publications, has maintained the presumptuous pretensions of the papacy, and has not fulfilled the good hopes placed in him at his election. In the meantime, however, one can only rejoice that the poor, ignorant Roman people, so unacquainted with the Bible, are being given the Gospels in Italy and elsewhere. By this means many a soul, who remains outwardly within the sphere of the Pabstical Church, may be brought to the knowledge of the one Saviour JEsu Christ and be saved.

L. F.

"But where sin became mighty, grace became much mightier." Rom. 5, 20.

It is already some years since what these lines report took place in my congregation; I am not breaking any seal of confession by publishing this, but am even complying with the wish of the now blessed young man who wanted it published "for the glorification of God's name and so that the grace and power of the Saviour may become known and a blessing may flow from it for others.

Raised by his pious mother, who had been a widow for years, in discipline and admonition to the Lord, the now blessed K. came alone to America as a young man of about twenty years. In his German homeland he had learned the bakery, and as a capable baker he soon found employment in the cosmopolitan city of New York. Outwardly he was doing well, but because he neglected to watch and pray, he soon fell into evil company, and through this he allowed himself to fall into the sin of self-abuse; for four to five years he served the devil in this horrible, secret sin of the flesh. The natural consequence of this was that he became sick and miserable and had to lie down on his sickbed.

Then the good shepherd Jesus Christ also sought out this sick, lost and defiled little sheep. The word of God he had learned in his youth came to life again, first of all the word of the law; he reached for the Bible, especially for the penitential psalms of David, and through this sin became quite powerful in him: he recognized his sin, recognized how horribly he had offended God, recognized that he deserved nothing but God's wrath, temporal and eternal punishment. In the anguish of his soul he often jumped out of bed, he could not sleep for whole nights because of restlessness and fear, and in the morning the first thing he did was to weep again because of the iniquity of his sin. "I have often compared my life," he once said later, "to that of the prodigal son; I was lost, I had squandered my bodily strength, and I had kindled a fire within me that no one can quench but God Himself."

Thus sin and the knowledge of sin had become powerful in him; but where sin has become powerful, grace is even more powerful. The sweet message of grace God in Christ Jesus was joyfully and faithfully received by him and proved to be a saving power of God in him. He firmly believed in him who justifies the wicked, among whom he counted himself. And because his heart was full, his mouth also overflowed; he loved to speak of the great grace that had happened to him, the great sinner, in Christ. On one of the last days that I visited him, he said: "I cannot praise enough the grace that Jesus has shown me, that he has brought me out of hell, that he has purged all my sin with his blood to reconcile me to God, that through faith in him he has taken me out of fear and brought his peace to my soul.

Whoever visited him had to listen to a song of praise about God's grace; about his body pains, which by the way were not small, one hardly heard a word from his mouth, but he never tired of praising God's mercy. He even used the night for this purpose, writing down Bible verses and whatever came into his mind. For example, he once wrote: "I could not save myself. Then I cried out to the Lord in my distress, and he laid me on the bed of the sick, and burned my body," that my strength dried up, because I had sinned against my own body before him; but the Lord is gracious and merciful, - patient, and of great kindness. He dealeth not with us according to our sins, neither recompenseth us according to our iniquities: but as high as heaven is above the earth, he sheweth mercy upon them that fear him: as far as the morning is from the even, he sendeth away our transgression. As a father hath mercy on his children, so hath the Lord mercy on them that fear him."

When, for once, he enjoyed his meal, he wrote on a piece of paper: "Today, by God's grace and help, I was able to enjoy the meal with appetite, realizing that this also comes from the Lord. To Him be praise and thanksgiving and all glory!" Of such and similar records there are still quite a number in his Bible; it is a pleasure to read them: nothing but praises of the grace and goodness of God that had befallen him. -

The devil's wicked cunning is to plunge the sinner from one sin into another; he succeeded in this cunning also with our now blessed K. From the sin of self-abuse he plunged him into the sin of theft. But when the blessed man, by the grace of God, ceased to be the servant of sin, he did not rest until he had returned the stolen goods in pennies and nickels. On the day he succeeded in doing this, he wrote: "I will praise the Lord as long as I live. The faithful and true God has made me especially aware today that He hears our prayers. God, the giver of all gifts, gave me strength through his Holy Spirit to fight out what I was guilty of. The Lord is great and strong, and good is the man who lays down his burden before him; he will have mercy on him and help him to inner peace. The good Lord has mercifully freed me from the heavy burden of conscience and sleepless nights and hours of anguish; my heart rejoices and my tongue is full of praise. I will write in my heart what the Lord has done for me as a sinner. By grace I may join in the precious saying: 'Praise the Lord, my soul, and forget not the good things which he hath done for thee, who forgiveth all thy sins, and healeth all thine infirmities, who redeemeth thy life from destruction, who crowneth thee with grace and mercy.'" He concludes this record by saying, "This is written to the praise of God, and let him who reads it examine himself."

The dear, kind K. is now already up there, where he sees him face to face, who has saved him in grace from the authority of darkness; he is eternally well!

But let this description serve to make all sinners, especially young sinners, realize that people's sin is their ruin, but also that there is grace and forgiveness for every penitent sinner in the blood of the Lamb. L. J. S.

Nor find the hours of grace.

But for how long? This is deeply hidden from all men. That is why we should use the time that is rushing by so quickly every day to strive in repentance and faith to enter through the narrow gate into eternal life. For this purpose it is above all necessary that we hear and consider God's word gladly and diligently. The good Lord certainly does not send the good season to keep people away from church. Still less should excursions be made to places of amusement if church attendance is thereby missed. Rather, as often as we can hear the word of divine preaching, let it be with us, "Now is the pleasant season; now is the day of salvation."

"As surely as I live, saith the Lord GOD, I have no pleasure in the death of the wicked, but that the wicked turn from his way of being, and live. Turn ye therefore from your evil nature. Why will ye die, ye of the house of Israel?" Ezek. 33, 11. Thus saith the LORD even now, and to us. He also finds in all of us much evil, ungodly nature; he also finds us guilty of eternal death. But he does not want us to die and perish in our sins. Why should we want this? God does not want it. "God is not willing that any should perish, but that every man should turn to repentance," 2 Pet. 3:9; therefore by his word he calls men to repentance and true conversion, that they may obtain eternal life through faith in Jesus Christ. That is why he sends his servants out to call and invite people, even to plead and urge them to come to Jesus Christ, their merciful Savior, who calls all the weary and burdened to Himself to refresh them and to give them rest for their souls, Matth. 11, 28, 29, who calls out to all of them: "Whoever comes to me, I will not cast out," Joh. 6, 37. Therefore his servants in the fields and in the woods, in the wide mission lands, in the streets and gates of the cities, even in the highways and on the fences outside the cities, as far as only their voices can reach, invite all, and beseech them to come into the house of God, and hear the beatific word of God, which none can do without if they lose their blessedness. "Faith cometh by preaching, but preaching by the word of God," Rom. 10:17; whence then shall a saving faith come to those who despise the word of divine preaching, by neglecting it, against their better judgment, without all necessity?

It is no joke, therefore, to stay out of church without necessity. Many think: "Oh, it will not matter if I miss church just once." Oh, poor man, do you know for certain whether a sermon is not being preached to you today which is especially intended for you, through which God would save you from a great peril of your soul, rekindle your faith, which is going out, and give you strength for a great trial? Behold, hast thou not shut the door before which thy God stood and knocked? Hast thou not missed the hour of grace, which may not soon return, or may never return? May not the sermon, which thou missest without need, easily be the last which thou couldest have heard?

The Holy Spirit works faith where and when he wills in those who hear the gospel. Create, therefore, that ye may be saved with fear and trembling. For it is God that worketh in you both to will and to do, according to his good pleasure," Phil. 2:12, 13-not according to your good pleasure. "Today, if you hear his voice, do not harden your hearts."

The hours of grace are still! Soon no more!

How short is the enjoyment of sin!

We are told of an ancient king that, shut up in his capital by enemies, tormented by a burning thirst, he delivered himself up to the enemy to obtain a drink of water. When he had quenched his thirst, he is said to have said, "Alas, how short was the enjoyment for whose sake I lost kingdom and liberty!" Yes, so all those who have enjoyed life to the full, on every side, and have never thought it worth the trouble to reflect on death and the seriousness of dying, will one day say, "How short was the pleasure of earth, how short the pleasure of the world, how short the pleasures of sin, for the sake of which we gave up heaven."

My friend! Is it really a pleasure to enjoy and savour life to the last drop and to risk eternity for it? Is sin, with its deceitful games and its doubtful charms, worth the reward that one's conscience is weighed down with it all one's life, and that at last, on one's deathbed, one must look forward to death in despair? Are five minutes of sinful enjoyment worth so much that one puts one's blessedness at risk?

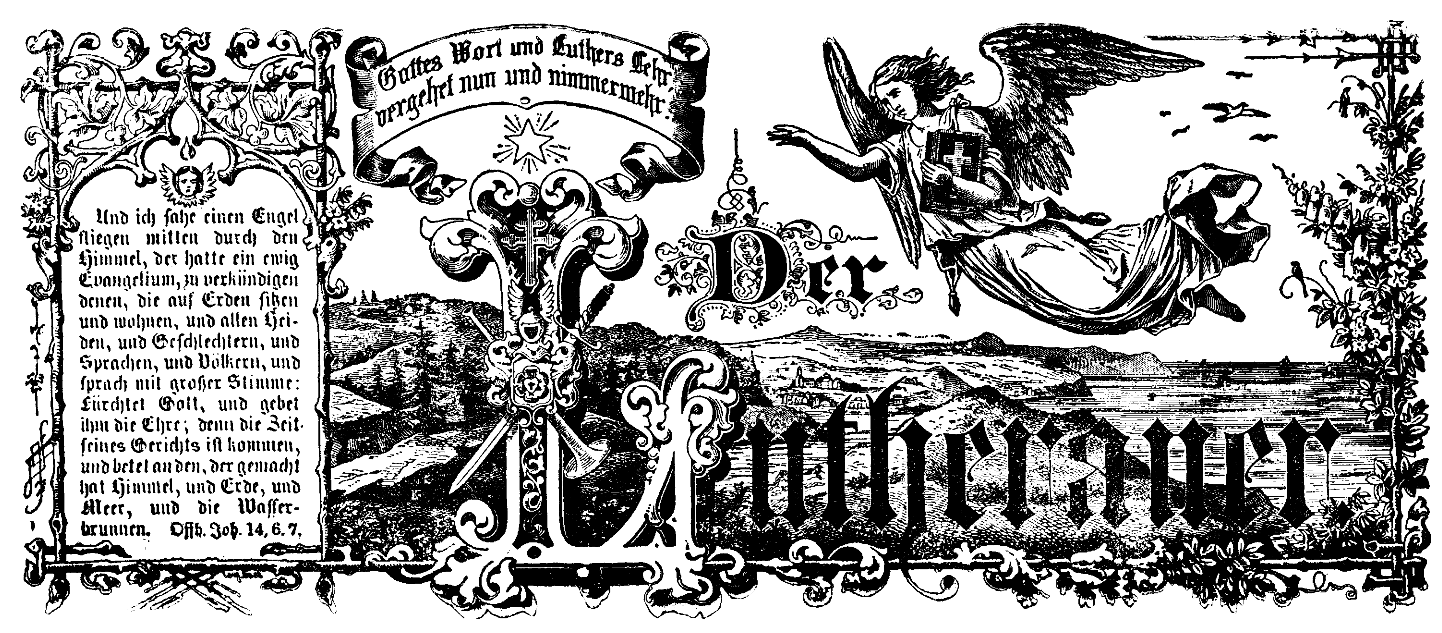
Now then, let every man consider what he does by renouncing the service of God, by renouncing heaven, and by giving himself wholly to sin. (Neighbor.)

What was required of a court preacher.

Queen Ulrike Eleonore, Princess of Denmark and wife of King Charles XI of Sweden, was looking for a capable, conscientious court preacher and pastor before she moved to Sweden in 1679. She turned to Christian Scriver, the pious and learned pastor of St. Jacob's in Magdeburg, and offered him the position of court preacher. The latter, however, refused the honorable call and presented to the pious princess his approaching age, his gray hair, his weakness of body, and the discomfort of such a long journey. Then she answered him: "Just the gray hair, as the old woman's ornament and crown, would suit him best; she could honor it more than a wig. She would have to have him, even if she had him carried in a litter from Magdeburg to Sweden, so that she would have a man as she wished him, who would diligently watch over her actions, warn her against all evil and admonish her to do good, who would tell her frankly, not what one wanted to do, but what one should do. Her tears would press him, if he did not hear them."

But where stnv the nine? Luk. 17, 17.

It is said of the late Württemberg prelate Kapff that once, at the time of the potato harvest, he took a walk outside. There he came to a piece of field, where the last of the delicious, indispensable fruits had just come to light.



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"How lukewarmly do ye limp from both sides? If the LORD be God, walk ye after him: but if it be Baal, walk ye after him."

So you can read 1 Kings 18:21, Thus said the prophet Elijah unto the children of Israel. And Elijah said so as a prophet of God. He spoke, driven by the Holy Spirit. This word is a word of God. And it is still true today. It applies to the church of the New Testament. Let us consider it and take it to heart.

"To limp on both sides" means: to be undecided in divine matters; to waver between right and wrong opinion ; to incline at the same time to truth and error; to desire to break neither with God nor with the world, the unbelieving world.

This limping on both sides is the plague of our time, the plague that is corrupting the Church today. God's Word is no longer allowed to have full and sole validity. In divine matters everything is to be only "opinion." One is not divinely sure of one's opinion. One does not want to reject other opinions. And the boundaries between church and world are so blurred that one does not know where the church begins and the world ends.

God hates that. God does not want that. God says, "How long will you limp on both sides? If the LORD be God, walk after him: but if Baal, walk after him." God says, "Oh that thou wert cold or warm! But because thou art lukewarm, and neither cold nor hot, I will spue thee out of my mouth," Revelation 3:15, 16.

God wants to have right firm determination from us in divine things.

To such I will seek to guide you, Christian, and myself, by four questions and their brief consideration.

One, is there or is there not a God?

There is creation, heaven and earth. And it is wonderful that creation is there. And it is wonderful. how it's maintained and governed. You can see that. For you are not a block, nor cattle.

Now say either: There is no God who created, sustains, and governs the heavens and the earth and all that is therein.

And then go to the fool's house, or actually hell. "For the wrath of God from heaven is revealed against all ungodliness and unrighteousness of men, who hold out the truth in unrighteousness. For that God is known is manifest unto them: for God hath revealed it unto them, that God's invisible nature, that is, his eternal power and Godhead, might be seen, if it were perceived by works, even by the creation of the world; so that they have no excuse," Rom. 1:18-20.

Or rather say: I believe in God, the eternal, omnipotent, -omniscient, holy God, the creator of heaven and earth.

And then honor and praise him!

But don't limp on either side!

2. Is the Bible Christ truth, or not?

Of Jesus Christ you know nothing from nature, not even from nature. Only from the Bible do you know of Jesus Christ. Jesus Christ and the Bible - they stand or fall with each other.

Now either say: The Bible-Christ is not truth.

And then go into darkness, you sinner. Go toward the judgment of God, without a Savior.

I have been reading a book these days, a book written against the Bible Christ. It is the most dangerous hellish book I have ever seen. There may be more hellish books than that; but I have seen none. When you read it, you feel flesh and blood being seized by hell. Finally, what did the book give instead of the Christ of the Bible? This: Your own heart is your God. And this:

Whether there is life after death is not known. - That is darkness.

Or rather say, I believe in Jesus Christ, the true God, born of the Father in eternity, and also true man, born of the Virgin Mary, my Lord, who has redeemed me.

And then be glad and praise him, your Savior!

But don't limp on either side!

3. Is the Bible God's word, or not?

The Bible says of itself that it is the Word of God. It says: "The holy men of God spoke, driven by the Holy Spirit", 2 Petr. 1, 21. It says: "All Scripture is inspired by God", 2 Tim. 3, 16. It says: "We (the apostles) speak, not with words that human wisdom can teach, but with words that the Holy Spirit teaches", 1 Cor. 2, 13.

Now either say: The Bible is not God's Word; there are all kinds of errors in the Bible.

And then thou hast not the Bible-Christ and his salvation. For if the Bible err in one place, and be not the word of God, why should it be without error in another place, and be the word of God?

Or rather say: The Bible is God's word.

And then stand firm, accurate, and immovable in the Bible Word of God. And then firmly reject all unscriptural teachings, from those of the Roman Pabst Church to those of the Ohio Synod. And take your reason captive to the Bible Word.

But don't limp on either side!

Four, are you God's child or not?

God teaches in the Bible that He adopts you as His child through Christ.

Now either say: I am not God's child.

And then you have no grace, no inheritance of eternal life - only strict judgment.

Or rather, say: I am God's child! God wants you to say this in faith.

And then be glad in life and death! And serve thy Father in filial obedience according to his commandment; serve him with all earnestness, with all power; serve him here temporally, and there eternally.

But don't limp on either side!

* *
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God help us that we may have right firm resolve and prove in godly things, and not limp on either side! C. M. Z.

A few words about raising children.

1.

"Children are a gift of the Lord," says the 127th Psalm. And what duty Christian parents have to their children, the apostle Paul shows us Eph. 6:4. when he says, "Fathers, provoke not your children to anger, but bring them up in discipline and admonition to the LORD." But it There are few things in our time and in our country that are in as much trouble as the education of children. It is therefore necessary to speak of this once again in the "Lutheran".

The upbringing of the children is naturally in the hands of the mother, since the father usually spends the whole day at his job outside the home. If anywhere, the woman should prove to be the man's proper helpmate. And the first question to be answered here is probably this: When should the education of the child begin? The answer is: before the child learns to speak and walk. It is a great folly to think that education should not begin until the child is of school age, or even that the school alone should take care of education. How often one hears that the school is held up to smaller children as a deterrent when they are naughty. One would prefer to shift the burden of education away from oneself. This is by no means always done out of ill will, but often because so many lack a proper understanding of child-rearing. Let us therefore pay a little more attention to some points and try to become clear about them.

First of all, we have to consider that a true, right education of children, as the apostle Eph. 6 has in mind, can only be practiced in a Christian home, because only there is the right means of all education, the word of God, to be found. But this education with and according to God's word is a difficult work, which we can only accomplish with much sighing and prayer. In order to carry it out properly, we must not forget that our children are not toys for us to play with, but immortal souls, bought with the blood of Christ, which God holds in high esteem and of whose upbringing we must give an account on the last day. Christ himself holds our children in high esteem. Let us read carefully Matt. 18:1-11, where Jesus speaks to the children of the kingdom of heaven, says that whoever receives them receives Himself, says of the man who gives them trouble that it would be better for him if a millstone were hung around his neck and he were drowned in the sea where it is deepest, and finally says of them that angels are given to them who always see the face of their Father in heaven. We are to educate these children, who are held in such high esteem by God, to become useful members of human society here on earth, but above all to become true citizens of heaven. But if we want to fulfill this task, we must always keep in mind the nature of our children. God's Word teaches us this. The word of Psalm (51:7), "Behold, I am begotten of sinful seed, and my mother conceived me in sins," is true of all men, so also of children. From their birth they are sinners, the thoughts of their hearts are evil from their youth, Gen. 8:22, "Folly is in the heart of a boy," Prov. 22:15. And even our children, born again through holy baptism, still have the evil, corrupt flesh about them. If, therefore, we wish to express briefly what the task of right Christian education is, we may say that it consists in rooting out the evil in our children, and in planting and cultivating the good. To both of these the right

Love for our children. And we must begin early to root out evil, where necessary, with the rod. "He who spares his rod hates his son, but he who loves him soon chastises him," Prov. 13:24.

But if such discipline is to bear real fruit, that is, if it is to break the child's self-will and teach him punctual obedience, we must remain the same in our education. The motive for punishing the child must be love for the child, not our own whims. If today we laugh at or praise the child's naughtiness, while yesterday we justly punished him, the child will learn to regard the punishment as an outgrowth of parental whim, as an injustice, and not as an apology and abhorrence of sin and disobedience on the part of the parents. Then the punishment misses its purpose; it teaches the child only to shrink from the consequences of sin, and not to regard sin itself as something worthy of abhorrence. A child so treated will also never learn punctual, willing obedience, but will only have a servile fear when he sees that father or mother are in a bad mood.

Another important point is the education of the child to love the truth. How much is sinned in this regard! The heart of the child is inclined to lie. Even very young children deny the wrong they have done or try to minimize their guilt by all kinds of falsehoods in order to avoid punishment or to reduce its severity. How often do we see foolish parents taking the lies of their children for wisdom, and even praising them to the ears of their children. What delusion! That is, in fact, to bring up the love of lies in children and to earn hell for oneself from them. If there is a true saying in the German language, it is this:

A young liar, an old thief;
Therefore, child, keep the truth dear!

But how much has the knowledge of the difference between truth and lies diminished; how little exactly do many take it with the truth. It may happen that a father or mother warns their child against lying, and has perhaps punished it for the sake of a lie, and lo and behold, at the same moment an unwelcome visitor passes by the window and knocks at the door. Then it may happen that father or mother will send the child to the door to tell the visitor that they are not at home. That such a child will thereby learn to despise the parents, the latter probably do not make clear to themselves. Children should be accustomed to tell the whole truth in all things, even in trifles. If this is to bear fruit, it must be done in such a way that the children really learn to regard lies as sins and to detest them.

Another important part of education is the equal treatment of all children, which God the Lord has given us. This does not mean, for example, that a kind of scale of punishment is drawn up and then applied according to the various offences and misbehaviours, without regard to the particular circumstances and the peculiarity and character of the child. That would not be an equal punishment. It would be like forcing all children to eat the same food, regardless of their age or physical condition, health or illness. That this would neither do justice to the children nor be of any real benefit to them, every sensible mother will at once see. But the spiritual dispositions, the character, and the mental constitution of the children are also very different, as are also the circumstances which have led to a certain sin. One child is much more hurt by a sad look from his mother or a reproving word from his father than another is by corporal punishment. Sometimes the sin may have arisen from ignorance or childish carelessness, sometimes also from malice. A completely equal punishment would be an outrageous injustice. Therefore, if we want to act justly, it is necessary to study the character of each individual child and to - investigate the accompanying circumstances in detail. This is all the more necessary because children are provoked to anger by unjust treatment.

But this killing of evil is not enough; good must also be planted and cultivated. This can only be done by leading our children to Christ, their Savior, at an early age. This happens first of all through the grace of holy baptism, and it is a sign of great spiritual indifference when so many parents leave their children without baptism for weeks and months. If parents were told that they would receive a hundred dollars for their newborn children at a certain place as soon as they brought them there, few children would be more than a day old before they were brought to that place. And yet, what are a hundred dollars compared to the treasures that our children receive in Holy Baptism? There they receive treasures for eternity, there they become temples of the Triune God, children of God, joint heirs with Christ, heirs of blessedness.

But we should not leave it at baptism, but should also try to keep our children with Christ by telling them about the Savior in simple words early on and teaching them little prayers. When they have grown up a little, we should take them with us to church services and show them by our own example how delicious a true Christian walk in and with God's Word is. And yet, how often parents fail to do this. They exhort their children to attend church services, and even force them to take part in Christian instruction, but they themselves have no conscience about staying away from church services without need. They encourage their children to read the Bible, but their own Bible lies unused on the table. This must make going to church and reading the Bible seem like a burdensome compulsion to the children, and awaken in them the desire to belong to the adults as soon as possible, in order to be relieved of this compulsion, while the occupation with God's Word should be the delight and joy of their hearts and ours. Therefore, we should not command our children to use the means of grace, but should set an example for them.

When the child reaches school age, a new phase in education - begins. The education in the

The education of the children in the parental home does not then cease, but the school also takes part in it. From this it naturally follows that a satisfactory result of education can only be achieved when school and home work together. If one horse is harnessed to the front of a carriage and the other to the rear, and both are driven at the same time, the carriage will never move. But if we recognize this, it follows that it is the duty of a Christian not to send his children to the public school. The **public schools** are only teaching institutions, but not educational institutions, because they lack the only true means of education, the Word of God, and must lack it according to their purpose. Our parochial schools, on the other hand, are educational institutions; our teachers are trained not only as teachers, but also as educators; indeed, they have made the education of children their life's work. It is not the learning of the German language, which we otherwise hold in high esteem, nor the mere learning of the catechism, some sayings and songs, that makes our parochial schools such incomparably splendid gems, but above all the fact that in them our children are constantly educated in and with God's Word. This is what prompts our congregations to establish and maintain congregational schools, often at great sacrifice, and to perfect them more and more. This causes our synod to build its own teacher seminaries and to improve them more and more. Yes, one may confidently assert that next to the undeserved grace of God and the preaching of the pure Word of God, the church school was a main cause of the rapid growth of our synod and the preservation of pure doctrine. A congregation, therefore, that is at all able, though at great sacrifice, to establish a good parochial school and to staff it with a capable teacher, invests its money in the best possible way.

But if Christian parents send their children to the parochial school, they should also have the warmest confidence in the teacher and really hand over their children to him for education. This also includes the right of punishment and corporal punishment. Such parents will seriously reprimand the children who complain at home, and if they notice that a punishment has turned out too harsh, they will consult the teacher in a Christian brotherly way without the knowledge of the children, and thus quietly remove the wrongdoing. In such cases Christian parents will mean that the teacher chastises the children not for his own pleasure but for their own good. But just as it can easily happen to them in their own homes that a chastisement becomes too severe, so it can also happen once on the part of the teacher. To the proper cooperation of school and home belongs, finally, also this, that the parents most strictly refrain from talking about the weaknesses and infirmities of the teacher, even in the presence of the children, or even from mocking. It is precisely in this way that unspeakable harm is done and the child's respect for the teacher is robbed.

If, therefore, education in school is to turn out well, home and school must work together, and a mutual cordial trust must prevail between the parents of the children and the teacher. R. v. N.

From our Indian mission in Wisconsin.

Having been asked to do so by the Commission for Indian Missions, I want to share with our dear readers some of the results of this mission, from which it can be seen that our work in this extremely hard field is not entirely in vain in the Lord.

On April 16 of this year we had the joy of being able to confirm five children and two adults after previous lessons, who were then followed by another adult on April 20. Soon after, an old woman belonging to the Roman Church, named Päwänni, whose grandchild had attended our school for some time and with whom I had often had conversations, came to me and also wished to be confirmed. I gladly complied with her wish and gave her the necessary instruction. I especially showed her the great difference between the false Roman and the true Lutheran doctrine. When she was ready to make her confession in front of the congregation, confirmation took place in the Roman church. She wanted to witness this act and therefore went to the church again. Immediately she was asked by a priest, who knew well that she had already enjoyed several weeks of Lutheran instruction, to come forward so that she could also be confirmed. She answered that she would not do so. When asked, "Why not?" she answered aloud that she had never felt at home in the Roman Church, and that now, after having received instruction, she could no longer believe the Roman doctrine. To this the tempter said, **"Do, do, do! Come on, I'll give you two dollars."** But she stood firm and rejected the offer. The next day a member of the Roman church brought her a sack of flour and told her to come with him to Keshena. There a great - number of people would be confirmed in a beautifully decorated church, and she would be worthy to be among the noble crowd who were to be solemnly received by the bishop into the holy, solemn Catholic Church. But she told him briefly that she was not for sale, neither for money nor for flour. Perplexed, the man left his sack and departed. The next Sunday Päwänni solemnly renounced the Roman heresy in front of the assembled congregation, confessed the doctrine of the Lutheran Church, pledged allegiance, and was thereupon received into the small congregation and - admitted to Holy Communion with them. May God keep her faithful until the end!

Another case may be reported. When I took up my office here four years ago, I was told about a married couple who had been baptized in the Roman Church about a year before. The eldest daughter of this couple, however, had been baptized by our Father Nickel. Soon afterwards her parents had taken her to the Roman church. There the girl would have been baptized in spite of her reluctance and shouting: "I am baptized! I am baptized!" she would have been dragged to the priest and, while two men held her tightly, she would have been baptized once more. Since that time the poor girl has been almost completely deaf and dumb.

A year ago these parents, because of the long distance to the Catholic school, sent two boys to our school. Since they came very irregularly, I had to go back and forth...

again consult with the parents. Then it turned out that the mother was addicted to pregnancy and often needed the help of the boys, but also that she was no longer served spiritually by the Romans, because she had sent her children to us. One day, at the same time that Päwänni reported for lessons, this woman suddenly asked me to come to her. The bearer of the message said, among other things, that the sick woman had for some time been reading daily in the English "Little Prayer Treasure", which booklet had been lent to her by a member of our congregation, and that she had thrown all her Roman books, rosaries etc. into the oven. She would now be served by no one but me. That very evening I went there. I spoke first about the saying Rom. 3, 28. and of Christo, the right rock, on which the church is built. I have seldom found a soul so eager for salvation and so hungry for grace as this woman on her sickbed. She then also received regular instruction and was confirmed on the same Sunday as Päwänni, after she had made a beautiful confession of her faith before a number of witnesses in her house, and was strengthened by the body and blood of her Saviour. She lived a few more weeks and died, after having received Holy Communion again shortly before, in joyful faith in her Saviour. At her funeral, which was also attended by a large number of Catholics, I preached on Is. 28:16, showing the only sure reason of the poor sinner, and the congregation sang "Rock of Ages," and

My hope is built on nothing less than
Jesus' blood and righteousness,

with the ending:

On Christ, the solid Rock, I stand, All other ground is sinking sand.

In connection with this, I am also instructed to remind you that our caste has been repeatedly low lately, so that the Synod Treasurer has felt compelled to borrow money in order to meet current expenses. In addition to this, after years of waiting, the good Lord has once again provided us with our own teacher for our school in Red Springs, and a missionary of our own has been appointed for the Zoar station among the Menominees, who are still quite heathen, and, as I have just learned, has also accepted. This will add considerably to the current expenses, while the time of missionary feasts is drawing to a close. If the caste is not to be depleted again, and if the workers are to receive the promised wages in due time (not to mention the necessary buildings), the dear Christians want to support this mission more strongly than before. As it is our duty to bring this matter to the attention of our fellow Christians, on whose behalf we carry out Indian missions, we also believe that they will certainly not let us do anything wrong, especially those who have not yet contributed anything to the Indian mission this year. They will gladly help so that more such delicious fruits as the above can be brought home to the heavenly barns. May God, with whom the dear missionary friends will continue to intercede diligently for our Indians and their missionaries

! . . . .tzm. . .

To the ecclesiastical chronicle.

America.

A good suggestion. A dear brother and friend, who for years has been concerned about the wider distribution of the "Lutheran", recently wrote us the following: "Many a year I have been very sorry that I have had only a small number of 'Lutheran' readers in my congregation, since this paper of ours, to mention only one, is such a faithful 'helper pastor'. During the busy times of Christmas and New Year's, I could do very little with the sample copies sent to me, and only a few new readers came on my list at my prompting in the congregational meeting. A few years ago I asked that a number of sample copies be sent to me regularly from 1 October onwards. This was done. Now I had more time and opportunity to win new readers, and therefore I only had to make a few extra trips, since I was always able to take along sample copies during my visits to homes and sick people, and I was also able to hand them out with a word of recommendation when registering for Holy Communion. The result was: 10 new readers for the next year, and that without any special effort and without many words. The people accepted the sample copies willingly, since they had about three months to examine them, and everyone became a reader. So I have now kept it up for several years with the same success, and I may now enjoy a handsome number of readers. This has increased considerably in the time. I hope to have 100 readers on my 'Lutheran' list this year. From this it can already be seen that the people, if they know the 'Lutheran', usually also remain readers. Many people are already like me: they await the next number with great joy. I am only sharing this experience with you in order to induce the editors to offer all pastors to deliver a coveted number of sample copies of the 'Lutheraner' every year from October 1, and to ask them to adopt the above method or a better one. I am convinced that this will do a good service to many ministers, and the -Lutheraner' will be a blessing to thousands more. Occasionally attention should be called to the fact that receipt books for our periodicals are available from the publisher free of charge. This in all brevity and modesty." We were very pleased to receive this letter, and are pleased to bring the suggestion contained therein to the attention of our readers, and to inform them that our publishing house will be glad to take up this plan and make such sample and advertising copies available to our pastors. You only need to ask Concordia Publishing House for them. We sincerely ask them, in the interest of the cause, to make the distribution of the "Lutheran" a matter of concern. L. F.

In our school teachers' seminary at Seward, Nebr., 40 new students have entered, and the total number of students there is just 100. This brings, as we already indicated in the previous number, the number of new entrants to 441 and the total number of students in our teaching institutions to 1514, a number which has not yet been reached in the history of our Synod. But we must not be satisfied with this, but must continue to recruit pious and gifted boys and young men for the service of God's kingdom. It takes from five to nine years before our students are finished training to be teachers and preachers, and by no means all of them persevere through these years and reach the goal. And as our pastors and teachers should always make it their business to win new students out of

the number of their pupils and confirmands, so especially should Christian parents direct the thoughts of their sons to this cause from their youth. An English church journal, *The Watchman,* aptly says: "If we are to have more young men from Christian families devoted to the service of the gospel of the Son of God, the inclination to this choice of profession must be awakened by the fathers and mothers in the Christian homes. The history of the lives of many great and deserving preachers of the divine word shows that from their earliest recollection their thoughts were directed to the office of preaching. They knew that if it should thus be the Lord's will, their parents especially would be delighted if they became messengers of God's salvation. Some of them were destined for this service at birth, or even before they were born. They grew up in an environment where God's Word was loved and cherished, and received a deep and abiding impression that a life consecrated to the preaching of that Word was the most glorious privilege that could be bestowed upon them." This truth parents and children should never forget. L. F.

Paganism and Turkism in Christian countries. While the Christians of America and Europe send missionaries among the heathen and Turks to bring them the truth of the Gospel, these in turn send "missionaries" into Christian countries to spread the darkness of heathenism and Turkism. Thus Buddhist missionaries are working in our country. One of them, a Japanese, who has been active for two years on the coast of the Pacific Ocean and has founded a number of "missions" there among his fellow-citizens, is now touring the larger cities in the east of our country and has declared that, as the Christians built churches in foreign countries, so the Japanese would do in our country, that is, erect Buddhist idol temples. - In Liverpool, England, a Muhammadan temple has existed for years, in which not only Turks who live there, but also Englishmen who have converted to Turkism "worship. Such deniers from visible Christendom are also to be found in large numbers in London, who now still hold their religious meetings in the open air, but are planning to build a Turkish temple, which is to cost K750,000. In these assemblies they entirely observe the customs of the Turks, spreading cloths on the ground, bowing low, and turning their faces in the direction towards the "holy" city of Mecca. Thus such as once bore the Christian name, but did not embrace the love of the truth, fall into abominable errors, and believe the lie, and are eternally lost, 2 Thess. 2, 10. ff. L. F.

Abroad.

To commemorate the martyrdom of Bonifacius, who was slain by pagan Frisians on June 5, 755, the Roman Church of Germany held a great - commemoration at Fulda in early June. Bonifacius, or as his real name was, Winfried, is usually called the "Apostle of the Germans." He also spread Christianity with great success in Germany, which at that time was still largely pagan. But one must not forget that it was no longer a pure gospel that he preached, that he was a faithful follower of the Roman pope and brought the Christian Germans under his rule. Therefore, at this Bonifacius celebration, the Pabst Church again unfolded all its pomp calculated to attract the onlooking crowds. The "Old Faith" reports the following about it: "On Sunday morning, the bishops entered the cathedral in a pompous procession, three cardinals at the head, accompanied by the sound of bells and firecrackers. were moving. Prince Bishop Kopp from Trier preached, the Knights of Malta solemnly served in the choir, the students had come out in full array with bats and flags, and for the crowd, which the cathedral could not hold, the apostolic prefect, Nachtwey, held a special mass on the cathedral square, at which two Negro boys served as ministers. In the afternoon the relics of Fulda Cathedral, among them the crosier, the dagger, an arm and the head of Bonifacius, were carried in solemn procession through the streets of the city, Cardinal Kopp finally giving the papal blessing to a crowd of more than 40,000 devotees amid the thunder of firecrackers. ... The actual festive day was concluded by a pompous illumination with fireworks. It is said that a spark set fire to one of the many caverns in the right tower of the cathedral. One hoped to have already become master of the slowly smouldering fire. Suddenly at midnight the whole helmet of the tower was in flames. The famous bells, one of the most beautiful peals in Germany, began to melt, and only with difficulty could the actual cathedral, from which all precious objects had already fled, be saved. Fortunately, the burning helmet fell on the cathedral square. Otherwise the Bonifacius Church would have been - irrecoverably destroyed by the flames on the day of the Bonifacius celebration .

With terrible visitations the country of India has been afflicted in recent years. According to the official reports, in the years 1896 to February 18, 1905, about 3-1/3 million people died of bubonic plague. Since 1905 increase in mortality has taken place: in one week in March 45, 541 people died of the plague all over India, that is 6500 per day. The earthquake on the south-western slopes of the Himalayas is said to have cost the lives of about 15,000 people. The proud town of Kangra with its once impregnable fort and golden temples was a heap of rubble in a few minutes. Of the higher hill station of Dharmsala, only one house remained standing. But of the millions of heathen and Muhammadan inhabitants the word of the Prophet holds good: "You smite them, but they feel it not; you afflict them, but they mend not. They have a hard face like a rock, and will not repent," Jer. 5:3.

Blessing of the Mission. A German heathen missionary on furlough in his native land wrote on his return home some time ago, "I have never regretted joining the Mission. I consider the missionary profession the most beautiful profession, and the work in the mission has made me very happy." The well-known missionary scholar Prof. D. Warneck testified at the student mission conference in Halle that he owed many blessed hours to the occupation with the mission, although he had not even stood outside in the work. From over there, however, his son, who was working in Sumatra, wrote to him from the heathen mission that it was a joy to live. For "the sun rises when the message of Christ comes, and that makes one happy. This was reported in the Leipzig "Missionsblatt".

L. F.

"Let the child have his pleasure!"

"Let the child have her pleasure!" Mrs. K. used to say when her husband forbade their thirteen-year-old daughter to roam about at dusk. "You have never been a child yourself, I suppose, not to let her have her little pleasure. What will happen to her?" "She sees no good in the evening; children belong in the house at that hour!" But the woman would not be taught. Night after night, with her mother's knowledge, the girl slipped out of the parlor, and

was to be found mainly where the grown-up youth did their follies.

Rightly you will ask, dear reader: How can such a reasonable, insightful man as Mr. K., who clearly foresees the dire outcome of such goings-on, tolerate such a thing?

Well, he was like many others. Nothing was more abhorrent to him than quarrels and strife in the home. Domestic peace was more important to him than the honour of the family, the happy future of his child. So he refrained from asserting his authority emphatically over the deluded wife, and since he did not lack weak attempts to admonish and warn, he was reassured in his conscience, all the more so since the daughter did it less openly and more in her father's absence. He let things go.

But when the girl realized what support she had in her mother, she only became bolder. Even before she left school, she did the same as the grown-up girls; if one of her pranks really came to her father's ears and he reproached her, she lied her way out of it and her mother always took her under her wing.

Some benevolent neighbors, who were astonished by the girl's activities, finally felt obliged to open the eyes of the blinded mother. They went to her house and told her what they had seen of her daughter. But how did they arrive? "How can you think such a thing? After all, she is only a child. What's the matter with that? Weren't you young? It gives the child pleasure. Don't you ever want her in the air?" "But just think" -. "What is there to think of? I have long known you dislike Anne. Pale envy speaks through you."

Disappointed, hurt, the women left the house. "Did you do this?" asked Mrs. K. of her daughter, as the neighboring women held her leaving. "No, Mom, we were playing outside." "I told you so. Let people chatter."

And the little daughter kept on doing what she was doing. Even when she left school, she continued. No one stopped her. As soon as it was dark, she slipped out into the street. Her mother did not look after her; often her parents went to bed and her daughter had not yet returned; she only came back into the house when they had long since fallen asleep. If the mother really made a quiet reproach, she lied her way out of it.

And the end of this criminal indulgence? Anna was not yet fully seventeen years old when the misfortune came, which all well-meaning neighbors had long foreseen. Now, of course, the mother's eyes opened; but now it was too late. Too late her lamentations and complaints; too late her husband's bitter reproaches! It was bound to happen. But what was worst of all was that the parents had to tell themselves that they themselves had caused the misfortune by their criminal carelessness, by incomprehensible indulgence and weakness, by letting their daughter go. Every glance at their fallen daughter, at her poisoned life, was a mute reproach. -

And now, you mothers who read this true story, how is it with your daughters? Are they like that Anna? O I urge you, take care of the young, watch over them at a time when they are outgrowing school and the parental home is so eager to loosen the reins. Nothing avenges itself more in life than excessive freedom, especially in these years. Keep your daughters busy in the management of the household, in the preparation of meals; teach them to make good use of their time, to despise idleness; and if you cannot give them a fortune one day, they will be happier than others who have not learned domesticity. Above all, I make this request to you: do not let your adolescent daughters roam the streets in the evening. Don't anyone interfere with me: My Daughters do not resemble those, I have no fear of that. The well-known proverb says, "Opportunity makes thieves," and "Idleness is the beginning of all vice." If they do no evil themselves, yet they see many a thing which a well-meaning mother hides from her daughter, which shuns the light of day; the greatest vice seeks out the twilight, the angles! and corners of the gape. Keep thy daughter from it! A blameless girl is the ornament of the house, A blameless woman the crown of every man.

"Strike my name."

"Strike out my name, I want nothing more to do with the church!" This is what a member of the congregation sometimes says when everything has not gone his way, or when he has rubbed up against someone else. Accordingly, one then no longer goes to church, no longer pays his dues, and in every way defies the congregation.

Whose harm is the greatest, the member's or the church's? Such a defiant member naturally only wants to harm the congregation, but the greatest harm is always on the member's side. He deprives himself of the blessing of the beautiful divine services, he goes deeper and deeper downward with Christian knowledge, he is less and less careful in his walk, disorder breaks out in the house - oh, who wants to describe all the damage! Sometimes God suddenly speaks a serious word, for he does not allow himself or his church to be mocked. The following true story provides a warning example.

A church is holding its regular meeting. The pastor begins it with prayer, imploring God's peace and blessing on the proceedings. All goes well, and they are about to close the meeting, when a pale-faced member comes to the presiding officer's table, throws his receipt book before him, cries, "Strike out my name!" and leaves the church. Stunned at the unexpected, those present sit there. What is to be done? One of them suggested that the name be removed immediately, but better judgment prevailed, and it was decided that the man in question should be admonished in a Christian way, so that he might recognize and repent of his wrongdoing. The meeting was then adjourned, and the members left each other with the feeling that it would have been a beautiful meeting had it not been for this annoying occurrence.

On Monday afternoon, the pastor sits in his room and thinks about yesterday's incident and who he could take with him to win the man back. There is a knock at his door, and in comes a girl with teary eyes. "Come quickly, Pastor, my father is dying," she says. It was the daughter of the man who wanted his name crossed out yesterday. On the way the pastor learns the more particular circumstances. The father had gone away in the morning to look for work. Around noon he came to the brewery, with which a tavern was connected. Here he drank one glass after another with merry companions. In a drunken state he took a walk through the brewery and fell into a kettle of boiling water.

When the pastor came to the bedside, he saw that death was near. He could no longer speak to the sick man, but he prayed with him and for him. Soon after, he passed away. God Himself had, in a shocking way, blotted out his name.

(Lutheran Church Gazette.)

The great conundrum.

When Matthias Claudius († 1815), the pious messenger from Wandsbeck, who was not afraid to confess his Saviour freshly and cheerfully in all simplicity, was close to death, he often lay for hours with folded hands quietly pondering on his bed. A faint smile played about his lips, and now and then he shook his head as if in silent wonder. His daughter, the wife of the bookseller Perthes in Hamburg, who nursed him with faithful filial love, noticed it. Leaning down to the sick man, she inquired what was troubling him so inwardly. For a moment Claudius gazed into the distance with wide-open eyes, as if to see a new, wonderful world there. Then he turned to his daughter with indescribable kindness. "Look, dear child," he said, "for so many years, nay, all my life, I have thought about death, tried to solve its riddles, and called it my best friend. And now, when I am about to lift the veil, it is still just as mysterious and incomprehensible to me, and I do not know how and what it is. Nor can I imagine how I will feel when he takes me with him. Oh how happy I am that I will soon solve this great riddle."

But how had Claudius come to such joy in the face of death? Let us hear it from him. He wrote to his Andres: "We believe the Bible to the letter and hold fast to what the apostles say and say about Christ. He that will not believe in Christ, let him see how he can get along without him. I and you can't. We need someone to lift us up and hold us because we live, and to put his hand under our heads when we are to die. And that he can do effusively according to what is written of him, and I know of no one I would rather have it from. No man ever loved like that. He is a holy figure who rises like a star in the night for poor pilgrims and fulfils their innermost needs, their most secret forebodings and desires. Let us believe in him, Andres, even if no one believed in him anymore."

Yes, he who goes fo to die, for him the great mystery of death certainly has the most blissful solution.

He now reaps what he has sown.

"How old is the child?" asks the Conducteur of a lady who has got into the tram-car with her little son, but is only paying for herself. "Three and a half years!" The clerk eyes the strapping lad with incredulity. "The kid looks more like a five-year-old, doesn't he?" he then says slowly and suspiciously. The lady makes an indignant face. "I tell you he is not yet four years old," and turning to the boy, she asks with emphasis, "How old are you, Willy?" The boy, watching the proceedings half curiously, half fearfully, blushes, and then, looking alternately at the man and the mother, stammers, "Three years." Shaking his head, the conductor goes on.

It's five years later. Our lady complains of her distress to a friend. Willy is causing her worry and trouble; he is lying through his teeth. In spite of all admonitions, threats, and punishments, he will not desist from his vice; he cannot be trusted ten paces away. "Strange," sighs the mother, "when he was little, no untruth ever passed his lips; not till a few years since."

I wonder if she realizes that she raised her child to be a liar herself in order to save a few cents now and then.

Shall a Christian stay back from the Lord's Supper when he finds that he still has resentment against his offender in his hearts?

v. Hieronymus Weller, whom Luther calls his "most trusted brother in the Lord," writes about this in his booklet, "A Short Account of Why One Should Go Often and Gladly to the Most Reverend Sacrament." The following:

Beware of these thoughts, saying, Thou art not now able nor willing to go to the Sacrament; thou wilt wait till thou art more able. Such thoughts are certainly inspired by the devil, who does not like to see us go often, as he well knows how wholesome and useful food the Sacrament is, and how much benefit and improvement follow if we use it rightly and often. But how, sayest thou, if I be inflamed with wrath, hatred, and envy against my neighbour? Shall I wait until I have digested such anger or hatred and let it go completely? Answer: If thou wilt wait until the anger and resentment against thy neighbour, which hath offended thee, ceaseth of itself, and is quenched, thou must no more go to the sacrament. But this is what you must do: fall quickly into prayer, calling upon God with earnestness, that he may soften your heart, that you may forgive your neighbor from the heart. Then take before you the Scriptures, which will teach you that you have sinned against God a hundred times more grossly, more grievously, and more abominably than your neighbor has sinned against you, and that God will not forgive your sins because you will not forgive your neighbor. If this be done, go then to thy pastor, and complain unto him of thy affliction and temptation; who shall then instruct thee further in the word of God, and satisfy thy heart. Then go to the Sacrament. And if thou feelest that the pen is not yet out of the heart, and that the blood is still flowing, do not turn to it, but cast such weakness or imperfection (as I shall call it) into the Lord's Prayer, and say with the prophet David, "Lord, do not enter into judgment with thy servant, for before thee no living man is righteous. Help me, O my God, that I may forgive with all my heart, and bear a kind heart toward my neighbor. Forsake it, then; what is the use? you will feel that your heart will be calmer and gentler. For we must not think, because we have the old Adam by the neck, that we shall purge our hearts from all evil lusts, which are not imputed to us, if we believe in Christ.

True Wealth.

Only he who is rich in God has true wealth. He who is rich in God and sets his heart and mind on him, seeking rest in him and refreshment for his soul, is truly wise. There have always been rich men who were also rich in God, such as Abraham, Isaac and Jacob, David and Solomon and many others. But there were and are also poor men on earth, who also have no treasures in heaven, who also are not rich in God. He is rich in all poverty who has eternal goods, who rests in God and trusts in him, whose soul is filled with the peace of the Lord and with the hope of eternal blessedness, in a word, who has Christ. He is poor in all the riches and treasures of the world who does not have Christ. Earthly riches keep many from seeking heavenly things, and earthly poverty so often fails to awaken the desire for the goods of eternity. He who is wise should seek imperishable treasures, for the reprieve is running out and the Lord is demanding our souls from us.



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For the Reformation.

The Reformation of Luther, whose commemoration we will celebrate again in the next few days, remains important to all those who recognize what a great blessing it did for all of Christendom. For it was a deliverance from the dreadful night and darkness of the papacy, from the unbearable tyranny of conscience in which the pope had imprisoned the Christian people for many centuries with his soul-destroying errors and human statutes contrary to Scripture. All the wholesome teachings that the gracious, merciful God had revealed and given to mankind for their salvation were corrupted and filled with errors that robbed the souls of all comfort of faith, all certainty of salvation. The highest and most consoling doctrine of the Gospel, that we are not justified and saved by works, but by grace through faith in Jesus Christ, was taken away from the Christian people, because they were led instead only to the observance of the papal statutes, to the mass, indulgences, invocation of the saints, monastic vows, their own satisfaction, and works of self-inspired devotion. And not only did the papacy, with its shameful errors and idolatries, obscure and extinguish all true evangelical knowledge and all right faith in the one Redeemer and Mediator, Jesus Christ, but it would not even permit anyone to hold to God's Word in his faith and contradict the ungodly teachings of the papacy. Not only did it block the right way to heaven for everyone, but it also persecuted with anathema and curses those who did not want to have the way to heaven blocked. It was not enough for it to curse them as heretics, but it also used secular power to execute them with fire and sword. The papacy was the greatest seduction that came upon Christendom through the devil's cunning and wickedness, for it practiced its seduction under the appearance and name of the true church, apart from which there is no salvation, under the appearance and name of divine foundation and institution, with much and great pomp of outward devotion and holiness, so that with this appearance it still deceives millions today.

Oh, how great a cause we have, therefore, to consider the blessing that Luther's Reformation has opened our eyes to this dreadful seduction, to the long-prophesied secret of wickedness, and to recognize the true Antichrist in the pope! How great a cause we have to praise God's mercy, that through his chosen instrument Luther he has led the church out of this Babel and restored to it the light of his Word! We no longer need to be burdened with the yoke of man, but only bear the gentle yoke of Christ; we no longer need to toil with vain works, but know that it is a pleasant service to God when we serve him according to his word; we do not need to look around for vain helpers in the distress of soul and conscience, but in faith in our Lord Jesus Christ, in word, baptism, absolution, and the Lord's Supper, we now have a certain, true consolation in life and death. And what we give and sacrifice, we no longer need to give to the pope and his bishops and priests, who lead souls to hell, but we give it for the service of the true God, for the preservation and spreading of his true word and for the promotion of our and our fellow men's salvation.

Therefore we want to praise and extol God's grace again on the coming Reformation feast and sing with the pious Johann Heermann:

> We thank thee, O God, for and for, That thou hast kept thy word pure Even to this place with bright light, And beseech thee, let surely The more and more the pure doctrine Spread to thy honour. W. K.



A few words about raising children.

2.

A new and important stage in childhood is the time of Confirmation instruction, in which the children are to be so prepared for the first enjoyment of Holy Communion that they are able to publicly demonstrate their ability of self-examination before the congregation. It is true that Confirmation is not a divine, but only a lovely and blessed ecclesiastical institution, but that which takes place in Confirmation classes is not a mediocre thing, but Christ's command, as he says in the last chapter of Matthew: "Go ye, and teach all nations." That by this is meant not only the Gentiles, but all who are not yet, or yet not sufficiently, instructed in God's Word, is evident from Marc. 16:15, where the same command of Christ is rendered in the words, "Go ye into all the world, and preach the gospel to every creature." Hence those must be instructed in God's Word, and in the doctrine of the Lutheran Church drawn from it and founded upon it, who are to be recognized by us as adult brothers and sisters in the faith, entitled to all the goods of the Church. The purpose of confirmation classes is to instruct the children in the doctrine in such a way that they recognize its conformity to the Word of God and learn to understand their baptismal covenant to some extent. This, however, requires a certain spiritual maturity and not only an external knowledge of the catechism text and some Bible verses. The first requirement that follows from this is that children should not be allowed to take part in Confirmation classes too early. As God's Word does not prescribe Confirmation, it does not specify a certain age for it. Some congregations decide by resolution how old the children to be confirmed are to be, others place this in the hands of their pastor, who is to make the decision according to the abilities of the child. Whichever way you look at it, however, the best way is to promote our parochial schools as much as possible and to bring them up to a high standard, so that the parents themselves will wish to leave their children in our schools for as long as possible. They should also be made aware again and again, in a friendly and serious manner, of the great harm they are doing their children by confirming them too soon, if necessity does not force them to do so. But one will always have to treat and judge the individual cases separately. Sometimes love may demand that a child be confirmed before he or she reaches the age of thirteen. If, for example, it is the eldest child of a poor widow with many children, or if there is some physical infirmity in which, according to the testimony of a good doctor, a longer stay at school would harm the child's body, then love will prevail, provided that the child has to some extent the necessary maturity. The gifts of the child must also be taken into account, as well as how long and how regularly the child has attended school, the environment in which he lives in the parental home, and what he is to begin after confirmation. If, for example, it is known that a boy, after his confirmation, is to go to one of our Lutheran educational institutions, in which he will continue to be educated, he is to be educated in a Lutheran school. If a boy is instructed in God's Word and brought up with God's Word, then an early confirmation can be admitted sooner than if the boy would later attend public school or work in a factory. In short, each case should be treated separately, always assuming that the necessary knowledge and at least a reasonably sufficient degree of maturity are present.

But if it is already true with regard to the school that the family should work together with it in harmony, this is even more true with regard to Confirmation classes. If parents entrust the care of their own souls to the pastor, it would be a contradiction if they did not fully entrust their children to him for education. Part of this cooperation between the home and the pastor is that the children are sent regularly to lessons and are not held back from them unless they themselves are ill or if serious illness or death in the family makes it necessary. In confirmation lessons, a very specific task must be learned in a time that is often all too short. This makes frequent repetition impossible with regard to those who are often absent, and the knowledge of such children will therefore remain incomplete.

Furthermore, it is important that the parents make sure that the children also learn their tasks diligently. It is a good way for the parents, especially in the presence of their children who have already been confirmed, to have them recite what they have learned by heart, since then what they have learned years ago will be refreshed. In addition to this care for the instruction itself, parents should also be especially serious during this time about regular and diligent attendance of the church service and Christian instruction on the part of their children, and they should not only try to achieve this outwardly, but also convince themselves of whether they are attentive. The best way to do this is for the father or mother to have their children tell them what they have retained from the sermon. The parents must of course have been in church themselves and have paid attention diligently, so that they do not need to be ashamed in front of their children.

Parents should also take special care during this time that their children lead a godly life and keep moderation even in permitted pleasures, so that their hearts are not drawn away from the one thing that is necessary. One of my former confirmands once asked her father, who was not a member of the congregation, to be allowed to go to the theater when she was attending confirmation classes. But he said to her: "My child, what you want to be, you have to be whole. If you want to be a Christian, going to the theater now is not suitable for you." How many a member of the congregation will perhaps have to cast down his eyes in shame before this man. And to this must be added the fact that attendance at the present worldly theatre is not to be reckoned among the permissible pleasures, but among the reprehensible ones.

Another extremely important piece at this time is prayer. This should be a fervent intercession for the children, that God the Lord Himself may guide them in this time, that they may not only recognize the right way to heaven, but also the great importance of staying on this way. Especially also

here it is not up to us, but up to God's mercy. Again and again we must pray for ourselves and for our children:

> JEsu, go forward on the path of life, And we will not tarry to follow Thee faithfully. Lead us by the hand to the homeland.

Or in the words of that morning song:

> Lead me, O Lord, and guide my walk according to your word. Be and remain also today my protector and my refuge. Nowhere but by thee alone can I be rightly preserved.

But we are to pray not only for the children, but also for ourselves, that God may give us right wisdom concerning the education of our children.

Finally, some points concerning the day of Confirmation itself should be mentioned. Much of the blessing of this day is robbed from the children, especially the girls, by the so often practiced splendor of dress. It is certainly not to be condemned that girls wear white dresses at Confirmation; only they should know why they do so. This custom is based on Revelation 7:9, where it says: "After these things I beheld, and, lo, a great multitude, which no man could number, of all nations, and people, and tongues, standing before the throne, and before the Lamb, clothed in white raiment, and palms in their hands, crying with a loud voice, and saying: Hail to him that sitteth upon the throne, to our God, and to the Lamb." The white garments are to remind the confirmands that they once put on the white silk of the innocence of JEsu Christ at their baptism. The white garments are to remind them that no man can stand before God in the garments of his own righteousness, but that for this the new heavenly garment purchased for us by Christ is necessary. It is similar to the custom of wearing fresh flowers at Confirmation. Every flower is a picture of the resurrection. The seed must be thrown into the earth and must perish and decay, so that the germ may take root, become a plant, and the flower may unfold. Thus our old man must die, that the new may come forth and be resurrected. As long as these thoughts are cherished in the use of white garments and fresh flowers, this custom is lovely and beautiful. But if a man wants to make a splendid display of dress and to make a state of affairs, and if one thing tries to outdo another in this, then the beautiful custom becomes wrong. If poor parents perhaps have to make great sacrifices to procure the dresses, and if the confirmands come to the confirmation with a lot of expensive flowers, then a mischief arises against which one must testify. This actually robs the children of a great part of the blessing of this day. It is also a nice custom to invite the godparents of the confirmed child or other good friends on the day of confirmation, but it is very wrong and unworthy of a Christian to make the company in the afternoon the main thing and even to serve the flesh. In this way one can tear down in one day what has been built up with great effort through months of work and care. Often this causes the newly confirmed to be annoyed. If one wants to use this day correctly, one should try to strengthen the impressions that the child has received in the morning, whereby Christian cheerfulness should not be excluded.

R. v. N.

Luther Reading.

Recently I read the 15th volume of the "Lutheran". There I came across in the number of February 22, 1859, the advertisement of the forthcoming meeting of the Western District of our Synod, and in the number of June 28, the advertisement of the meeting to be held of the Eastern District. One of the notices was preceded by the "announcement" "that during the synodal session to be held, the following matters were to be principally considered.

"1. what has been done within the individual congregations to bring Luther's writings to the people, to open their understanding and to awaken love for them.

"2. what measures are to be taken to achieve this purpose.

"How far every minister of the Word has acquainted himself with Luther's writings and studied them.

The other announcement was preceded by the "Announcement": "At the same time, the honorable brethren of the said district are hereby - requested to send to the undersigned (President) within four weeks an answer to the following questions". And then follow the above questions.

From this you can see how important it was in our synod at that time that the pastors acquaint themselves with Luther's writings and study them, and that the members of the congregation also become fond of Luther's writings. And rightly so. If our pastors and congregation members diligently study Luther's writings, we can hope that our synod will fare well. For there are no writings which, like Luther's works, drive the reader into the Holy Scriptures, open to him the understanding of them and unfold the treasures of them before his eyes. A true reader of Luther learns from the Bible the right food for his soul and how to use the best weapons to defend the blessed doctrine of heaven and to ward off soul-destroying errors. That our Synod has remained true to the pure doctrine of the Word of God for almost sixty years is due not only to the grace of God, but also to the fact that there were many students of Luther in its midst. If we want to remain Lutherans in fact and in truth, people whose battle cry is: "Let the Word stand!" then we must especially study the works of Luther among all human writings. God has given our church a great number of capable writers, but the prince among them is and remains Luther. Especially for a theologian, be he pastor or professor, there is as yet no substitute for Luther's writings. And one will search in vain for human writings from which church members can, I will not say better, but as well as from Luther's writings, build themselves up on the basis of the divine Word.

Once you start reading Luther diligently, you won't want to stop anytime soon, young or old. Luther is a "captivating writer". He never gets boring, but is always "interesting." Whether Luther the miner descends into the shaft of divine word and brings to light for us the gold of divine doctrine and heavenly consolation, or whether Luther the knight fights with sword and lance of the divine word against the enemies of truth, we always follow him with the greatest excitement. And how he knows how to put the words! To this day, no German writer has ever imitated him. And yet he is understandable. He knows how to make clear the thing of which he writes.

Now we all have a wonderful opportunity to study Luther's writings. The people among us who can spend a hundred dollars on a carriage or a rug or a piano can spend another hundred on the great magnificent edition of Luther's works that our synod has had produced. And the people who have only fifty cents or ten dollars to spare can purchase a volume or all the volumes of the little "Luther's People's Library" which has also been published by our Synodal Printing Office. So all are provided for, rich and poor. Therefore, dear reader, if you do not yet have any of Luther's writings, buy one or all of the volumes according to your means. When you have once begun to read the beautiful books, I do not fear that you will reproach me with having given you bad advice, whether you are simply a parishioner or a teacher or a preacher. A. B.

Michigan's new compulsory school attendance law.

The Northern and Western Michigan Pastoral and Teachers' Conference, which met in Lansing from October 4-8, had to devote a good portion of its time to discussing the state's new compulsory school attendance law. Several parochial schools had been troubled by state officials. Some of them had wanted to attend classes in our schools in order to report on them to the state capital in Lansing, while others had requested written information about the classes in our schools for the same purpose. When they were asked how they suddenly came to make such demands, they referred to instructions from the school authorities in Lansing.

The conference now recognized that, on the one hand, there was nothing in these demands of the state officials that would weigh on our conscience, but that, on the other hand, it would be extremely foolish if we were to comply with these demands so readily. For first of all, as they explained, there is nothing in the existing law that entitles the officials to make these demands, and secondly, it is very much to be feared that these demands will not be enough, but that this is only a beginning to gradually bring our schools completely under the control of the state.

Invited to do so by the conference, an official from the state's top school board had appeared to give the conference the position and intent of the Board in this matter. It was evident from his remarks that the State Board of Education is well acquainted with our position and circumstances. His remarks were therefore made in such a way that one could generally agree with them. It was of special importance to us that he said that the only object of the new school law was to see that all children of school age actually attended school, and that the Board was determined to see that every child from seven to fifteen years of age attended a school in which the subjects were taught which are taught in the public schools from the first to the eighth grade. In order that the state authorities might know what subjects were taught in our schools, he thought it would be desirable that each parochial school should send to Lansing a sworn document containing the curriculum and schedule of the school in question. He further called attention to the fact that in some parochial schools attendance was very irregular, and that many children did not attend school after their confirmation, although they had not yet completed the eighth grade.

After the state official had left, the conference decided that we want to assist the local school officials in every way possible to ensure that all our school-age children actually attend our schools regularly; that we therefore want to be prepared to hand over a list of names of our school children to the officials on request and also to provide information as to whether a child who has received instructions from the state official concerned to attend -school has enrolled with us. With regard to the request that each parish school send the above-mentioned document to Lansing, the conference decided to inform the state authorities by means of a committee that, in our opinion, the state school officials could best convince themselves of the performance of our schools by means of the children who annually enter the state schools from our schools. However, in the event that the school authorities were to be accused of not teaching the prescribed subjects in one of our schools, we would provide the requested proof.

In connection with this, the urgent request and admonition was expressed that we do everything in our power to ensure that the performance of our schools does not fall short of the performance of the state schools in the same locality. "Let us," it was said, "always lay our schools close to the hearts of our communities and show them again and again what a precious treasure they possess in them. Let us see to it that the necessary teachers are employed and the necessary teaching materials are purchased. We must form a united front in this. Indifference and negligence in one place can be disastrous for all our schools. Therefore, let us not grow weary in this work, lest through our own fault the right to have our own schools be stunted or even taken from us." - God keep his protecting hand over our parochial schools! H. Spd.

To the ecclesiastical chronicle.

The want of preachers from which our Synod suffers is evident in other church communities. That of the General Synod writes: "Fifteen per cent of the Protestant churches in Nebraska are without pastors, and it is impossible to get pastors for them. According to reports to the leaders of the Congregationalists, Methodists, and Lutherans, scarcely a week passes that some pastor does not resign his office to choose another profession. The prosperity of farming has attracted most, but many have also gone into business or some other profession. Low salary is the cause of these conditions. In the Congregationalist Church, for instance, there is only one church in the whole state that pays a salary of 3000 dollars; another pays 2500, several others from 1500 to 1800, a few from 1000 to 1500, but the great number of pastors receive from 600 to 700 dollars a year, and some not more than 500. Considering that the congregations nowadays demand able preachers, whose training has taken from eight to ten years, we should not be surprised at the lack of pastors. Five hundred dollars a year is earned even by the ordinary day laborer, and it is not easy for a pastor to get along on such a salary." On this the "Kirchenblatt" remarks: "That a small salary should be a sufficient excuse for a pastor to resign his office and choose a more rewarding^ profession is certainly not the teaching of Scripture and of the Lutheran Church. The materialism of the age infects preachers as well and they seek profit and wealth. Therefore they take up land and buy land with it, and soon their heart belongs to the land, and it is only a step from pastor to farmer; indeed, in such a case it is only desirable that a pastor who can no longer serve the Lord with his whole heart in the church should give up the ministry." According to our perception, in our synod the cases are very isolated in which a preacher resigns his office for earthly reasons and takes up another profession. More striking and more alarming is the fact that every year a number of teachers leave their office at the parochial school and choose another profession. All preachers and teachers, in their work in the kingdom of God, should not profitably ask, "What will we get for it?" They are to carry out their office in the church "not compelled, but willingly, not for shameful gain, but from the bottom of the heart," Matt. 19:27, 1 Pet. 5:2, and are to guard against and earnestly fight against the temporal sin of the materialistic, earthly mind, to which we are all naturally inclined. L. F.

The matter just touched upon, to which the question of the causes of the present shortage of preachers gave us occasion, has, however, another side. As reprehensible as the worldly sense and avarice of pastors and teachers is, it is also sinful in the members of the congregation. And this is the case when congregations that are capable of doing so do not do their duty to their pastors and teachers, but keep them like day laborers, even though they do not lack earthly goods. This has more to do with the present scarcity of preachers and teachers than some of our churches think. There are, praise God, many among our younger preachers and teachers, and among our present pupils and students, who come from parsonages and - teachers' homes. We also know of more than one case in which pastor and teacher families are bitterly resentful in order to be able to let their sons, whom they have vowed to the Lord, study and enter the church service. And the sons gladly want to study and serve the Lord in his church, although they know that in the earthly world no splendid lot awaits them. But the number of these sons who choose their father's profession should, in our opinion, be much greater, and it is a fact that can be proved that the sons of preachers and teachers have no joy in preparing themselves for an ecclesiastical office. In their youth they saw how miserable their parents were, especially when the family was larger and there was still a son in the institution, although the congregation could have put its pastor and teacher in a better position. That this really has something to do with the deplorable lack of preachers is also recognized by others. Thus, some time ago, one who is not in a preaching or teaching position, but who obviously knows the situation, wrote the following to the "Lutheran": "Shouldn't the earthly need of most pastors also be a reason for the existing lack of candidates? These concerns do not arise from an earthly or material sense, but from a knowledge of the need in which most pastors find themselves. In general, the congregations are not willing, as their earthly prosperity increases, to give more of it to their pastor, who often has a very large family to support. The old congregations are often the most difficult in this respect. With all kinds of other work, many a pastor faithfully keeps his school daily and lovingly serves his congregation, which is often far apart. At the same time, his meager income does not allow him the slightest rest. This would rob him of the joy of his ministry if he were not accustomed to look to the Lord. If the Lord sends suffering, sickness and other tribulations into the house, what trouble and worry will the pastor be in, since he has never been able to set aside even a penny for himself and his family - not to mention his later inability to work. Should not the parents of adolescent youth often be held back by these misgivings from giving their sons to the service of the church, in the thought and hope that they could also work and work for the kingdom of God in another Christian profession?" - Let not our churches therefore forget what the Scriptures require of them in this passage, when they say, "He that is instructed in the word, let him do all manner of good to him that instructeth him," Gal. 6:6. "Let the elders, which do well in the ministry, be counted worthy of double honour, especially they that labour in the word and in doctrine." "A labourer is worthy of his hire." 1 Tim. 5, 17. f. L. F.

The Michigan Synod, which formerly belonged for some years to the General Synod of Wisconsin, Minnesota, and Michigan, and was also connected with our Synod in the Synodical Conference, but severed that connection nine years ago by its withdrawal from the Synodical Conference, was assembled at the end of August at Milwaukee, Mich. Already at their meeting last year, their rejoining the Synodical Conference had been discussed. This year's proceedings are reported in the Synodal Friend, the organ of the Synod: "The Synod spent more than two sessions on the question of affiliation with the Synodal Conference, which was raised last year. According to a resolution passed at the last Synod, the congregations were to deal with this matter in the course of the year and instruct their delegates to the Synod. A survey of the delegates showed that not quite half were instructed to vote for a reconnection. A number of congregations have not yet been able to come to a conclusion about the matter, and a number have misgivings that have not yet been resolved. Since the way has not yet been paved for the Synod, since no negotiations have yet been held with the Wisconsin Synod, or rather with its Michigan District, with whose members we had our disputes ten years ago.

As the pastors of our Synod and those of the Michigan District Synod have been working to remove the existing obstacles, nothing further could be done in this matter at this Synod. However, the Synod expressed its wish that free conferences be held between pastors of our Synod and those of the Michigan District Synod to see whether and how the existing obstacles could be removed. It will and must now become apparent in the course of the Synodal year that has begun what can be done. God only preserve us in the handling of this matter from carnal zeal, as well as from sloth, from selfishness, self-opinionatedness and conceit, as well as from unfortunate church politics, and let us in all things only do His will and seek His glory, recognize the truth and bring it to victory, so that everything serves the salvation of His church. The rift that arose in 1896 is certainly deeply to be deplored, and it should be a hearty joy to every Christian, and especially to every member of the bodies concerned, if it could be healed." - The Synod also discussed the doctrine of sanctification, its Inner Mission, its seminary at Saginaw, Mich. and its caste relations, and elected the following officers: as Praeses, Fr. Krauß; as Vice-President, Fr. Heidenreich; as Secretary, Fr. Gauss; and as Editor of the Synodal Organ, Fr. Bodamer. L. F.

Some reminiscences of Luther from his life.

Luther's difficult childhood. My parents kept me so hard that I became very shy about it. My mother once pushed me for the sake of a small nut, so that the blood flowed afterwards, and their seriousness and strict life, which they led with me, caused me to run into a monastery afterwards and become a monk; but they meant it very well.

Luther in the monastery. I was a monk and kept watch at night, fasted, prayed, and chastised and tortured my body, so that we kept obedience and lived chastely; this was found more among priests, nuns, and monks. I am speaking of the pious and righteous monks who were in earnest in the world, who let it become sour for them, as it did for me, and toiled and toiled, wanting to attain that which is Christ, that they might be saved. What have they obtained? Have they found him? Christ saith, Ye shall be consumed in your sins, and die. This they have obtained.

Luther in Rome. In Rome, I was also such a mad saint, running through all the churches and crevices, believing everything that was false and forged there. I also said a mass or ten in Rome, and at that time I was almost sorry that my father and mother were still alive, for I would have liked to deliver them from purgatory with my masses and other more excellent works and prayers. There is a saying in Rome: "Blessed is the mother whose son says mass on Saturday at St. John's. How I would have liked to have made my mother blessed! But it was too crowded, and I could not come, and ate a sprightly (rusty brown) herring for it.

Well then, so we have done, for we knew no better, and the Roman See did not punish us with such unconstrained lies. But now, praise be to God, we have the Gospels, the Psalms, and other holy scriptures, wherein we may walk with profit and blessedness, and behold and visit the right promised land, the right Jerusalem, yea, the right paradise and kingdom of heaven.

Luther against Tetzel. Tetzel made it so crude that it had to be grasped, for he wrote and taught that the indulgence of the pope was the reconciliation between God and man. On the other hand, that The indulgence would nevertheless be strong and valid, since the person would have neither remorse nor sorrow or repentance. He could also forgive the sin that a man would want to commit in the future. Item, that the cross of indulgence, which the pope would have erected, would be like the cross of the Lord Christ and would have the same power, etc. Such and such abominations caused me to sit down and write against them, not for the sake of any man or money.

Luther before Cardinal Cajetan in Augsburg. When I came to the pope's legate, I first fell down on my knees and then on the ground as long as I was. But since I did not want to recant at all, he said to me: "What do you think that the pope is asking about Germany? Thinkest thou that the princes will defend thee with arms and men-at-arms? Where wilt thou stay?" "Under heaven," said I.

Luther's prayer at the Diet of Worms. Almighty, eternal God! What a thing is the world! How it opens people's mouths! How small and low is the trust of men in God! How is the flesh so tender and weak, and the devil so mighty and busy through his apostles and worldly wise men! How soon does she pull away her hand and run along the common way and the long road to hell, where the wicked belong, and only looks at what is splendid and mighty, great and powerful, and has prestige. Even if I turn my eyes there, I am done for; the bell is already cast, and the sentence is passed. O God! O God! O my God! O my God, help me against all the world's reason and wisdom. Do thou it: thou must do it, thou alone. It is not my affair, but thine. For my own part I have nothing to do here with these great lords of the world. I wish I could have good, quiet days and not be sworn to anything. But thine is the matter, O Lord, that is just and everlasting. Help me, thou faithful and everlasting God... I trust in no man. It is in vain and for naught; all that is carnal and savoureth of the flesh goeth to ruin. God, O God, hearest thou not, my God? Art thou dead? Nay, thou canst not die. Thou art alone hid. If thou hast mentioned me to thee, I ask thee, as I know thou wilt, God, for all my life I never thought to be against such great lords, nor did I ever think it. O God, help me in the name of thy dear Son JESUS Christ, who shall be my refuge and my shield, yea, my stronghold, by the power and strength of thy Holy Spirit. O Lord, where art thou? O my God, where art thou? Come, come, I am ready to lay down my life also for this, patient as a little lamb. For righteousness is thine, and I will not be cut off from thee for ever. Let this be decreed in thy name. The world must leave me unconquered over my conscience, even if it were full of devils, and if my body, which is first the work of thy hands and a creature, should fall to the ground, even to ruins over it; but thy word and spirit are good for me. And even if I am concerned about the body, the soul is yours and belongs to you and remains with you forever. Amen. God help me. Amen.

Luther's certainty. I truly know that my preaching ministry is pleasing to the divine majesty. Although other people blaspheme me and pretend that I am a knave, I can nevertheless say: I know that God will bear witness to me on the last day that I have preached rightly.

Luther's love for his own. Oh, how I longed for my own, as I lay deathly ill in Schmalkalden! I thought I would no longer see my wife and child here. How painful such separation and parting was for me! Now I believe..,

that in dying people such natural affection and love as a husband has for his wife and parents for their children is greatest. But now that I have been restored to health by the grace of God, I love my wife and children all the more. No one is so spiritual that he does not feel this natural inclination and love, for there is a great thing about the union and fellowship between husband and wife.

Luther's desire to depart. I know that I will not live long, so my head is like a knife whose steel is all worn away and has become vain iron. The iron never cuts; so is my head. Now, dear Lord, I hope and let myself think that the hour is not far off! At Coburg I went about and looked for a place where I should be buried, and in the chapel under the cross I thought I would lie there; but now I feel much different than at Coburg. God help and give me a blessed, merciful hour, I never desire to live!

Roman persecution rage.

The Lutheran theologian D. Schlüsselburg, pastor at Antwerp, writes in his postilion on Sunday Exaudi:

Many people who were there can testify to what I am telling you. There was a rich, respectable and pious merchant in Antorf named Gillius van der Banner. He and several others were sent in the name of the Christian community to call experienced, zealous men from Germany who would reform the churches and sweep out the papist leaven. When the same man returned home and the heretics learned of this, they had him forcibly taken from his house at night and put in prison. The next morning some monks and missal priests came and asked him whether he wanted to condemn the Lutheran doctrine and return to the Roman Catholic Church. They threatened him that if he refused to do so, they would put him to a cruel and terrible death. To this the pious, godly man replied: "In my heart I hold the Lutheran doctrine to be the divine truth, therefore I cannot and will not condemn it," but their doctrine, namely the papist doctrine, he must reject as idolatry according to God's word. At this the heretic was enraged and had the executioner beat both of his thighs in two with a wooden club, thinking that by such torture he would be led away from the recognized and known truth. But by the grace of God he persevered, and with a loud voice and a joyful heart he sang beautiful and glorious psalms, so that the people of the village could hear them. The next day they came again and asked him if he would now convert. He answered, "I thank God with all my heart, who has converted me. If you do not want to be lost forever, you may also convert." Then the executioner had to beat both his arms in two with a club. At this he praised God and was happy. Then they went away again and commanded the servants to give him no more food or drink. The third day they came again and exhorted him to repentance and recantation. But he remained steadfast, as before. Then they had his back and ribs in his body crushed and broken with a club. Finally, on the fourth day, because he insisted like a rock on his confession, the executioner had to flay and tear off his skin and hair from his head with a pair of scissors and then pour hot lead down his throat, at which he finally gave up his spirit.

Adverse winds and the Lord's guidance.

It was in the year 678 A.D. that Archbishop Wilfrid had to flee from York in England. He wanted to go to Rome to seek protection and assistance from the pope. Adverse winds drove him to the Frisian coast. There he had to land and was hospitably received by the Frisian king Aldgild. As he could get no further, he stayed with him through the winter. In the meantime, as must be supposed, his enemies in England had stirred up the Franks against him, and Ebroin, the Frankish majordomo or chancellor of the empire, sent an envoy to the Frisian court, demanding Wilfrid's surrender or his death. But King Aldgild, who hated the Franks and honoured the right of hospitality, hurled Ebroin's letter intoS fire before all eyes at the banquet, and kept Wilfrid in his protection, and also, though he was still a heathen, had him preached and baptised as long as he remained with him. Many are said to have been converted in western Friesland at that time. When Wilfrid had returned to York and was again seated on his archiepiscopal chair, he did not forget that guidance of God's grace, and evidently kindled missionary interest in Friesland. Willibrord, who is rightly called the apostle of the Frisians, was his disciple, and in later years he himself visited the places of his short but blessed work. That was the first beginning of the Frisian mission.

From one who only wanted to believe what he saw.

In a religious meeting, in which many unbelievers were present, someone called out from the crowd, "Am I allowed a word?" His wish having been granted, he pushed his way through the crowd and began, "My friends, I do not believe in hell, I do not believe in eternal judgment, I do not believe in a God; for I never saw any of these things." Thus he continued for some time, until another voice from the crowd spoke up. The unbeliever sat down, and the other began, "My friends, you say there is a river near here; that is not true, there is no river. You tell me there is grass and trees around me; that is not true, there is neither grass nor trees. You tell me that there is a great crowd gathered here; I say again, that is not true, there is no one here further than I am. Perhaps you wonder where I am going with my speech, so I will tell you, my friends. I am blind by birth, I have never seen either any of you or any of the things which you say are around me; but if I deny their existence, it only reveals that I am just blind; therefore you and the things which I never saw are still there. And if this unbeliever denies religious things, it only reveals that he is spiritually blind, but it proves nothing more. Friends, study the life of JEsu, and you will find life, light, and true joy."

Luther on the supply of preachers and teachers.

As if St. Paul were to say, See that ye have teachers and preachers in honor, being thankful, that they may wait for the word, and also give it abundantly." ... But the weary, lazy spirits soon tire of it, and then let the preachers go as they go. So they must feed and work for themselves, so that the word of God will remain and grow thin.

And strange: as Nehemiah 13:10 complains, that the Levites had to leave the worship and the temple, and go into the country, because they had no food of the people; or they had to set up false worship and fables, that they might deceive the people: so they were not only fed, but also made rich. So it was also in Christendom: since it was difficult to keep pious bishops and teachers (as Augustine also complains), they had either to feed themselves with work and leave God's word, or to think out the misery of the damned worship which is now going on in all the world, because they have now become great lords in the world. So it begins now, because the gospel has come again, and will continue to happen, that now one cannot raise a hundred coins to appoint a good schoolmaster or preacher, since before one gave a thousand, yes, innumerable coins for churches, foundations, masses, vigils, and the like, until God punishes the ingratitude and either lets the preachers resign and feed themselves, or sends other greater error upon them again, which again defrauds them of money, body and soul, because they do not want to let the word of God dwell with them abundantly." (On Col. 3, 16. XII, 392 f.)

Obituary.

On 3 October Fr Heinrich J. Oetjen of Hiawatha, Kansas, died in Edgewater near Denver, Colo. in firm faith in his Saviour at the age of 27 years, 3 months and 22 days of laryngitis and pneumonia. On October 8, the solemn funeral took place in Chicago with great congregation. In the house of mourning and in the church the undersigned officiated and on the Bechania graveyard H. Sandvoß. The deceased leaves behind a deeply grieved wife and a minor child. The God of all consolation comfort the bereaved and heal the wounds he has inflicted! F. C. Leeb.

New printed matter.

It will be published by us in about two to three weeks:

Light of Life. A volume of Gospel sermons from the estate of the blessed D. C. F. W. Walther, collected by P. C. J. Otto Hanser.

For the time being we would like to refer to this new postilla from the estate of our unforgettable v. Walther. Father Hanser has once again succeeded in compiling an almost complete volume of von Walther's sermons on the Gospels of all Sundays and feast days of the church year. Only for the Sunday Exaudi no sermon could be found and for the 26th Sunday after Trinitatis an epistle sermon is given. This news that a new postilion of Walther is appearing will certainly fill many pastors and members of our synod with great joy. We will discuss the book further later after its appearance. G. M.

American calendar for German Lutherans for the year 1906 after the birth of our Lord Jesus Christ. 72 pages 9X6. Concordia Publishing House, St. Louis, Mo. price: 10 Cts.

This is our calendar, and it only needs to be announced that it has appeared in order to make its way into thousands upon thousands of our Christian homes. In the old familiar design, to which a beautiful picture in color print: "He leads me on the right road" comes as a free addition, it brings in addition to the 12-page Calendarium on 14 pages of good reading material, from which we highlight an article on calendar making and a biography of Blessed Father J. P. Beyer, the founder and longtime editor of the "Kinder- und Jugendblatt".

Then follow 44 pages of various precise and often indispensable lists. Among these we draw attention to a list of all congregations and preaching places of our Synod, arranged by states, counties and towns. At the same time the names of the pastors and teachers are given for each place. This list has been compiled by Father Th. Reuter, and will be very welcome to many, and will render estimable service. L. F.

From the publishing house of Johannes Herrmann, Zwickau i. S., we have received the following books by Margarethe Lenk, all of which are available from Concordia Publishing House, 8t. Louis, Mo: **Lena's Wanderjahre**. Narrative for the Young. 226 pages 7-4X5, bound in cloth with gilt title and cover decoration. Price: 85 Cts.

The Beggar Singers. A tale for the young. Second Edition. 210 pages 7-4X5, bound in cloth with spine and cover decoration. Price: 75 Cts.

Paul and his brothers. -Schoolmaster's Little. - Through Night to Light. - The Thaler. 19, 32, 23, and 19 pages 7X 5, in illustrated wrappers. Price: 10 Cts. each.

The excellent writer for young people, whose works we have so often praised and recommended here, does not write herself out, but always remains interesting and faithful to her profession. We can only wish the widest circulation in Christian homes for the latest work mentioned above. It tells the life story of a schoolgirl, which takes place partly in Germany, but especially in America, and is again so true and heartfelt, so instructive and useful, that all children's hearts and all who can feel for children will enjoy it. The tasteful decoration makes the book especially suitable for a present. - We extend the same recommendation to "The Beggar Singers," which we have already discussed here and which has now been published a second time, and also to the four most charming little stories, which are especially suitable for distribution at children's services at Christmas.

Comes from the same publisher and is also available from Concordia Publishing House:

Der ev.-luth. Hausfreund. Calendar for the year 1906, edited by O. H. Th. Willkomm. 105 pages 8-4 X 5-4. Price: 20 Cts.

This calendar, now appearing for the 22nd time, is also on a par with its predecessors and hardly needs our recommendation. From its manifold contents we only single out the two main articles, which alone are worth the price, namely "Light from Above" in five chapters: Against Worldly and Carnal Lust. Against Avarice. Against arrogance. Against impatience and despondency. Against the Fear of Death - quite excellent short essays by the editor; and "The Bicentennial of the Lutheran Mission to the Tamuls" by our missionary to the Gentiles, Kellerbauer, which should be of particular interest to us, since we too are missionaries among the Tamuls.

The Bible and the worldly dance. - Is today's acting and going to the theater sin? The immorality of the theatre of our day. 8 pages each 7-4 X 5. Price: 3 Cts. each.

Two treatises, which are already in their third edition and are worthy of further distribution, since they illuminate the aforementioned worldly pleasures, which are also becoming more and more widespread in Christianity, in the light of the Word of God. L. F.

Ordination and Introductions.

By order of the Honorable Vice-President of the Southern District, Cand. G. Kirchner was ordained and installed by S. M. Hennig in his congregation at Fernandina, Fla. on the 15th of Sonnt, n. Trin.

In accordance with commission received, Rev. R. Heike was introduced to his congregations at Whittlesey and Chelsea on the 11th Sunday, n. Trin. and at Greenwood, Wis. on the 12th Sunday, n. Trin. by O. H. Zemke.



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Sermon on Eph. 1, 3-14.

Blessed be God and the Father of our Lord Jesus Christ, which hath blessed us with all spiritual blessings in heavenly things through Christ. Forasmuch then as he hath chosen us through him before the foundation of the world, that we should be holy and without blame before him in love; and hath ordained us to filial piety toward himself, through JESUS CHRIST, according to the good pleasure of his will, unto the praise of his glorious grace, whereby he hath made us acceptable in the beloved; In whom we have redemption through his blood, even the forgiveness of sins, according to the riches of his grace, which abounded unto us in all wisdom and prudence; and hath made known unto us the mystery of his will, according to his good pleasure, and hath brought it forth by him to be preached, when the time was fulfilled, that all things might be joined together in Christ, both which are in heaven, and which are also on earth, by himself. By whom also we are found of the inheritance, which were ordained beforehand according to the purpose of him that worketh all things after the counsel of his will; that we might be a part of the praise of his glory, which - beforehand hoped in Christ: by whom also ye heard the word of truth, which is the gospel of your salvation: by whom also, when ye believed, ye were sealed with the Holy Ghost of promise, which is the pledge of our inheritance unto our redemption, that we should be his own unto the praise of his glory.

Beloved in the Lord! Among the doctrines revealed to us in God's Word is the doctrine of election by grace. Over this doctrine, as many of you will know, a battle, a hot doctrinal battle, was waged years ago in the Lutheran Church of this country. Synods, which were at first connected with each other, have separated over it. And at the present time, too, there is again much discussion, negotiation, and writing about the article of perpetual election, even in those church periodicals which are intended for the congregations. So it is not out of the way if a sermon is preached on this subject from time to time. The doctrine mentioned is, after all, a doctrine of the holy Scriptures, and what the Scriptures say and teach applies to all Christians. And, in addition to this, it is a most consoling doctrine. It gives a comfort that all Christians can use, and that especially those Christians who are serious about their Christianity need.

In various places in the Scriptures of the eternal he The eternal election or, as it is also called, the eternal providence of God is thought of. There is frequent mention of the elect. It is a well-known saying of Christ, "Many are called, but few are chosen." When one says and hears thus briefly of the eternal election of God and the elect, and reflects upon that saying, "Many are called, but few are chosen," then a Christian in particular, who is anxious about his blessedness, might become fearful about his blessedness. Then the question arises: Who knows whether I belong to the few who are chosen and alone will be blessed? Our Luther went through a hard school in the monastery, - endured great fear, even the fear of hell. And it was especially the article of God's eternal providence that troubled him. Then, by the grace of God, he learned that a Christian should seek his election and provision in - Christ, in the gospel, and he found it there. Since then he has been glad and certain of his salvation. And this is precisely the service that the doctrine of election by grace can and should render to us, if we only look at it rightly. The text we have read, the first section of the Epistle to the Ephesians, is one of the main passages of Scripture dealing with this doctrine. And here the comfort of God's eternal election is especially emphasized.

So now, for our edification and comfort, let us listen to and notice what the apostle of Christ tells us here about our eternal election. We learn four things from our text:

1. God chose us before the foundation of the world for adoption and eternal life.
2 This election of ours has its ground not in ourselves, but only in Christ's merit and in God's mercy.
3. the intent of the election cannot be absent or overturned.
004 God hath already brought him forth unto us in good part, and will bring him forth safely unto the end.

I.

The first is: God chose us before the foundation of the world to filiation and eternal life.

The apostle begins the letter to the Ephesians with a thanksgiving: "Praise be to God and the Father of our Lord Jesus Christ, who has blessed us with every spiritual blessing in heavenly goods through Christ." The whole text before us is thanksgiving. It says, "the Father of our Lord JEsu Christ," "who hath blessed us." Paul here joins with the readers of his epistle, with all Christians. And so he speaks throughout the passage, "we," "us," "our." What he says in this passage, and thus also says precisely of the eternal election of God, concerns Christians, all Christians. The teaching about the election of grace is meant for Christians. Only Christians can grasp and understand it properly. If a man is not yet a Christian, we tell him of other things first. One must first become a Christian before he can grasp the consolation of Christians. But those who are really Christians from the heart can grasp this and should take to heart what Paul teaches Christians in our text.

In the name of all Christians the apostle gives thanks to the God and Father of Jesus Christ and calls all Christians to give thanks to God with him. Yes, we should thank God for the rich blessings that we as Christians possess and enjoy, which Christ has purchased for us. This is not an earthly, perishable blessing, but a spiritual, heavenly blessing. And now Paul continues, "as he hath chosen us through him before the foundation of the world," thus tracing the present blessing to its source, its origin in eternity. God has chosen us, us who are now Christians, you and me. Let every Christian include himself in this "us." Even before the foundation of the world, before the world was, before we ourselves were yet, God thought of us, and in his thoughts, in his counsel and decision, chose us out of the world, took us out, and made the determination that we should belong to him. He chose us for himself. How comforting this is to every Christian! Christians are, and often feel, strangers in this world. They feel isolated and abandoned, they have no name, no reputation, no special position in the world, the world does not care about them. But a Christian may and should say to himself: Even if men do not ask anything about me, God, who is greater than the world, thinks of me, even before the foundation of the world he thought of me, especially of me, lifted me out of the world and made me his own.

We should belong to him as his children. He chose us "that we should be holy and blameless before him in love, and ordained us to filial piety toward himself through JESUS CHRIST. God chose us before the foundation of the world and ordained us to adoption. We were to become His children through Christ, to come to Him as children come to the Father, to be as close to Him, as closely united as children are to the Father. God wanted to have children from the earth to whom he could give all his fatherly love, and who then also as his children should walk holy and blameless before him in love. But children are also heirs. The inheritance of children belongs to filiation. At the end of our text the inheritance, the blessedness is explicitly mentioned. God chose us before the foundation of the world and ordained us to filial inheritance and eternal life. Christ himself testifies, speaking of the day when the Son of Man will sit on the throne of his glory: "Then shall the King say unto them that sit on his right hand: Come, ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world." Matth. 25, 34. From the foundation of the world the eternal kingdom has already been prepared for us by God. Another time Christ saith unto his disciples, But rejoice not in this, that the spirits are subject unto you: but rejoice that your names are written in heaven. Luc. 10, 20. This is for every disciple of Jesus, for every Christian, the main cause of his Christian joy, and it should be, that his name has been written in the book of life from the beginning. God has chosen us from the beginning for salvation. 2 Thess. 2, 13. God has prepared a place in heaven for each one of us from eternity.

This mystery of eternity, this mystery of the divine will, is also described in our text with the words: "that all things might be gathered together under one head in Christ, both which are in heaven, and which are also on earth. God wanted to gather all things together in Christ. This was the eternal good pleasure of God: He wanted to gather together all the elect in the world, all the elect children of his time, to bring them together, to bring them to Christ, to fit them into Christ, and to make them one in Christ. This was the eternal thought and counsel of God's love: a great family of God's children, united in Christ, gathered around Christ, the firstborn among many brethren, rejoicing in God's fatherly love on earth and then beholding God's glory on high. And also "that which is in heaven," also the children of God in heaven, the elect angels, belong, according to God's purpose, to this great family of God. They also have their place in the house of God. They praise and glorify God without ceasing, for all eternity, for the salvation that has befallen their brethren, the children of God of the human race. And now, beloved, we too are included in this great family of the children of God, we are members of this family according to God's eternal purpose. What an honor! Yes, what are we! We are not worthy of such honor. But our unworthiness should not frighten us. For we learn further from our text:

II.

This election of ours has its ground not in ourselves, but only in Christ's merit and God's mercy.

We are not worthy that God hath chosen us. Otherwise, in an election, worth and dignity are the deciding factors. When a people chooses a king, a president, it chooses that citizen of the country who seems most worthy to it. When a prince chooses a king from among the people, =

If a man chooses his subject as his friend, confidant, and counselor, he first makes a careful examination and chooses an honorable, reliable, and capable man who has already earned merit. Our God has a different way of choosing.

When king Saul was rejected of God, the HEcr sent Samuel, his faithful servant and prophet, to Bethlehem to the house of Jesse, that he should anoint one of his sons king over Israel. Samuel went, and Jesse made his seven eldest sons pass over before him. These were valiant, handsome men. When Samuel saw the eldest, the LORD told him that he did not mean him. When the second son came forward, Samuel said, "The Lord has not chosen this one either. And when the third was passed by, he said again, Neither hath the LORD chosen this one. And so with the fourth to the seventh. The Lord had not chosen any of them. No, the youngest, who was still an unhandsome boy, brownish of face, a shepherd of cattle, David, him God had chosen. The apostle writes to the Corinthian Christians, and this is true of all Christians: "That which is foolish in the sight of the world God hath chosen to put to shame the wise; and that which is weak in the sight of the world God hath chosen to put to shame that which is strong; and that which is base in the sight of the world, and that which is despised God hath chosen; and that which is nothing God hath chosen to bring to nought that which is something, that no flesh should glory in his sight." 1 Cor. 1:28.

Now, beloved, when we look at our natural nature and condition, when we look into our heart and life, then we must confess that we also belong to the - worthless, to that which is nothing. But at the same time we also belong to those whom God has chosen. For what is nothing, that God has chosen. Yes, God did not consider the person in his choice, did not take into account the worth or unworthiness, the merit, work, and conduct of man. Nothing, nothing that is in us could determine God, and God has determined to choose us. We truly have nothing lovable, nothing attractive about us. No, through Christ, says the apostle, "through Him," for Christ's sake, for Christ's merit, God hath chosen us. Before the foundation of the world God ordained Christ to be the Saviour of the world. 1 Pet. 1, 20. Christ is the Lamb "slain from the foundation of the world." Revelation 13:8: God saw us from all eternity in our nakedness and shame, and saw us lying in our blood. But he has already said to us, "You shall live. He has already washed and cleansed us with the blood of the Lamb. It is Christ's merit, not ours, that we are chosen. God chose us before the foundation of the world, and ordained us to filial piety and the inheritance of eternal life, according to the good pleasure of his will. So it is God's good pleasure. It is not in us, in God, in God alone, in God's will and good pleasure, that our election, filiation, blessedness has its reason and cause. God has chosen and ordained us "to the praise of his glorious grace." God willed in this way to glorify his grace to us. It is an election of grace. And grace belongs to the unworthy and undeserving. And now let no man say, Why hath God me just picked me? Why did he choose me? I am no better than others, and others are no worse than I am. How then, my Christian, wilt thou contend with the Lord, because he is so good, is so good to thee, hath been so good to thee from everlasting? How? Can we not, will we not, reassure ourselves that it was God's gracious good pleasure that he wanted us, us, to be his children and in his heaven?

The eternal mercy that transcends all thought, the mercy of God in Christ, is the foundation of our eternal election, and this is a foundation that stands immovable when earth and heaven perish. But then also our election itself, which stands on such an unshakable foundation, is firm and certain. We see this further from our text.

III.

The intent of the election cannot be absent or overturned.

In our text the apostle describes the eternal election of God with other expressions, which indicate that it is a fixed and certain thing. He writes that we are "decreed beforehand. Human authorities often take back their decrees. But that which God hath ordained abideth. God has chosen us, decreed beforehand "according to the counsel of his will." God has not so briefly settled this important matter. He has not blindly grasped, as it were, into the pot of fortune. He took counsel with Himself in eternity, considered the matter carefully, and then became one with Himself: we, yea, we were to be His children and heirs of eternal life. We are ordained beforehand "according to the purpose of him that worketh all things," put into work according to the counsel of his will. A man undertakes much, but carries out the least of what he has purposed. Sometimes he makes a firm resolution and purpose, and says to himself, "This shall and must be done. But it does not happen; in the end it turns out quite differently from what he thought and wanted. God is not a man. What God sets before Himself happens, He carries out, He carries through, He carries through in spite of all obstacles.

What a great consolation this is to every Christian who desires to be blessed! Yes, beloved, our state of grace, our filiation, our blessedness is not in our own hands. It would be badly placed there. It would soon fall out and be lost there. God has taken our adoption, our blessedness, into his almighty hand; he has kept it in his eternal counsel and purpose, which cannot fail or be overthrown, so well kept that no enemy, neither the devil, nor the world, nor our own flesh, can turn us away from it. Then we can truly be glad and sure of our salvation. This is the edification of our faith. For this is true Christian faith, that a Christian does not doubt the grace of God and his salvation, but is quite sure of the grace of his God and his future salvation. This certainty then gives him strength, courage, and joy for all good things, so that he makes use of all the days of his life for the salvation of his soul.

IV.

And God has already led out the counsel and precept of election to us in good part, and will lead it out safely to the end.

Paul also points out in our text, and quite emphatically, the execution of the eternal counsel of God and shows how in the time of the world exactly that has happened and continues to happen what God decided about us before the foundation of the world. Already in the time of the Old Testament God began to work, to put into effect what he had set before himself from eternity. Our text says of those "who hoped in Christ before." These are the believers of the Old Covenant. They had hoped for the Christ before Christ appeared in the flesh, had believed in the Christ who was promised to them, the Christ who was to come. God had given Israel the promise, which was of Christ. And many in Israel accepted this promise in faith and, since they could not be justified by the law and the works of the law, took refuge in Christ. They too were already beloved children of God. They also belonged to the elect. Our text expressly observes that even those who had previously hoped in Christ were "ordained beforehand" by God, "that they should be something to the praise of his glory." In accordance with this ordinance of God, they received the promise of Christ, which kindled faith and hope in them.

Paul, who was also an Israelite, had grouped himself with the believers from Israel by writing "we", "who have hoped in Christ before". And now he addresses the Christians from the Gentiles, saying, "By whom also ye have heard the word of truth, that is, the gospel of your salvation; by whom also, believing, ye were sealed with the Holy Ghost of promise." In the days of Paul, the great Hsidene apostle, in the New Testament times, the gospel of Christ, the Son of God made man, crucified and risen, had gone forth into all lands. And many Gentiles in all lands had not only heard the word of truth, the gospel of their blessedness, but had believed it, and through faith had become the children of God. And so the ordinance of childship had gone out to them. The gospel is now still making the rounds on earth. By the preaching of the gospel the elect are brought from all the ends of the earth, drawn out of all their nooks, even from the filthiest corners. The gospel makes children of God out of sinners, even out of noble sinners. The Word is preached to the whole multitude. But while the word thus passes over the whole multitude, and rushes past many ears, this or that soul is seized and struck, that it recognizes its ruin, and clings to Christ its Saviour, that it denies and forsakes the world, and becomes a member of the body of Christ. This is the decisive hour that God gave her before the foundation of the world. Through the preaching of the gospel, that great family of God, which God has chosen from the beginning, is brought together, gathered into Christ, and made a part of the world. inserted, united in Christo. And "that which is in heaven", the holy angels also render assistance. They are sent out for the sake of those who are to inherit salvation, Hebr. 1, 14, for the sake of the chosen children. They remove the obstacles that block their access to the Word and lead them to places where they can hear the gospel of their salvation. The preachers of the gospel enjoy the special protection of the holy angels. And this work of gathering together the church of God continues until the last day, until the number of the elect is fulfilled, until all the members of the great family of God are gathered together. Thus is all that is done here on earth in the kingdom of God, in the church of Christ. Everything that is accomplished through the Word is the execution of the eternal counsel and purpose of God.

And now, my Christian, look into your history, the history of your life. You also heard and learned the gospel of your salvation from your youth, and believed it by the grace of God, and so became a child of God. This is a proof that you also belong to the elect. Behold, the faithful Father-hand of God, which stretched itself out to you before the foundation of the world, has then also intervened in your life and directed your feet into the way of peace. The faithful Father's eye of God, which looked upon thee before the foundation of the world, guards and watches over thy course of life, and leads thee in the way of blessedness. We Christians have Christ and "have in Christ," as Paul writes, "redemption through his blood, that is, the forgiveness of sins according to the riches of his grace." There is nothing more between us and our God in the midst. We are reconciled to him, he our Father, we his children. "And his grace hath moreover abounded unto us through all wisdom and prudence," which hath made us able and skillful unto a holy and blameless walk in love. And this present blessing, which we Christians have in our hands, is the very good which God has already conceded to us in eternity.

The counsel and purpose of God has already gone out to us in good part, and so God will surely lead it out to the end. We are, as the apostle testifies, "sealed with the Holy Spirit of promise. The Holy Spirit, whom Christ promised to His disciples, dwells in the hearts of believing Christians. And this is a seal which God has expressed to us. An owner puts a seal on his property, on a precious possession, in order to protect it against foreign -claims, thus testifying: this is mine, no one may and shall take it from me. God has stamped the seal of the Spirit on us, his own property, which he has chosen from the beginning, and thus gives us a guarantee that no one, no enemy, can and shall snatch us out of his hands. The Holy Spirit keeps us firm in his word and faith. He is "the pledge of our inheritance unto our salvation," the pledge of our heavenly inheritance. He preserves our souls for the day of redemption, when the Lord will deliver us from all evil, take us entirely out of this evil world, and help us to his heavenly kingdom.

Yes, beloved Christians, since God chose us before the foundation of the world to filial piety and eternal life

Since the eternal purpose of God cannot be lacking or overturned, and since we have already become children of God in time and have been sealed with the Holy Spirit, the last blessed end certainly cannot and will not fail to come. This is what St. Paul teaches in our text about the election of grace. This is the consolation of the election of grace. May God seal up this comfort in our hearts! Amen. G. St.

News from the East Indies.

On May 14, God gave our missionary Hübener, who is taking care of the Ambur station during Missionary Mohn's European vacation, a little son. Mrs. Hübener was very ill and suffered from the extraordinary heat this year. But God has helped in graces. And the hearts of the parents are full of joy and thanksgiving.

Missionary Hübener also writes: "Shortly before the birth of our child, we were shaken by a sudden death in our house. Our little Saral, whom we had sent from Vaniyambadi as an Ajal (nanny) from the boarding school, fell ill and died in one day. We have been keeping her with us since April. My wife had trained her nicely to do the ironing, washing and mending, and we were very fond of her. She was the dearest of all the boarding school children to me. She was not the most gifted, but the truest, most insightful and most childlike of all. It was always a joy to me to notice her attention during the sermon and catechesis. She was a faithful child and died blessedly, but I am so sorry that I was not able to prepare her for her end. She complained of dizziness in the morning. We made her lie down and thought, of course, that it would pass. In the afternoon - I was giving lessons to St. Peter - I was told that the saral did not want to go out at all. When I arrived, the death throes began. We could only pray for her, not with her (in German and Tamul). The next day we buried her solemnly in the presence of many pagans. The Lord leads us in wonderful, incomprehensible ways. Just such children who have grown up with God's Word are so necessary to us in our small group of Gentile Christians; but praise be to God for all that He has done for this little girl. The cause of her death is uncertain. Probably she got a sunstroke. She did not have much to do and spent too much time in the sun with the gardener's children. Children who are used to being indoors cannot tolerate that. She also ate wild fruits, of which our people want to have warned her, in excess out of childish ignorance, and with an upset stomach could not offer sufficient resistance to the direct heat of the sun". - We miss them very much. In particular, we also feel very sorry for the two little brothers and sisters in Vaniyambadi."

The following incident, reported by Missionary Hübener in a letter dated September 7, shows how our mission schools are a blessing: "You certainly remember the three children of Solomon who disappeared to Madras, who with his family was baptized earlier by Brother Mohn. The children, two of whom are of school age, were kept away from our school and church by their grandparents, and my efforts to get hold of them were in vain. Recently one of these children, little Jesudasen, was struck in the abdomen by a bovine. The injury is very dangerous, and I was admitted. He greeted me with obvious joy and revealed so much Christian hope and knowledge that I was astonished. I asked him right at the beginning: 'Do you still know the Lord Jesus?' To which he immediately replied with very clear pronunciation: Yes,' and when I asked him what he knew about him, he immediately said: 'He suffered and died for me.' He listened to my words and prayers with great attention and evident devotion, and gladly let himself be reminded of his baptism. Four times I visited him. Then I realized that, in spite of my use for him, the treatment of the hospital assistant here was very superficial and quite insufficient, who also soon gave him up as a candidate for death; I therefore sent him to Vellore to the **American Mission Hospital**, where he has - found a very good reception. His coming up is very doubtful indeed, as the entrails are much perforated, but Dr. Scudder wrote me they would try to operate on him, and hoped to send him back in good health. That is the way the Lord looks for His own. Of course I have also said a serious word to the grandparents. The older sister is now coming back to school, too."

Missionary Hübener speaks of his Christians as follows: "In the small congregation I have, praise God, had joy so far. With very few exceptions, they are all employed by the mission or by me, and thus dependent on us. But I have noticed that the services are not an external matter for them, but that they listen to God's Word with great attention. You can tell in everything that they are making an effort to walk as children of God." C. M. Z.

To the ecclesiastical chronicle.

America.

On 10 November we again commemorate Luther's birthday. And just as a special children's service is held in many places on the day of the Reformation in order to impress upon the children the significance of the day, so a special youth service is held in many of our congregations on Luther's birthday or on the following Sunday in order to encourage especially the confirmed youth, the growing young men and women, to faithfully adhere to their Lutheran church and its confession. Wherever such youth services have been held, they have made a salutary impression and have led many back to their church who had become lax in attending their services. And it can certainly only be beneficial if Luther's life and work, with the teachings that result from it, are presented to our young Christians. It is also worthy of imitation that in these youth services a special collection is usually raised for the poor students' fund and given to the entire confirmed youth of the congregation beforehand.

an envelope is sent to them, in which they can close their gift. Yes, we know of no better purpose for which our young people could offer their gifts than to see to it in this way that preachers and teachers are trained who can later serve them in church and school. L. F.

A beautiful bequest in the amount of $2000.00 has been made to our Synod by the late August Plötz and his widow Rosa Plötz, members of the congregation of P. H. Ercks in Oshkosh, Wis. Half has already been paid to the treasurer of the General Synod; $900.00 is intended for the church building fund of the Wisconsin District, and $100.00 for the Negro Mission, specifically for the Negro College now under construction in Greensboro, N. C. The second half will follow as soon as the property is sold. Bequests and donations are especially appropriate for the church building fund of the individual districts as well as for the General Synod. For from this fund poor and small missionary congregations, especially in the cities, are supported in the building of a church by interest-free loans, which they then pay back in installments to the church building fund, so that the funds of this fund are lent out again and again and can strongly promote the missionary work in many places. We draw the attention of our readers to the great need of the small congregation in London, which is extremely willing to make sacrifices, and which should be remedied quite soon by a loan from the General Church Building Fund. L. F.

Our sister synod of Wisconsin solemnly dedicated its new institution building at Watertown, Wis. on October 15, which is to serve primarily as a residential building for the students, with great participation. The liturgy was conducted by the local pastor, J. Klingmann. The consecration ceremony was performed and the consecration prayer was said by Praeses Bading, who referred to the consecration of the first building forty years ago, and the consecration sermon on 1 Sam. 1, 27. f. was preached by Praeses von Rohr. The celebration was embellished and heightened by choir and congregational singing as well as instrumental music. In the evening a meeting of former students of the institution took place. The largest part of the building sum has already been secured, especially because the matter of the institution has been brought to the attention of the individual congregations by a special representative.

L. F.

D. J. D. Severinghaus, a prominent member of the General Synod, died October 14, in Chicago, where he was formerly at the head of a theological seminary and edited a church paper. - In Dubuque, Iowa, died October 10, v. W. Pröhl, director of the theological seminary of the Iowa Synod, aged 40 years.

The German Evangelical Synod of North America held its quadrennial General Conference in Rochester, New York, at the end of September. We report some of the more important resolutions after the "Friedensbote". In order to remedy the lack of preachers, the Synod is again making contact with German institutions and intends to obtain preachers from there. It urges the pastors, where no parochial school is possible, to at least see to it that German Saturday or summer schools are held. Concerning the question of English, it says: "With regard to the language question, the Synod demands of its members that the German language be retained as long as it can be done without harm to the congregation; but where circumstances require it, the English language should be used. The Synod, however, warns against the impetuous urge to Englishize congregations; thereby confusion and vexation arise, and the congregations suffer harm." The Synod will establish an English professorship in its St. Louis seminary. For the English publications a special man will be employed, as this for the German printed matter of the Synod has, to our knowledge, already been done. A special missionary secretary will be appointed for the mission to the Gentiles in India, who will devote all his time and energy to the missionary cause. Likewise, a special representative is to be appointed for the Synod's educational institutions and for its publications, probably in order to speak for these Synodal works in the individual congregations. The youth associations of the Synod have built a new spacious mission church in India through their gifts. The inner mission in Canada is to be tackled vigorously, and if a second missionary secretary is to be employed, he should also include the matter of schools in his activities. In general, the Synod, which is obviously experiencing a decline in its parish schools, makes it its duty to inform the Central School Board when a school threatens to close, and on the other hand, it provides funds to enable impecunious young people to prepare for the school ministry. In keeping with its unvirtuous character, the Synod will participate through five delegates in the convention of the National Federation of Churches and Christian Workers, to be held in New York on November 15. A despatch of welcome was sent to President Roosevelt, the reply of his private secretary was heard standing, and the convention then sang "with enthusiasm" the first verse of "My country, 'tis of thee." "This was," the report says, "the dramatic hour of the conference." The - congregations are reminded that the preacher shortage could also be remedied if some congregations took better heed of the apostle's word, "A laborer is worthy of his wages," that is, if they so placed him that he would at least be secure from earthly cares. For invalid preachers and their widows and orphans, assistance up to the amount of $400.00 is given in cases of emergency. The Synod Publishing House has met with great success, and the establishment of a branch in Chicago is proving a necessity. Two papers were read during the conference, one on the Confession of Synod, the other on marriage and divorce. The Synod joined the movement to establish uniform legislation on marriage and divorce in our country. - We have communicated these resolutions to the united Synod because they refer in part to matters which we and other church bodies also discuss and debate. There is nothing in the report about the first paper, but the immediately preceding number of the "Messenger of Peace" again contains sentences that emphasize the very greatest religious warfare, the union of Lutherans and Reformed, and, contrary to Scripture, describe this as the true Protestant position. L. F.

A **sharp, but only too justified judgement** about the English churches of our country was recently made by the well-known English preacher and evangelist Campbell Morgan before his departure from New York. Campbell has been in our country several times, has held religious meetings in many places, and has thus come into contact and closer acquaintance with the most important church communities in our country. He says: "The -american^ church of today seems to be nothing more than a social organization. Its members do more for the development of the social side than the religious. Business men and influential Christians are not doing their duty. They are too much occupied by their own business affairs and by pleasures and frivolity, and forget the promises they have made to the church. What the churches need now is more fear of God and less dressing up and socializing, more living in the spirit of the Lord and less chasing after the dollar.

and position in life, more religion by his own example than by preaching and fine speeches." Morgan has probably had little contact with the Lutheran Church in our country, especially with the German part of it, and does not know it closely. But the dangers he mentions also threaten our church, because this American church system surrounds us on all sides, and all Lutheran congregations should therefore recognize these dangers and arm themselves against them with God's Word. L. F.

Abroad.

The "Old Faith" reports **a beautiful example of church loyalty** from the Grand Duchy of Oldenburg. At the end of August, the festive dedication of a Lutheran chapel took place in Damme, a Catholic village in the southern part of the country. In the consecration speech, it was announced from the history of the community that there was a house in the village which, since the days of the Catholic Counter-Reformation in the 16th century, had been the only Protestant family in the entirely Catholic village to hold fast to its faith and had faithfully preserved it through the centuries in spite of all isolation, all attacks and all attempts at conversion on the part of the Romans. This faithfulness, so rare, has also borne its fruits. This one evangelical house has become the centre around which a congregation has gradually gathered, which, although widely scattered, now has its own chapel.
L. F.

The Lutheran Church in France is facing a trial, but if it is faithful, it will only be a salvation. As is well known, the separation of church and state has been finally decided in France and will be implemented in the near future. This will also affect the Lutheran Church, which has hitherto received state support. The pastors must immediately be received entirely by the congregations; only those who have already served more than 25 years will still receive a very modest pension. The churches and parsonages for which the state or the city has given the building site become state property, even if the congregation has otherwise built them from its own funds. After five years, the congregations must pay rent for their use. The Lutheran Church in France, however, is comparatively small and poor and must now, although it has already contributed substantially to the maintenance of its church system, immediately at least double, if not triple, its contributions. All the congregations must also be reorganized as associations, and only in this way can they form a larger association, which will then also have to take care of the theological seminary, for which neither a building nor funds are available, since the theological faculty in Paris, which has so far been maintained by the state, is being abolished. The fear arises that in the reorganization of the ecclesiastical conditions some members of the congregation will fall away either out of indifference or because they are afraid of the greater sacrifices. But it does no harm to any church if those who belong to it only outwardly also leave, and every church that becomes free from the state and builds itself up as a free church according to God's Word has only advantage and blessing from it if it otherwise holds fast to God's Word and to the confession of the truth.
L. F.

"No clergyman accompanied him." This is the catchword with which the paper of the Berlin Social Democrats, the "Vorwärts," wants to create sentiment for a funeral without a preacher. And it boasts that it is increasingly the case that no preacher officiates at Protestant funerals. Last year 32, 201 "Protestants" were buried in Berlin, but only at 17, 791, that is, at little more than half, was a preacher present. The church had been called in by preachers. Especially among the workers, who are often social democrats and declared enemies of the church, a preacher is called upon to minister less and less often. Such numbers are then cited as proof of how much paganism is gaining the upper hand in outward Christendom. Sad as this is, it is quite proper and only consistent that no minister of the Word should be called in at the funeral of persons who did not want to know of a preacher while they were alive. If this happens more frequently in America, and as a result funerals without a preacher officiating are relatively rare in this country, this is not yet proof that things are better in our country with respect to church. It only testifies to the fact that in many cases the right consequence is not followed. And unfortunately there are countless preachers in our country who officiate at some funeral, even if the deceased were gross blasphemers and suicides, thereby lying and deceiving in God's name and bringing disgrace upon themselves and the church.
L. F.

In an article about the spread of Christianity among the Japanese officers, the "Lutheran" reported some time ago that the much-mentioned Admiral Togo was also a Christian. We had taken this information from the well-known reliable "Allgemeine Missions-Zeitschrift" of D. Warneck, which referred to an otherwise credible source. In the latest issue, however, Warneck shares a letter from the missionary Ostwald in Tokyo, which contains a correction of this information, of which we also take note here. Togo does not profess the Christian faith, but the Japanese state religion, Shintoism, which consists mainly of an idolatrous veneration of the deceased ancestors. The same is true of Generals Kuroki and Oku; whereas Admiral Uryu is a Christian, and so is the wife of Marshal Oyama, who was educated and baptized in America. It also remains that the Christians in the Japanese army prove their faith in life and receive high praise even from pagan officers. They do not miss any opportunity to confess their faith and to quietly carry out missions among their comrades. There are also quite a number of Christians among the younger officers, but only a few among the older ones. What effect the ended war will have on the spread of Christianity in Japan, the future must show. L. F.

Luther's words about faith.

Luther was a hero of faith beyond compare. He learned again from the Scriptures and experienced in himself that true Christianity is basically nothing other than faith in the Lord Jesus. "If thou believest, thou hast." When the deep meaning of the old, short word of the prophets came to him: "The righteous lives by faith," Hab. 2, 4. Rom. 1, 17, he confessed: "Immediately I felt as if I had been born again; it seemed to me that I had found the open gate of paradise. Now I looked at the holy Scriptures in a completely different way, went through all their contents as far as my memory could reach, and found that God's righteousness is called all the more certain, that he makes us righteous, since everything was so right." He then treated the doctrine of faith on all sides in his writings, and shall give us the answer to some questions from it.

What is faith? "Faith is a living, bold confidence in God's grace, so sure that it would die a thousand times over. - Faith is called the Christian faith alone, when you believe, without all wavering, that Christ is not St. Peter alone.

And to the saints such a man, but also to thyself, yea, to thyself more than to any other. - This is the peculiar way of faith, that it should handle and believe things that are not yet present. A rich man who has plenty of money and goods, even if he believes he will not die of hunger for the year, is not a man of faith. But he that hath no store, yet keepeth the word of God, that God, as a father, will provide his food, if he keep himself in the fear of God, and be a descendant of his calling, the same believeth aright."

How must one believe? "A fickle heart that believeth not, nor thinketh assuredly that it shall obtain anything, shall never be granted. For God can give him nothing, though he would willingly. It is like a vessel that is held in one's hands, and yet one does not want to hold it still, but ponders it over and over again, and one cannot pour anything into it; and even if one wants to pour something into it, it misses the mark and arrives in vain. So it is done for an unbelieving, wavering heart."

What does faith do? "Faith makes one cheerful, defiant, and joyful toward God and all creatures, which the Holy Spirit does in faith. Therefore, without compulsion, everyone becomes willing and joyful to do good, to serve everyone, to suffer all things, to love and praise God, who has shown him such grace, so that it is impossible to separate works from faith, even as impossible as burning and shining can be separated from fire. O there is a living, busy, active, mighty thing about faith, that it is impossible that it should not work good without ceasing. Neither doth it ask whether good works be done; but before it is asked, it hath done them, and is always doing them. - Faith carries with it a multitude of very glorious and beautiful virtues, and is never alone. It is like a mother, from which the growth of such beautiful virtues springs and is born. Therefore, if faith is not there before, you will seek these same virtues in vain."

What is the value of faith? "Everything depends on faith; the whole Christian life depends on it. No work can make a man different; faith alone can and does. - Faith is so noble that it makes everything good that is in man. - He that believeth is a lord, and though he die, yet must he live again. If a man is poor, he must be rich; if he is sick, he must be made well. - If I had the faith that the Scriptures require of me, I would have beaten the Turk alone. - Faith is the key to the Scriptures. - Faith may well be a small and lowly monstrance or little box; but there is in it such a noble jewel, pearl, or emerald, as heaven and earth cannot keep."

A Good Samaritan, too.

When I was still a candidate of theology, Oberlin, the well-known priest in Steinthal, tells us, I went one day from Strasbourg to a place several hours away.

It was the middle of winter, and the snow had made all the paths - impassable. When I was about halfway through my hike and in the mountains, I suddenly felt so tired that I had to sit down. I clearly felt how sleep, as a forerunner of death, gradually began to take possession of me; I could only command my soul to God the Lord one last time, then I no longer had the strength to struggle on, and fell fast asleep. - Suddenly, I do not know after how long a time, I was shaken by a hand, and I woke up from my sleep. In front of me stood a carter in a blue blouse, whose wagon had stopped a few steps away. With a drink of wine and a little food he managed to revive my spirits; then he helped me onto his cart and took me to the next village. Here I thanked the friendly stranger most cordially and wanted to press a reward into his hand. But he firmly refused, saying that this was a service which men were naturally bound to render one another, and for which it would be shameful to accept a reward.

"At least tell me, then," replied Oberlin, "your name, that I may keep it in grateful remembrance, and remember you in my prayers before God!"

He refused this also, adding, "I see you are a preacher; tell me, what was the name of the Good Samaritan?" I had nothing to answer to this, since his name has not been mentioned, and has remained unknown to this day. "Since you cannot, it seems, tell me the same," continued the stranger, "-permit me to withhold from you mine also!"

With these words he spurred his horses and disappeared from my sight forever.

Surrender to God's will.

The Duchess Philippine Charlotte of Brunswick was just full of joy about the hope to see her tenderly beloved son Leopold soon again and to live happy days in his company, when most unexpectedly the news arrived that her beloved Leopold had drowned in the floods of the Oder and had fallen as a victim of his philanthropic life (on April 27, 1785). Everywhere there was mourning and lamentation over the loss of this noble prince. An hour after the Duchess had received the news of his death, her court preacher (the later Danish Consistorialrath Feddersen) found her at her reading table, and the Bible before her. She immediately addressed him: "God has bowed me low again - but he has done it, and what he does is well done! To murmur against God would be sin; therefore I murmur not! Surely, out of wisdom and goodness, he has allowed this suffering to come upon me; he wants to draw me even closer to himself through it! My son was sincere and knew no falsehood; the falsehood of the world might have deceived him and made him unhappy. Yes, the Lord certainly called him away from earth so suddenly for his own good!" - It had already been her resolution, after a few days, to partake of Holy Communion with her court. When asked if she wanted to celebrate this solemn act now, she answered: "Now the sooner, for in the world and its distractions I find no rest for my sorrowful mother's heart. With the Lord I will seek this rest, there I shall surely find it." She celebrated the Lord's Supper with exemplary Christian composure and was so strengthened by it that she could now speak comfort into the hearts of others who were deeply troubled.

Thy word be my food.

Two acquaintances went to church with each other. "What is the use," said the younger of them, "of going to church so often?"

"What is the use," replied the other, "of eating so often?"

"O, that is quite another thing. Through food I get my life and strength," was the answer.

"The two things are not so different as you think," now spoke again the elder. "What food is to the body, the word of God is to the soul.

"But," objected he, "whence is it that so many have no desire for the word of God, while every one would eat?"

"You are mistaken," was the reply, "not everyone wants to eat. Just go to a hospital and look at the sick. It is only natural that a man should have an appetite; if he has none, he is sick. And if so many bear no desire after the word of God, that is just a very serious sign of widespread and serious internal disease."

Indeed, when our soul is in the right condition, it cannot do without the edification of God's Word. But if it is hardened, it lacks the hunger for spiritual food, and even avoids it. But far from this being a sign of health and strength, it is rather a sign of sickness and destruction.

The servile fear of superstition.

One fine day I expressed my joy at my well-being - that was the first misfortune; the magic word "uncalled" had been missing. Soon I was driving in a carriage through a forest; suddenly a little rabbit comes running into the path from one side. The direction was from left to right. "That means bad luck," said the coachman. And now the third horror: last Sunday I noticed a spider soon after sunrise. "A spider in the morning brings sorrow and worry," says the popular saying.

And what happened? Nothing! I was fine, praise God. But some people will shake their heads apprehensively and say: In a particular case it may not have done any harm, but the exceptions prove the rule. We and others have often had the experience, for example, that one may not speak with impunity about one's good health or the like.

What shall we say to this? We answer: It may be, you do not want it to be better. Unbelief and superstition inspire servile fear. Fear, nevertheless; we still give grateful expression to our joy, thinking:

> Nothing can happen to me but
> what God has provided And
> what is blessed to me -

and no rabbit, spider or devil can change that. We are not afraid!

The pastor is supposed to be pious.

Everyone expects pastors to be pious. There are some people who sometimes drink too much and do not want to find anything wrong in it, but if their pastor did this, they would be the first to ask him to resign. Others think that it would not be possible without occasionally weaving a curse word into the speech. But if the pastor were to curse, they could hardly contain themselves with fright. - So we could cite many other things, but we will leave it at that and only ask, "Has God given a different law to pastors than to the members of the congregation?" We have always held that God gave the same law to all men. We hold that the Pastor should be a godly man, but we also hold that the same should be the case with all non-pastors. As you see in the pastor what is not fitting for him, so the world sees in you what is not fitting for a Christian. The pastor should be godly, but so should you.

Icelandic mothers.

When we were talking about schools, as two naturalists who visited Iceland a few years ago told us, we asked who takes it upon himself to teach the children who do not attend school because their parents are too far away or too poor. An educated doctor of the capital answered: "At the age of seven all our children can read, write in their own language and calculate; among the poorest fishermen there is not one who has not enjoyed good elementary education. Our mothers are our teachers, and the father's house is our school. The nearest parish priest watches over the progress of our children; a child who does not give evidence of a sufficient preliminary education is not admitted to Confirmation. If the priest were to reject one of her children, an Icelandic mother would consider it a great disgrace. Ask the first best fisherman's boy who taught him the history and geography of his native land, and the names of the birds and flowers, and he will tell you, "Modr min"-"My mother!"

The Art of Raising Children.

A craftsman who had many and well-bred children was asked how he had begun to bring up so many children so well. He answered: "First of all, I have never commanded my children to do anything that I have not done myself, and secondly, I took special care to bring up my first child quite well, and then, with God's help, all of them turned out well.

New printed matter.

Light of Life. A Vintage of Gospel Sermons from the Estate of the Blessed v. C. F. W. Walther, collected by C. J. Otto Hanser. St. Louis, Mo. concordia publishing house. 1905. 688 pages 9X6. Half-fringed binding with gilt title. Price: H2. 25.

Just before the end of this issue of the "Lutheraner", this latest and probably also last volume of Walther's sermons is brought to our attention. It does not occur to us to write a praising recommendation of them ourselves. They need no such recommendation from those who know the earlier published collections of Walther's sermons. And to those who are not familiar with them, we prefer to put down a few sentences that do not come from any disciple of Walther's, nor from any member of our Synod at all, but from the deceased regional church superintendent of the Duchy of Lauenburg, D. A. Brömel, who in his "Homiletic Character Portraits" says the following words about Walther's Gospel Postil, which was distributed in thousands upon thousands of copies: "If the Lutheran Church (of Germany) wants to bring its teachings to the people again, then it will have to be as faithful and certain in doctrine and as appealing and contemporary in form as is the case with Walther. Walther is a model preacher in the Lutheran Church. How different things would be in Germany for the Lutheran Church if many such sermons were preached!" And then Brömel elaborates on individual merits of Walther's sermons, saying among other things: "Because Walther is filled with the love of Christ and the love of the brethren, that is why his language has such great liveliness." "Although Walther preaches on the old pericopes, he still knows how to ver-

Walther avoids repeating the well-known pericope thoughts, as they are available in hundreds of sermons; he certainly also preaches on the practical topics of justification, sanctification, prayer, marriage, suffering, resurrection and ascension of Christ, but always in a new, spiritual way." "That by which Walther is so forceful is, of course, not the form but the content of his sermons. As a good Lutheran, he preaches the whole Word of God; he has no favorite thoughts. He preaches the whole content of Scripture with the -greatest fidelity to conviction; and that is precisely what is so pleasant. Not one jot of Scripture does he abandon." "Again and again Walther returns to justification by faith alone." "Because he is so fond of talking about reconciliation with God as the most blessed mystery, and lives and weaves in it himself, that is why he so urgently demands to be reconciled. His speech becomes very lively and urgent when he speaks of this." And so we could say many more things in praise of Walther's sermons in Brömel's words, which are also true of this latest collection. But we are convinced that in any case many hands will reach out for this book, which is also beautifully decorated on the outside, read it with great benefit and blessing, and know that they are grateful to ! Hanser, who has made this gift of the unforgettable teacher, who has now entered the resting place of the blessed 18 years ago, accessible to them. We also note that sermons are offered on all Sundays and the usual feast days, with the exception of the rarely occurring 6th Sunday after Epiphany, the likewise rare 27th Sunday after Trinity, and the Sunday Exaudi, for which no sermon could be found in Walther's estate. For the 26th Sunday after Trinity a sermon on Epistle is given. But for the first Sunday in Advent and also for Char Friday two sermons are given. And if a sermon for Maundy Thursday is missing, on the other hand a special sermon for Christmas Matins is presented. The sermons presented have, as far as we can see, not yet been printed, with the exception of the sermons on Boxing Day, New Year's Day, and on the 6th and 12th Sundays of Trinity, which appeared years ago in the "Magazin für ev.-luth. Homiletik," and the sermon on the Feast of the Epiphany, which is already known from Walther's Gospel Postilion and from his "Brosamen". L. F.

Lectionary for Lutheran Sunday Schools. Fourth Edition. Published and to be obtained from P. P. Graupner, Minira, Out., Ouv. 44 pages 7X5, stiff paperback. Price: 15 Cts. postage paid; price per dozen: H1. 50 and postage; price per hundred: H 10.00 and postage.

Since we have already repeatedly mentioned and recommended this lesson book, which contains 40 lessons and is calculated for five classes, it is sufficient to report that after six years the fourth edition is now available, and to note that this good sales volume certainly bears witness to the usefulness of the booklet. L. F.

Holy Night. Concordia Publishing House, St. Louis, Mo. 15 pp. 7X5. Price: 5 cts; dozen price: 30 cts; hundred price: $2.00 and postage.

A good new Christmas liturgy, which will be welcome to those who like variety in the celebration of children at Christmas. L. F.

Now sing and be glad! Eme Christmas Liturgy for Sunday School and Parish by P. P. Graupner, Llmira, Ont. can. 7 pp. 8X6. Price: 5 Cts; 25 copies $l.OO, 50 K1. 75, 100 K2. 75.

A new and serviceable liturgy that does not require much time to prepare, yet contains all the main things one looks for in such a liturgy. L. F.

New Luther Calendar for the Year 1906. Compiled by Charlotte Schmid. Berlin. Published by the Schriftenvertriebsanstalt. Price: 35 Cts. (Postage 10 Cts. extra.) To be obtained from Concordia Publishing House, St. Louis, Mo.

A beautiful and useful tear-off calendar on a carton, decorated with the image of Luther, the Luther Monument in Worms, the Protestation Church in Speyer and the like is decorated. On each sheet, in addition to the date, there is a Bible verse in red print, a suitable Luther word in black print, and commemorative days in church and world history. The Sunday and holiday sayings are this time taken from Luther's interpretation of the Psalms, and we can say from experience how useful it is when the daily glance at the calendar is always directed also to a word of God and from a Luther word. L. F.

*) "Homiletische Charakterbilder," II, 307. p09. 312 f.

Sacred songs for male choirs. Booklet 10. mixed content.

Concordia Publishing House, St. Louis, Mo. 12 pp. 11X8. Price: 20 cts.; price per dozen: $1. 50 and postage. There are again four worthy hymns, full of character, presented to our men's choirs in this booklet, which, if well performed, will certainly beautify the service. The individual numbers are entitled: "Jauchzet dem HErrn, alle Welt" (tz. Lichner); "HErr, unser Gott, wie groß bist du!" (I. Schnabel); "Singet dem HErrn ein neues Lied" (B. Klein); "Befiehl dem HErrn deine Wege" (Meyer-Obersleben). L. F.

Glory to God in the highest! Christmas hymn by W. Grützmach er, 169 8KH1mg.ii ^v6., Lrvvklzm, N. Twelfth edition. 8 pp. 9X6. Price: 25 cts.; price per dozen: S1. 25 postage paid.

A Christmas chorus for four, also two children's choirs, with two-part solos and duets along with organ accompaniment for use in children's Christmas celebrations in weekly and Sunday schools. L. F.

We caught thee, Immanuel. Christmas Hallelujah for male choir by H. B. Pröhl, 3604 8th VVvvä 8t., OdieaZv, III. 3 pages 11X7^.

I will praise the name of the Lord. Canticle for mixed choir of the same. 4 pages 11X7)^. Price: 15 cts. each; price per dozen: K1. 50 postage paid.

No. 1 also contains a solo quartet and No. 2 a soprano solo. L. F.

Ordinations and introductions.

By order of the Honorable President Hafner, Cand. J. H. Schöning was ordained on 12 Sonnt, n. Trin. in Kingfisher, Okla. and introduced into the congregation there by Th. H. C. Meyer.

By order of the Honorable President Lüfsenhop, Cand. F. Israel was ordained and introduced by G. Tönjes in his congregation at Bonaparte, Wash. on the 17th of Sonnt, n. Trin.

By order of the Hon. President of the Eastern District, Rev. J. C. Kretzmann was introduced to his congregation at Waterbury, Conn. on the 7th of Sonnt, n. Trin. by O. Düfsel.

By order of Hon. Pres. Seuel, Rev. R. Heike was introduced to his congregations at Whittlesey and Chelsea on the 11th Sunday, n. Trin. and to his congregation at Town Greenwood, Wis. on the 12th Sunday, n. Trin. by O. H. Zemke.

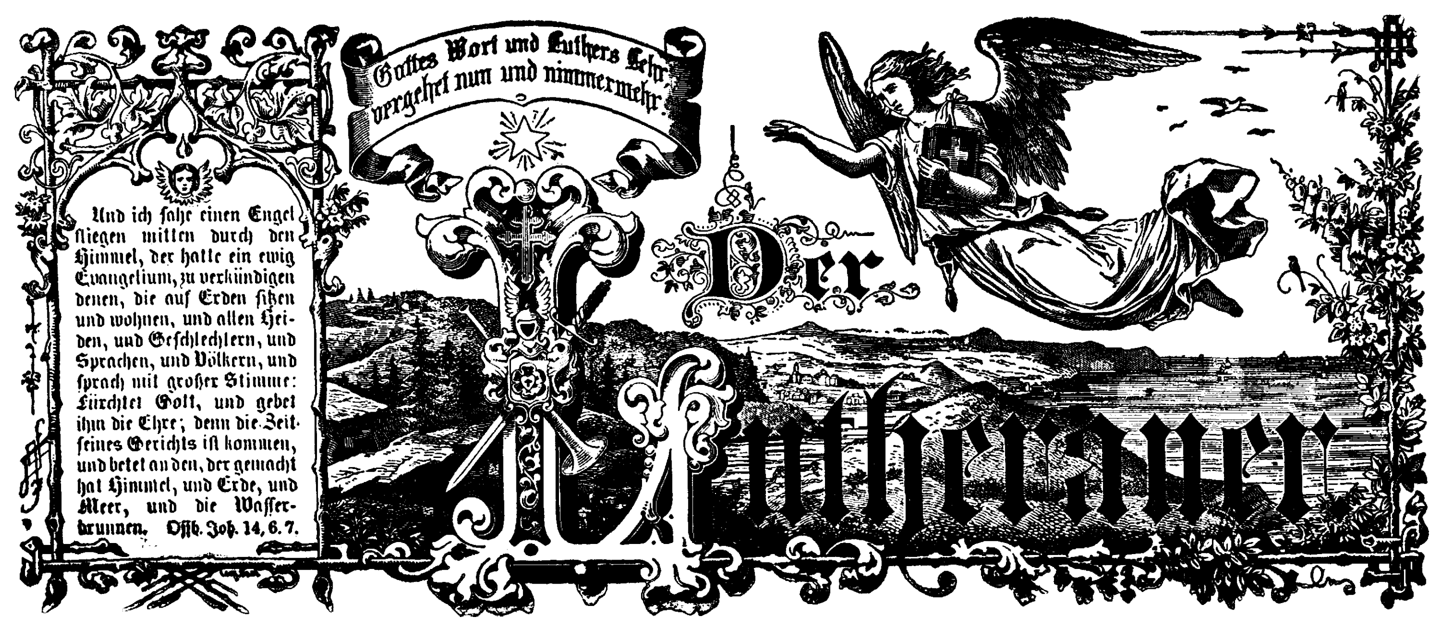
By order of the Hon. Praeses Lüssenhop, Bro. M. O. Müller on the 15th Sunday, n. Trin. in his parish near Lane, Jdaho, and on the 18th Sunday, n. Trin. in his parish near Milan, Wash. introduced by G. Tönjes.

By order of the Hon. President Spiegel, Bro. Hahn was introduced to the congregation at St. Clair, Mich. on the 17th of Sunday, n. Trin. under Assistery Wüsts by J. L. Hahn.

By order of the Hon. Pres. of the Minnesota and Dakota District, on the 17th of Sonnt, n. Trin. Fr. A. Lossner was instituted in his parish at Amboy, Minn. assisted by the ck. Heinemann and Messerli, introduced by C. G. Seltz.

At the request of the Venerable President Becker, Father L. Ernst was introduced into his parish at Howells, Nebr. on the 17th of Sunday, A.D., assisted by Father v. Gemmingen, by H.A. Hilpert.

By order of Hon. Praeses Hafner, Rev. H. Kröning was introduced to the congregations at Garber and Covington, Okla. on the 17th of Sonnt, n. Trin. by E. Mähr.



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For Thanksgiving Day.

I will praise the LORD always: his praise shall be in my mouth for ever. Ps. 34, 2.

I will praise thee at all times, Thy praise be ever in my mouth, And go up with joy from the depths of my heart. To thee be all my mind consecrated, My word, my deed, and all my striving; For all that I have and am, That thou, my God, hast given me.

You once thought of me, before I could remember you; You guarded my earthly lot And will also give me heaven. Whether you are enthroned in glory, no gulf can separate me from you, I may call you my father childlike despite all lowliness.

You have, when I called out of fears, warmly taken care of me, And even if the darkness was still so deep, Light has come to me from you. Make all my heart free from sorrow, And grant that each of my days May be a witness of true faith, And carry your strength within.

So I go praising in and out, Thou openest to me the gate of peace, Thou callest me kindly into thy house And speakest to me out of thy word, And thy mercy boundless power frees me from the pressure of sins, I rest in eternal love's bosom And do not cease to proclaim it gladly.

My longing heart will not cease To take hold of thee in praise and supplication; Thee I run to in joy and pain And will not leave thee in death; Thee I will love dearly And serve thee to the last breath; Thee I will praise forever With cherubim and seraphins.

For the last Sunday of the church year.

Today we celebrate the last Sunday in the current church year. An important day! It is the last in the series of many days on which God has called us to himself through his word and faithfully sought our blessedness.

We therefore ask ourselves today, before the church year is fully over: Did you listen to God's voice of grace in the church year that is now coming to an end? Have you sought and found God's grace in this year? Did you seek first the kingdom of God and his righteousness, and did you obtain both? Have you become a child of God and a sheep of the flock of Jesus Christ? Or if you were already a believing Christian at the beginning of this church year, have you become stronger in faith, more fervent in love, more alive in hope, more patient in the cross? Or did you stand still? Then you have also gone backward. For where there is no progress in Christianity, there is regression. Or have you perhaps fallen away in the past year? Have you allowed yourself to be overcome by sin? Have you fallen in love with the world again? Have you lost the Savior from your heart and fallen from God's grace?

These are questions that we can reasonably pose to ourselves today at the end of the church year. But if we have to cast down our eyes in shame at these questions, if we have either not become Christians or, if we were already Christians, have regressed or even fallen away, then we should use today's last Sunday to ensure that this church year will still be a year of grace for us. If only we do not resist, God is ready to give us also on this last Sunday what we have missed in the past; for God is patient and long-suffering; his goodness is new every morning.

(Walther, "Light of Life.")



A few words about raising children.

3.

However, the education of children in the home does not end with Confirmation, which we discussed in our previous article, but rather the years from the fourteenth to the twentieth are of the greatest importance for education. These years are the most dangerous and tempting in life. With Confirmation, the children enter adolescence; from this time on, they are removed from the daily, personal supervision of the pastor and teacher; unfortunately, they are often regarded in the parental home as those who no longer need education, and are therefore now far more dependent on themselves. This is just the time when the bad boys begin to tempt them, since the world escapes their lust and charms from them and seeks to entangle them in its troublesome and disorderly nature. Parents should therefore keep a particularly watchful eye on their children and see to their further, proper education. This, however, involves different things, and it is necessary in discussing them, at least in part, to speak of boys and girls separately.

Man was created for work, and through his work he should serve God and his neighbor. But our life today is arranged in such a way that people have the most diverse kinds of occupations. The choice of a profession for their sons is therefore an extremely important matter, a decision of the most far-reaching significance, which parents have to make. God has distributed his gifts to the young men in very different ways, and according to his word the different gifts are to prove "for the common good. For this reason parents should first of all consider what special gifts, inclinations, and abilities their sons may have, and in what occupation they may best serve their God and their neighbor. It is a lesson of experience, however, that at the age of thirteen or fourteen these gifts and inclinations are often not yet clearly evident. If, therefore, the parents are not so impecunious as to need the labor of their sons absolutely for the support of their family, it is undoubtedly best to send them to school for a few more years. But there comes the question to the parents, to which school they should send their sons. The best thing would undoubtedly be if parents could send their sons to Lutheran schools where the Word of God is the means of education. Unfortunately, this is not always possible, and for this reason parents will often find themselves in the position of sending their children to the state schools; and this can be understood more readily, because the children will then possess more firmness and be able to recognize and judge what is wrong more readily. But here, too, it must not be forgotten that this is only an emergency remedy. If it were possible, all our Christian children who still attend school after their confirmation should be sent only to Lutheran schools. Therefore, as many such schools as possible should be founded and maintained, and their performance should be as good as possible. Of course, this is not the task of the church in the first place. The church actually has only one task: the spread of the kingdom of God. Everything that directly or indirectly serves this purpose is the responsibility of the church, including the establishment and maintenance of ecclesiastical schools, seminaries, high schools, and grammar schools. Lutheran colleges, however, which train their students for a worldly profession, and Lutheran business schools do not primarily have the purpose of building and extending God's kingdom, but they are excellent institutions, and Christians, whom God the Lord has blessed with earthly means, cannot use them better, apart from satisfying the needs of God's kingdom, than by founding and maintaining higher schools. Especially in all the larger cities of our country such schools should be founded. But as long as there are too few such schools, one will have to be content in some places with the above-mentioned makeshift. If, however, our grammar schools are within reach, they should be attended diligently even by those who do not wish to become pastors or teachers, for in them our boys acquire the right foundation of a general education, upon which the special studies of the subjects can then be built.

Of the greatest importance to education, however, is then the actual choice of profession. The most glorious and honorable profession that exists in the world is that of an orthodox pastor, teacher or missionary. It is an honor that cannot be esteemed highly enough that God the Lord bestows upon poor sinners, that they may help Him in the salvation of the world of sinners. No other profession holds such glorious reward, even in the work itself, as this; no other profession has such sweet promises of grace. Therefore, whoever has a gifted son whose heart beats with love for his Savior and his kingdom, do not hesitate to let him study, and do not be misled by the consideration of costs or other earthly considerations, but only confidently give his son to the service of the Lord. He who has given the gifts to the boy will also provide the necessary means. But as glorious as the calling is, it is wrong to force a boy or youth into this calling. It is certainly the most beautiful profession, but at the same time it is also the one with the greatest responsibility, and only those who love it and enjoy it will be successful in it.

This is true in a certain sense of every profession. Therefore parents should watch their boys carefully in order to recognize for which profession they have inclination and aptitude. Not all Christian boys and young men can become pastors or teachers, but God the Lord wants Christians in every profession that is pleasing to Him. One can also serve God and one's neighbor in every right profession. Parents should therefore be extremely careful, slow, and diligent in choosing a profession for their sons. But when the choice is made, the profession should not be changed without urgent necessity. There is no profession in the world that has only light sides. Where there is light, there is also shadow. We must not forget that the unfortunately so frequent change of profession is intimately connected with the materialistic spirit of the age, which always strives to obtain the highest possible reward for the least possible amount of work.

But how the right education of boys care in the

If the choice of profession demands it, it is also necessary to exercise the right wisdom with regard to the girls. It is indeed very nice and good, if circumstances permit, to let our daughters attend school after their confirmation, and it is certainly of great advantage that we have Lutheran colleges for this purpose; but we must never lose sight of the fact that the real destiny of a virgin is to become a capable Christian housewife with God's help. All Christian mothers should always keep this goal in mind, and therefore use their daughters to help in the household from an early age and introduce them to all the work necessary for running a household. If, however, one is not in a position to keep one's daughters at home, one should let them serve.

But here again it is necessary to be quite careful. Many gentlemen regard their maids as mere working machines and think that they have no obligation to the immortal soul of the girl. If the work is done to some extent to their satisfaction, they do not inquire whether the girls rave until late at night, whether they go to church or to dancing and the theatre, whether they hear and read God's word, or whether they lead a frivolous life. Most gentlemen think they are doing their duty perfectly well, if they do not overburden the girls with work and pay them their due wages in due time. And unfortunately there are also many Christian parents who do not demand more. Blindly, without thought, they seek for their daughters, according to genuine materialistic principles, as little work as possible, but much pay and much freedom. They do not think of the great danger to their child's soul. Faithful parents should act quite differently. They should ask themselves above all whether the ruler in question is also willing and able to take care of the soul of their child, whether he gives the child the opportunity to attend divine service and pays attention to a proper way of life. It is always best if the daughters serve in a serious Lutheran family, even if they receive half as much pay there as elsewhere.

But those parents who send their immature daughters, who have scarcely left school, to work in the great factories without the most urgent need, act very foolishly and carelessly. This can only be explained by the fact that the parents do not know the great dangers to which their daughters are exposed in such places, especially the sins against the sixth commandment; otherwise one would have to assume a great indifference on the part of the parents to the salvation of their children.

Another point of great importance in the education of confirmed children is the supervision of intercourse. There is much truth in the German saying, "Tell me who you associate with, and I will tell you who you are." Intercourse is of great influence in the formation of character. Just at the time of which we speak, children are extremely susceptible to all impressions, good and evil. Naturally, they still lack firmness and experience. How easily children of this age, tempted by bad boys or girls, go astray. What experienced pastor would not have made the sad experience that often such children also go astray? The main blame lies with the parents, who neglected to take care of their children, and who let themselves be seduced by others and fell deep into the mud of sin. Is not the main blame often laid on parents who neglected to watch over the conduct of their children? Intimate contact should only be allowed with fellow believers. Parents should also take care that their children do not stay out too late in the evening. It is just this coming home late that has - become an occasion of sin for many a confirmed child, besides the fact that the body urgently needs the necessary time for sleep for its proper - development.

But as the supervision of the children's intercourse is necessary, so also the supervision of what the children read. Nowadays there is an infinite amount of printed matter, both good and bad, and our children are able to read and often want to read. But while reading, if directed in the right way, can be very useful for the further education of children, on the other hand, reading bad novels and love stories, reading the so-called "äims novslo" and "^sllov ^ovrnalZ" and the like trash literature will poison the child's soul. Therefore parents should not only forbid the reading of such writings, but should purchase for their children good, instructive books and magazines, so that they may acquire a taste for such things. If one is not familiar with good books, pastor and teacher will certainly be glad to help. Another good way to introduce good books is to establish a church library from which young and old can borrow good books for a certain time.

Finally, one more thing should be mentioned, and that is the most important. With heartfelt love, but also with real earnestness, we must insist on the diligent use of the means of grace on the part of the youth, and in doing so we must also include the Christian teaching. The easiest way to achieve this is not to miss a service without urgent need, but to go with the children to the house of God and to build themselves up together with them daily through, even if short, but nevertheless strong home services.

R. v. N.

Necessary and unnecessary disputes.

At the meeting of the Lutheran General Council, which was recently held in Milwaukee, reproachful reference was made to "the disputants at the intersynodal conferences." Likewise, in the Unirt Magazine, an attempt was again recently made to ridicule the disputes which, alas! have never ceased among the Lutherans of this country to this day.

We would like to say a few words about this rebuke, which is intended to affect us so-called "Missourians" in particular.

From time immemorial there have been two kinds of controversy in the Christian church, unnecessary and necessary. Unnecessary is the dispute about things that do not belong to the Christian faith and life. Such unnecessary strife existed in the Christian church even in the time of the apostles. In his first letter to Timothy, the apostle Paul warns against people who "take heed" to their own beliefs.

had on the fables, and the registers of the generations, which have no end, and bring up questions" (disputations) "more than correction unto God in faith". (1 Tim. 1, 4.) Unnecessary and sinful is the dispute in all so-called middle things, that is, in all things which are neither commanded nor forbidden in God's Word. In these matters the minority yields to the majority, or even - according to circumstances - the majority yields to the minority - without dispute, because Christians are so minded that in the matters which God's Word leaves free, each one gladly yields to the other and wants to be subject in love, or, as Luther expresses it, because among Christians no one wants to be the other's "chief," but rather each one wants to be the other's "lowest. When in a congregation or in a larger ecclesiastical community there is a dispute about middle matters, instead of a calm, brotherly discussion, then the sinful flesh asserts itself on one side or on both sides. Then let the discussion rest and listen to a teaching or a sermon, for instance on the word: "All of you be subject to one another." (1 Pet. 5:5.) Unnecessary and sinful are also the disputes which are occasioned by attacking and treating as a false teacher one whose true doctrine is sufficiently known, for the sake of a few not quite correct expressions which have come about through weakness. All this is unnecessary and sinful strife, which should not exist in the Christian church. God will demand a heavy account from those who nevertheless engage in it and thus disturb and harm the church.

But in the Christian church there is also a necessary dispute commanded by God. If Christians refuse to engage in this dispute, they disobey God. This dispute is commanded to Christians whenever people arise in the Christian church who preach false doctrine, that is, doctrine other than that revealed in the holy Scriptures. The Christian church is not a man's house, but God's house. Therefore, only God's Word is to be preached as doctrine in it. The apostle Peter admonishes all who speak in the Christian church, "If any man speak, let him speak it as the word of God." He who teaches his own word and thoughts in the Christian church is a revolutionary and an anarchist. He seeks to overthrow the divine order in the Christian church by teaching man's word there, when Christ alone wants to teach and rule with his word. God is therefore very angry with false teachers, as is evident from many passages in Holy Scripture. Already in the Old Testament he threatens through the prophet Jeremiah (Cap. 23, 31.), "Behold, I will be angry with the prophets, saith the LORD, that lead and speak their own word: He hath spoken it." Yea, in the Old Testament, where God dealt with corporal punishments, according to God's order the false prophets, even if they came with seeming miracles, were to be stoned, as is often prescribed, but especially in detail Deut. 13, 1. ff. In the New Testament God does not thus deal with corporal punishments. The Christian church is not to use the sword or any other external force. It is only to proclaim Christ's word and contend with it. But therefore God is no less to the false teachers in the New Testament. They are doing a forbidden business in the Christian church, and when they appear one should not let them but confront them, "shut them up" by refuting their error from God's word. (Tit. 1:11.) Neither shall any Christian cleave unto them, but rather every man shall depart from them, as the apostle Paul commandeth, Rom. 16:17: "Take heed to them that cause division and offence beside the doctrine which ye have learned, and depart from the same." Therefore the Lord Christ Himself, when He walked the earth, had a continual controversy with the false teachers, pronounced "Woe" upon them (Matth. 23), and commanded His own, "Beware of false prophets." (Matt. 7:15.) In like manner the apostles of Christ contended incessantly against the false teachers. The apostle Paul, who so earnestly warns against useless disputes, as we have already seen, says in holy wrath in reference to the false teachers who counterfeited the gospel of grace, making God's grace also dependent on the works of the law: "If we also, or an angel from heaven, preach any other gospel unto you than that which we have preached unto you, let him be accursed." (Gal. 1:8.) And to the hearers he inculcates, "Ye have lost Christ, who would be justified by the law, and have fallen from grace." (Gal. 5, 4.)

This is the necessary struggle in the Christian church, the struggle for the purity of Christian doctrine, and if Christians do not wage it, they become disobedient to God and put their own souls and the souls of others in danger. The struggle is unpleasant. Christians would like to be above this fight. But it must be fought as long as, under God's permission, false teachers are going out. We may read all the Scriptures from first leaf to last: we shall not find a passage in which Christians are permitted to hold to false teachers. Throughout the Scriptures, Christians are urged to oppose false teachers and to avoid their fellowship.

Thus we so-called Missourians and the whole Synodal Conference have waged a necessary struggle against synods which call themselves Lutheran, but which in some parts, and indeed in the main parts, have set up false doctrines. Under the Lutheran name, the doctrine has been established that man's blessedness does not rest solely on God's grace, but also on man's conduct. And this has not been said in passing once - perhaps through carelessness - but has been held fast in years of struggle, and down to this time. Also, the contrary Christian truth, that a man's conversion and blessedness depend solely on God's grace, has been rejected and blasphemed as "ungodly doctrine," as "unchristian and heathen." Also, in order to cover his false doctrine with Scripture, such principles have been laid down concerning the interpretation of Scripture, whereby the holy Scriptures are set aside as some rule and guide of faith, and human reason is placed on the throne in matters of Christian doctrine. All these things were also the subject of the so-called "free conferences". And that there the members of the synodal conference fought and argued,

and indeed fought and contended with all earnestness - for this they should not be scolded, but praised by all Christians.

At the meeting which representatives of the General Council held last year with representatives of other Lutheran synods in Pittsburg, however, there was no actual struggle. But why? The reason was not that gross heresies were not put forward and defended at the meeting. The very spokesmen of the General Council, for instance, rejected verbal inspiration, that is, they publicly denied that all the Scriptures are the Word of God. The reason for the general peace - only One Man seems to have disagreed - was and is that the General Council has no power to combat and expel even gross, fundamental heresies. The peace in the General Council itself and the peace in which the General Council lives with other church bodies, e.g. also with the General Synod, is bought by omitting the necessary, God-commanded fight against the spreading false doctrine. The General Council as such is not a confessor, but a denier of the divine truth attacked by false teachers. Therefore, it is not fitting for it to cast contemptuous side glances at "the disputants at the intersynodal conferences.

And now, finally, the unlearned! Instead of scoffing at the controversy that is being waged among the Lutherans about the purity of the heavenly doctrine, they should rather be ashamed of their position on false doctrine. The Unirte have become one against God in tolerating error in doctrine. Yes, the Unirte theologische Zeitschrift recently (March issue, p. 145) wrote the following about the divine inspiration of the holy Scriptures: "We will certainly not refuse any brother to believe in the inspiration of the Bible word for word" (which the apostle Paul teaches 2 Tim. 3, 16.: "All scripture inspired of God," and Christ himself Joh. 10, 35.: "The scripture cannot be broken"), "and give him no unseemly name for it" (this is very kind indeed), "if he believe himself bound in his conscience to do so. But we hold the conscience thus bound to be an erring one, and will never grant to such an erring conscience the right to make the belief in verbal inspiration" (that is, the belief that the words of Scripture are inspired by God) "a binding law of faith for all Christians." According to the Redacteur of the unirten theologische Zeitschrift, the position is thus: the doctrine that the sacred Scriptures are God's Word is still tolerated, but is to be declared false. F. P.

To the Ecclesiastical Chronicle.

America.

From our St. Louis Seminary we can report that Prof. E. A. W. Krauß happily arrived here with his family on November 13 and was introduced to the student body on November 15. He gave a short speech on the importance and task of church history, and in the next few days will give his lectures on this subject, as well as on Encyklopädie and methodology. God bless our new professor and make him a rich blessing for our institute and synod!
L. F.

In New Orleans, the new Concordia College was solemnly inaugurated on October 15. As is well known, our brethren in the South - founded a Progymnasium a year ago, in order to remedy the great need for preachers in their part of the country, which is particularly sensitive in our Southern District, also because of the climatic conditions, and our General Synod promised financial support for this institution at its last meeting. During the first year the institution was housed in the school rooms of one of our New Orleans parishes; recently, however, the College Society purchased a spacious two-story building of fourteen rooms at a cost of about d5000.00, which provides sufficient room for the Director's apartment and the necessary teaching, living and sleeping quarters for the students. Pastors Crämer, the president of the College Society, Hartmann, in whose area the institution building is located, and Koßmann officiated at the inauguration. At the same time the introduction of Father C. Niermann as director and second professor of the institution was to take place, after Professor Reisig had taught alone in the past year; however, this had to be postponed, since Father Niermann was at the deathbed of his wife, who had become one of the few victims of the yellow fever from our congregations. Of course, the epidemic has also damaged the young institution in other ways. The - expected pupils from abroad did not arrive because of the danger, and so the second school year could only be started with pupils from the town itself. Of last year's pupils 7 have returned to the second lowest class and 10 have entered the lowest class so far. But now the danger is as good as removed, and with God's help and under His blessing the young institution will soon grow and prosper and become a blessing for our church. Therefore, all devout Christians will diligently pray to the Lord of the Church.
L. F.

Our Norwegian sister synod dedicated a new residential building for their teachers' seminary in Sioux Falls, S. Dak. on October 15. Their seminary at Hamline, near St. Paul, Minn. has 64 students this year, and their high school, Luther College at Decorah, Iowa, 194 students. In consequence of the increase in the number of pupils at the latter institution, space is lacking, and new buildings must be procured. - In Chicago, where many Norwegian brethren in the faith live, Father Birkelund has recently been introduced as city missionary, who will at the same time relieve our German city missionary there, Father Schlechte, of part of his work, which is to be done in English. L. F.

According to the decision of our **Synod of** Delegates, our **English sister synod** should continue to be supported by us in order to be able to continue its institutions in the present manner. That the English congregations themselves are also anxious to meet their obligations to the synodal budget is shown by some reports in the last issue of *Lutheran Witness,* Die
English Synod had urgently recommended to all its congregations to collect at least two collections each year for the synodal treasury and for the mission treasury. As a result, one congregation has decided to raise a collecte for the synodical treasury at each confessional service, because it is expected that a larger sum can be raised by this than by the two annual collections, and another congregation has committed itself to raise at least $175.00 annually for the synodical treasury. It is very important to the cause of the kingdom of God, and is part of the orderly and good condition of a congregation, that benevolence and giving for ecclesiastical purposes should be encouraged.



The purpose of the system is to be systematically pursued, whether by - introducing a good collection system in the congregations, by using the so-called envelope system, or by following some other good and proven system. And it must always be kept in mind that three castes are the most important, which should be considered above all. These are the missionary caste, the teaching caste in the broadest sense, and the synodical caste. L. F.

Abroad.

The Danish Free Church intended to celebrate the jubilee of its fiftieth anniversary in St. Martin's Church in Copenhagen on November 4 and 5. At the same time, on the latter day, the newly appointed candidate H. Rosenwinkel was to be introduced as pastor of the Copenhagen congregation, while President J. M. Michael would continue to preside over the congregation in Elsinore. We will be able to give more details about the jubilee celebration in a later issue, but today we will already give a brief overview of the history of the Free Church, which Father Michael has sent us: "The Lutheran Free Church in Denmark was founded on November 4, 1855, when Father N. P. Grunnet, together with about 20 laymen, founded the first Lutheran Free Church in Copenhagen. The reason for this was the great and continuing abuse of God's Word and the Sacraments by the Danish state church. Especially scriptures like 2 Cor. 6, 14-18. Rom. 16, 17. Matth. 18, 15-20. 1 Cor. 5, 13. made it impossible for those serious Christians to stay in church fellowship with false prophets and obviously godless people. After the small free congregation had made do for many years with a rented location to hold their services and other meetings, the laying of the foundation stone for St. Martin's Church took place on March 5, 1877, which was consecrated on August 19 of the same year. By this time, in spite of all the hostility on the part of the state church preachers, the small group had grown into a community which counted members and congregations in many parts of Denmark. Under the editorship of N. P. Grunnet, a newspaper was published for them, first under the title "En Röst i Örken", that is, "A Voice in the Desert", later under the name "Evangelist-Luthersk Maanedsskrift", that is, "Evangelical-Lutheran Monthly. After Father N. P. Grunnet's death, after a short time, the journal was republished under the name of Frikirken*, that is, 'The Free Church'. Under this name it is still published today. Of the other writings which our Free Church has published in the past 50 years, special mention should be made of its hymn book and the booklet: Hvad lärer den evangelisk-lutherske Frikirke?* that is: The Danish Free Church has had to endure many difficult trials since its foundation up to the present day, among which the split in the autumn of 1895 was the most severe. Although there are not as many members at present as there were at the time of the 25th anniversary, we celebrate the 50th anniversary of the Free Church with great joy and heartfelt thanks to God, who has not only helped us through all the difficulties, but has also placed us in such a position that we now have two pastors. In addition to Father N. P. Grunnet, who was the leader of the Danish Free Church for 40 years, we gratefully remember Praeses O. Willkomms from Saxony, who for many years proved to be a faithful friend of our Free Church, and especially stood by it with counsel and action during Father N. P. Grunnet's illness and after his death. We also thank the Honorable Missouri Synod in America, which has supported us especially financially for many years and still does. supported. But above all, we thank our Father in heaven and ask him to continue to bless the Free Church in Denmark in the future .

Two hundred years ago this month, the decisive steps were taken to establish the first actual mission to the Gentiles of the Lutheran Church. This was the Danish-Hall mission among the Tamulen people at Trankebar in the East Indies, which was then taken up by the Leipzig mission in the 19th century and in which our synod has also been working for eleven years. On November 11, 1705, the first two missionaries, Ziegenbalg and Plütschau, were ordained in Copenhagen by the Lutheran Bishop Bornemann of Zealand, and on November 29 they boarded the ship that was to take them to Trankebar. The day of their arrival there, July 9, 1706, will then be celebrated as the actual anniversary day. L. F.

In Bethel near Bielefeld, where the well-known charitable institutions founded by Father von Bodelschwingh are located, the new "Theological School" was opened on October 15. It is a protest against the theology presented at the German universities. Because the doctrine of the divine inspiration of the Holy Scriptures is not only not taught at these state church universities, but is even openly opposed, and because in general the naked unbelief is proclaimed by many theological chairs, Bodelschwingh also founded this institution, which, as was emphasized at the inauguration, is to become a "Bible School. At the same time, it is to serve the other institutions in Bielefeld, and conversely, the students are to be introduced to Christian love through the example of these institutions. Bodelschwingh has promoted this cause with great zeal, but only the future must show whether this theological college will really be run in the spirit of the old and whole Bible faith. L. F.

The "Messenger from Belgium" is a paper that serves the Belgian Missionary Church, a community that preaches the Gospel in otherwise staunchly Catholic Belgium and seeks to save the poor coal miners of that country from Roman tyranny of conscience as well as from social democracy and the denial of God. This paper reports how cheerfully the preaching of the Gospel is received in many places, how courageously their faith is confessed by many in spite of the cunning, hatred, and enmity of intolerant Roman priests, and what great sacrifices these coal-diggers often make to establish schools and chapels, found preaching stations, and appoint pastors. How, in spite of great obstacles and difficulties, the Gospel continues to spread, the "Messenger from Belgium" gives a few examples. In Borinage, Hainaut, ten years ago there were four Protestant churches and as many Sunday schools. Now regular Sunday services are held in nine places, and 638 pupils are taught in 11 Sunday schools. There are also 3 mission schools with over 100 Roman Catholic pupils. In Hornu, a town of 11,000 inhabitants situated in the middle of the coalfield, the first services were held only a few years ago in a private house by a preacher from the neighbourhood. Later, a hall was rented in the middle of the working-class district, and in spite of all the abuse and persecution, the number of confessors has increased so rapidly that the hall is no longer sufficient to meet the needs. Thus, in one Catholic country after another, the Gospel spreads and souls are saved from the pernicious nets of the Roman Antichrist. At the same time, this Belgian missionary church is also fighting against the dreadfully widespread drunkenness in each country, to which the 200,000 drinking houses give so much cause. L. F.

From World and Time.

Concerning the effect of faithful prayer on the soul and body of the Christian, two scholars, who are by no means Bible-believing Christians, have made statements which have attracted attention in various circles. Professor James of Harvard University, a well-known philosopher and psychologist, said some years ago that a man who prays for help and assistance in his daily work so calms his mind and frees his thoughts from restlessness and worry that he will really do his work better, not to mention the supernatural help that will come to him as an answer to his prayer. And Dr. Hyslop, superintendent of a royal hospital in London, recently said at the annual meeting of the British Medical Society: "As a physician who has spent his whole life in the study of diseases of the mind, I would state that of all the health measures to counteract disturbed sleep, depressed spirits, and all the sad consequences of a troubled mind, I would undoubtedly give first place to the simple habit of prayer." What these scholars have observed in others, all Christians have experienced, namely, that nothing so much calms the troubled soul as believing prayer, because they know from God's word and are certain that their heavenly Father hears and answers their petition, if it be according to his will. In the Psalm it is said (42:12.): "Why art thou afflicted, O my soul, and art so troubled within me? Wait upon God; for I shall thank him yet, that he is my help and my God." And how often Luther states that when he was anxious about domestic or ecclesiastical matters, he would recite to himself a psalm or a word of St. Paul, and fall asleep over it. L. F.

Many find called, but few find chosen.

Matth. 22, 14.

The fact that not all who are called are chosen is not because God's calling, which is done through the word, has anything to do with it: "I call you to salvation outwardly, but I do not mean it in my heart as if I wanted you to be condemned, even though I declare otherwise against you in the word. For God also punishes and condemns in man such unrighteousness, when men speak differently and mean differently in their hearts. Neither can it be said that God does not call all to whom the word is preached; for God calls all through the preached word, having commanded to preach repentance and remission of sins, not only to some, but to all nations.

But that many are called and few are chosen, this is the cause, as the scripture saith, Acts 13:46. 13:46, Because ye cast away the word from you, not esteeming yourselves worthy of eternal life; and Matt. 23:37, How often have I desired to gather you, and ye would not; and Acts 7:51, Ye always resist the Holy Ghost. 7:51, Ye always resist the Holy Ghost: and as it is plainly stated in the similitude of Matthew 22, They would not come, they despised it, they mocked it, and slew his servants. And that God's will was not that they should despise the calling, and resist the Holy Ghost, he testifieth that he is wroth because they would not come unto such his gracious calling. Matt. 22: And that such as are called, but resist the Holy Ghost, which is pleased to work in them by the word, are not chosen, is because the providence or election of God is It is not of such a nature that this or that person should be saved, even if he does not hear the word, or if he hears it and hardens his heart against it, persistently resisting the Holy Spirit, who wants to work repentance, faith and correction in him through the word, but the elect hear Christ's voice and follow it, John 10:10. 10 And because the Holy Spirit wants to work in them through the word, it is God's will that they should accept, practice and use it, and not reject it, because the Holy Spirit gives them the ability, strength and power to do so. But they that hear not the voice of Christ, or follow not the voice which they have heard, and continue in such things, are not chosen. And so many are called, and few are chosen. For the least part receive the word, and follow it: and the cause of this is not God's providence, but the wrong will of man, who will not suffer the Holy Spirit to work through the word, but resisteth it.

To the question, Does the election of God come to pass only in time, when men repent and believe, or is it made in consideration of their piety beforehand? St. Paul answers Eph. 1, We were chosen in Christ before the foundation of the world was laid; and 2 Tim. 1, He hath saved us, and called us, not according to our works, but according to his purpose and grace, which was given us in Christ Jesus before the time of the world. So also the election of God is not according to our faith and righteousness, but is made beforehand as a cause of all this. For whom he hath ordained, or called, he hath also called, and justified, Rom. 8; and Eph. 1, St. Paul saith not, that we are called, because we were holy, or were made holy; but saith, We are called, that we might be made holy. For election by grace is the cause of all things that pertain unto salvation, as St. Paul saith, We are come to inheritance, being first ordained according to the purpose of him that worketh all things after the counsel of his will, that we should be something to the praise of his glory. And this election was not made on account of our present or future works, but on account of God's purpose and grace.

(Martin Chemnitz, Enchiridion.)

Thank Offering.

It was a beautiful custom when an Israelite, when God had done good to him, went up to the temple and offered a sacrifice of thanksgiving to the Lord. And if he did it in the right spirit, then he himself felt a holy joy in doing so and was allowed to experience that it is a delicious thing to give thanks to the Lord. Nowadays, such sacrifices of thanksgiving have unfortunately fallen out of fashion and are not very popular, although God's blessings have not become rarer or smaller. The other day a neighbour's only child, the apple of his eye, fell from the hayloft into the threshing-floor, and although there were all sorts of dangerous tools down there, forks and rakes, wheelbarrows and carts, he got away with a few insignificant injuries. "Listen," said the neighbor-'s cousin to the father, "there was God's eye watching. I mean, I suppose he deserved that you should make him a thank-offering for it." The neighbour grumbled something in his beard at this request; but to his wife he said, when the cousin was gone, "If he would only let me have my rest and my liberty in such matters." If he had said, "If he would only let me have my money and my avarice," he would have been telling the truth.

That is why I am always happy when, at the end of the school year, a father or mother who has a child from the school makes an offering for the poor or for missions or for

otherwise a good purpose that God has brought their child so far and blessed. And how many more such occasions there would be: recoveries from serious illness, answers to prayer, baptisms of children, weddings. When one sees with how much effort and waste these family celebrations are often celebrated, one must think of the German poet Rückert's words:

> If we gave half of it (or the money for it), What we make us ill esten, To those who make hunger ill, We and they could recover And say thanks to each other for the good hours.

But that a thank-offering can come not only from a house where joy has returned, but also from a house of mourning and over a deceased person, was experienced by a pastor who is still alive. After the Franco-German war an elderly peasant man came to him. "What brings you to me, dear friend?" "I should like to make a thank-offering to the Lord"-and with that he drew out a gold piece and added: "Two years ago today my son fell at St. Privat; he was in the Guard in the Queen Elizabeth regiment." "And for this you make a thank-offering?" "Yes," said the father, and his eye grew moist, and there was a wonderful glow of joy on his face, "for I know that this son of mine died blessed." "How do you know that?" "He firmly confessed in his last letter, the night before the battle, his faith in JEsum his Saviour, and in the forgiveness of sins through his blood, and in faith in him he died! Therefore I know that this my Son is undestroyed to me, and that I shall one day find him again. Should I not give thanks for this?"

Yes, truly, to know that a person whom one loves has died blessedly and is eternally safe, that is also something for which one can make a sacrifice of thanksgiving. A poet sings:

> O Lord Jesus, our life, with tears we thank thee, That thou hast given us comfort, For by it we live.
> What comforts us? Hope, how good it is to be Christ's! One stands the heavens open And not the grave alone.

Yes, let us not forget the sacrifice of thanksgiving!

In the midst of life we are embraced with death.

In our hymnal, number 416, there is a short but poignantly serious hymn. It begins with the words, "In the midst of life we are embraced with death." The melody of the song is somewhat difficult and strange, and so in some places it is not sung in church and school, and therefore unfortunately remains quite unheeded by many. But the song would be worth it if we all knew it by heart. The first verse was written by Notker the Elder, the father of Latin hymns in the Middle Ages, the two others were added by Luther, who also rewrote the first verse. Notker the Elder, or Balbulus, that is to say, the Stammerer, was born about the year 850 near St. Gall and died in the well-known monastery there as a Benedictine monk in the year 912. A historian of St. Gallen, who lived in the first half of the 17th century, gives us some information about the origin of the first verse. He tells us that about the Goldach in the

The bridge was built in the terrible gorge of the Martinstobel in Switzerland. Notker watched the dangerous construction and, looking down into the terrible depths above which the men hovered and worked, he was moved in his heart by the thought: Media in vita in morte sumus, which means: "In the midst of life we find in death". From such reflections, he says, the little and famous song was born. Here and there the serious song was sung as a battle song, in later times it was sung at funerals and then generally "in all great troubles". Gradually it became a folk song, which was soon translated from Latin into German.

Plain and simple, but poignant are the words with which the poet begins: "In the midst of life we are embraced with death." He who stands on the height of life, and enjoys his fresh strength and full health, thinks wonderfully how long he can live, strive, and work. But dark powers of death surround us on every side, we hover in constant danger of death, and very often it is said, "It plunges him in the midst of the course, it tears him away from full life." With a thousand masts the youth sails out on the ocean of life; but cliffs threaten everywhere, on which the little ship may be wrecked. Storms rage, masts and sails break, the abyss opens its jaws to swallow the little ship. Our life hangs like a thread, and how easily the thread breaks like the weaver's weak yarn. How many have cried out with the Psalmist, "My God, take me not away in the half of my days!" Ps. 102:35. How many a man sees his sun go down at noon, Amos 8:9, and must lament, "Thou makest an end of me the day before evening," Isa. 38:12.

In such mortal distress, the pious poet looks around for help. "Whom do we seek for help, that we may obtain mercy?" In men he finds it not; how powerless we all are in the face of death! Therefore, in his anguish and distress, he looks upward to Him who alone can save from death. "It is you, O Lord, alone!" But, may we also come to him? He is holy; we are sinners, and by our iniquity have angered the Lord, with whom alone our help stands. And this sin stands between us and him who has eyes like flames of fire. As a flash of lightning in the dark night illuminates and makes visible the vast landscape, so in our bitterest distress our sins are set in the light. Shall we flee? The poet of our song does not. That is precisely the strange thing, that he turns to the very Lord from whom he would like to retreat and flee. He does so because he knows him not only as a holy, just, and wrathful God, but also as a gracious, merciful Savior. He prostrates himself before him and pleads in his anguish of body and soul: "Holy God! Holy, strong God! Holy, merciful Savior!" Three times he calls upon the Lord, ever louder and stronger the cry pierces from his pressed heart, ever more pleading becomes the cry of distress that rises to heaven. By his Saviour's name he calls the holy God, and because he may take this precious name in his mouth, he also confidently hopes that God will hear the cry of the wretched man. "Thou eternal God! Let us not sink in the bitter distress of death! Kyrie Eleison! Have mercy on us!"

Certainly, it is a wonderful song, a jewel that we have before us, well worth immersing ourselves in its thoughts. Luther did this, and because he looked down into an even more terrible ravine, into a more terrible abyss than Notker, "into the jaws of hell," he added two more verses and thus made the hymn a true pearl in the hymn treasures of our church.

made. In distress of body and soul, in every fear and danger, in the last hour of our life, the little song is well to be used as the cry for help and distress of a distressed heart pleading for mercy. (Christian Messenger.)

The greatest folly.

Think of a prisoner condemned to death. But he knows his king. He knows that if he looks to him for mercy, he will be given life. Will he from day to day hesitate to take this step? Will he, out of sheer recklessness, throw to the winds all the admonitions of his friends to send his petition after all? Will he always say: Tomorrow is another day. Unthinkable. It would be doubly just if one day the executioner were to come upon such a criminal and execute the sentence on him without mercy. - But do not thousands in outer Christendom act so unbelievably foolishly? They know that they must die, die eternally because of their guilt. But they also know that their King has mercy in store for them. But they continually fail to be sure of that grace. They treat their salvation as a thing to be put out of mind if possible. God protect you, dear reader, that you do not also belong to these fools!

Death and life.

Death is a mighty one before our eyes. The number of people in the world is about 1391 million. If we assume with the ancients that a generation lasts 30 years, about 139 million people will be born in 30 years. The same number die. Consequently, death takes away 127,032 people every day, 5293 in an hour, 88 every minute. It is a tremendous power that death exercises. Nevertheless we may, yes, we should believe that in Christ Jesus its power is taken away, and that for all believing Christians death is swallowed up in victory.

Death esauzeige.

On the 9th of November, in firm faith in his Saviour, passed away ?. H. Gose near Grant Park, III, at the age of 53 years, 9 months and 10 days of facial erysipelas. On November 12 the solemn funeral took place with great congregation. In the house of mourning Father C. Brauer officiated, the funeral sermon in the church was held by the undersigned, at the grave Father A. Wangerin held an address and officiated. The deceased leaves behind a deeply saddened wife (née Schieferdecker) and 5 children. May the God of all consolation refresh the grieving hearts of the bereaved!

Albert H. Brauer.

New printed matter.

The Ecclesiastical History of Eusebius of Caesarea. The first part of the book is a translation from the Greek by F. A. Stroth. New reprint, revised according to the basic text. Second edition. St. Louis, Mo. published by L. Volkening. 363 ropes 95^X6, bound in half-frank with gilt title. Price, $1. 50 net, postage 15 cts. Also available from Concordia Publishing House.

The great value of the ecclesiastical history of Bishop Eusebius of Caesarea, who died in the year 340, is well known to all who have studied the ecclesiastical history of the first three centuries after Christ. It is the oldest, richest and most valuable historical work of Christian antiquity and treats in ten books the time from the beginning of the church until the year 324. Eusebius has not only used the then still existing, but since then often lost works of older writers and introduced them often oratorically, but also diligently researched himself and shared much from the rich experience of his life. Ecclesiastical and secular archives and libraries were at his disposal and were exploited by him. Even if he often lacked the necessary criticism and accuracy, he still retains the undiminished fame and honorary title of the "Father of Church History". It was therefore a commendable undertaking that 36 years ago a good German translation of Eusebius was offered to our circles by the publisher, after the old translation by Stroth published in 1777 had been reviewed, compared with the basic text and, where necessary, improved. We do not mean to say that this translation exactly reproduces the statement of Eusebius in every point. For example, when it says on p. 102: "Matthew wrote his book in the Hebrew language," "his book" is not an exact translation of the Greek word "logia," and when it speaks of books "whose divinity is uncertain" on p. 86, this translation does not quite capture the sense of the Greek word "antilegomena. Nevertheless, this translation remains, to our knowledge, the "most careful and, on the whole, most skilful" in the German language, as it says in the preface, and the present second edition is an unchanged reprint of the first, except that, in order to be able to find citations more easily, book and chapter are indicated at the top of each page. L. F.

Proceedings of the Lutheran Concordia Synod of Australia. 86 pages 8^X5^. Oscar Müller's bookshop, Hochkirch. Victoria. Price: 9Pence.

This report of the Concordia Synod, which met in March of this year and which at the same time forms the Eastern District of the Lutheran Synod in Australia, contains above all an instructive and edifying treatise by the present District Praeses Darsow on the right use of Holy Communion. In five theses it is stated that the Lord instituted the Sacrament for his Christians, who are to partake of it properly together in public assembly; that members of false-believing church communities are not to be admitted to the Sacrament in the Church of the pure Word; that the Sacrament shall not be administered to ungodly and unbelieving persons, nor to such as have not yet repented of a given offence; that faith alone makes one worthy and well disposed to a blessed Communion, and that the Sacrament shall be partaken of freely. Besides, an account is given of the new institution of the Synod at Adelaide, of the Inner Mission of the District, and of the common missionary work in Western Australia and among the heathen. The great need of preachers in the Synod is also emphasized, and eyes are continually turned to America. Already for a year and a half a calling from the missionary church in the great city of Melbourne has been here in St. Louis, and recently a cablegram arrived asking for a missionary to be sent to the promising field of labor in Western Australia. If only the preaching shortage were not such a crying one with us, too! L. F.

Who is a Lutheran? Reformation sermon on Revelation 14, 6. 7. by Martin Willkomm.

The Father's house, which is above, the home of all those who have been felicitously perfected. Preface on Revelation 21, 1-5 by Edmund Hübner. 15 pages each 7X5. Zwickau i. S. Verlag des Schriftenvereins der sep. ev.-luth. Gemeinden in Sachsen. To be obtained from Concordia Publishing House, St. Louis, Mo. Price: 5 Cts. each.

The first sermon answers the question: Who is a true Lutheran? by stating: A right Lutheran is one who 1. fears God with all his heart and 2. gives all glory to God alone. The second sermon, which is now available in a second edition, we have already shown earlier. Both are worth reading. L. F.

In honor of the Christ Child. 16 pages 7X4X. Concordia Publishing House, St. Louis, Mo. Price: 5 Cts.

Another new liturgy for Christmas, offering the familiar texts and songs in a clever new arrangement. L. F.

From the publishing house of J. F. Sternkopf, Stuttgart, the following tales by N. Fries have been sent to us for review, and may be obtained at the prices quoted from the Concordia Publishing House, St. Louis, Mo:

The house built on sand. A story about the first commandment. Seventh Edition. 136 ropes 7X5, hardcover. Price: 60 Cts.

As far as we know and have read the stories of the late Pastor Fries, they are good and recommendable reading for the Christian house, even if there are sometimes expressions or explanations in them that one would rather miss or would like to see arranged differently. "The House Built on Sand" has the first commandment as its basis, portrays man's sin and God's gracious guidance, who makes all things good. It is a poignant picture of North German peasant life that is sketched here. The conversations are conducted in Low German, but are also presented in High German below the text.

Our Lord's Handmaid. A Story of the Little People in the Kingdom of Heaven. Eleventh Edition. 202 ropes 7X5, bound in cloth with cover and spine decoration. Price: 90 ice.

"Unsers HErrgotts Handlanger" is one of Fries' most important and widely read tales. It depicts the life of "little people," simple villagers, and their pleasures and sorrows, but in such an interesting and instructive manner that one is captivated by the portrayal and goes through the book in one go. L. F.

Euphonia. 101. the earth is the Lord's. IThe Earth is the Lord's. Chorus. 5 pages. - 102. Who shall ascend unto the hill of the LORD? Who shall ascend unto the hill? Recitative, soprano or tenor solo and choir. 5 pages. - 103. Lift up your heads, O ye gates. Lift up your heads. Chorus. 15 cords. After Jadassohn arranged by W. Nölsch. To be obtained from Theo. F. Miller, 314 Vine St., Philadelphia, Pa. Price: No. 101 and 102 each 15 Cts. per dozen $1. 50; No. 103: 30 Cts. per dozen V3.00. Three very beautiful, substantial, medium-heavy pieces for mixed choirs. Well performed, they can only serve to edify the congregation. The trouble about rehearsing them is well worth while. H.

We caught thee, Immanuel. Christmas Hallelujah for mixed choir by H. B. Pröhl, 3604 pp. Wood St., Chicago, III. 6 pp. 11X7)6. price: 15 cts.; price per dozen: H1. 75 postage paid.

Choir in C major, soprano solo and quartet in B flat major. L. F.

Christmas catalog of Concordia Publishing House, St. Louis, Mo. 344 pages 7)6X6. Free.

Richer than ever, with many illustrations of books, young people's writings, wall verses, picture books, picture cards, nativity scenes, Christmas tree decorations, etc., this catalog is a good guide in purchasing Christmas gifts. It will be sent without charge, without further ado, to all pastors and teachers of our Synod, and to any one else who requests it. L. F.

Introductions.

On behalf of His Eminence Mahler, Father M. Frosch was introduced to his congregation in Sitio, Brazil, on the 1st Sunday N. Trin. N. Trin. in his parish at Sitio, Brazil, introduced by H. Stiemke.

By order of the Honorable President of the Western District, Rev. C. F. Drewes was introduced at Bethania Parish, St. Louis, Mo. on the 18th of Sunday, n. Trin. assisted by Rev. Kretzschmar, by E. Schuessler.

By order of the Honorable Vice-President Krämer, W. S. Hußmann was introduced to his congregation at Lake Charles, La. on the 19th of Sonnt, n.

By order of Hon. President Engelbrecht, G. Ristow was introduced to his congregation at Evansville, III, on the 19th of Sonnt, n. Trin. by A. W. Will.

By order of the Hon. President of the Eastern District, Rev. W. C. Schmidt was introduced to his congregation at Westwood, N. I., on the 19th of Sunday, n. Trin. assisted by Rev. H. F. R. Stechholz' by C. J. Oehlschläger.

Received commission, C. Schweizer was introduced to his congregation at Boody, III, on the 19th Sunday, A.D., and to his congregation at Taylorville, III, on the 20th Sunday, A.D., by E. Beck.

By order of the Honorable President of the Eastern District, Father H. Pottberg was installed as Missionary for the southern part of the Borough of Bronx, New York, N. A>, on the 20th of Sunday, A.D., with the assistance of the Kk. Sieker, W. Dallmann, Rösener, Schiller, Pröhl and A. Körber introduced by. W. Schoenfeld.

By order of the Hon. President of the Canada District, Father G. E. Schroeder was introduced at St. John's Parish, Humberstone Tp, Ont, Can, on the 20th of Sunday, N. Trin, by T. J. A. Huegli.

In the resignation of the Hon. Pres. Engelbrecht, the Rev. A. Naumann was installed in the congregation at Elmhurst, III, on the 20th of Sonnt, n. Trin. under Assistery, the kk. Engelbrecht Jr. and Sandvoß introduced by F. Lindemann.

By order of the Hon. President of the Middle District, Rev. H. C. Mueller was introduced to his congregation at Woodburn, Ind. on the 21st of Sonnt, n. Trin. by R. H. Biedermann.

By order of Venerable Praeses Seuel, on the 21st of Sonnt, A.D. Trin, Rev. H. Sieck was installed as Missionary Director of the Wisconsin District, at St. John's Church, Merrill, Wis. assisted by Kk. Grüber and Siebrandt - introduced by S. Daib.

By order of Venerable Praeses Hafner, Father G. Mieger was introduced to his congregation at Pueblo, Colo. by O. Lüfsenhop, on the 21st of Sunday, A.D. Trin.

By order of theHonorable President Walker, k.F. Houses was introduced to his congregation at Eden Valley, N. A., on the 21st of Sunday, n. Trin. by H. A. A. Dorn.

On the 20th of Sonnt, n. Trin. teacher H. C. Gärtner was introduced as teacher in the second grade of the school of St. Trinity parish at Detroit, Mich. by H. C. F. Otte.

Initiations.

On the 19th of Sunday, A.D., the Zion congregation at Westwood, N. I., dedicated their purchased church to the service of God. Preacher: Father Oehlschläger and the undersigned (English). The consecration was performed by W. C. Schmidt.

On the 20th of Sunday, A.D., the Zion congregation at Mayer, Minn. dedicated their new church (36X75X20, steeple 95 feet) to the service of God. Preachers: kk. F. Sievers, Erthal, and Dr. Abbetmeyer (English). The consecration was performed by C. Kollmorgen performed the consecration.

On the 20th of Sunday, A.D., the Immanuels congregation at Hillsboro,

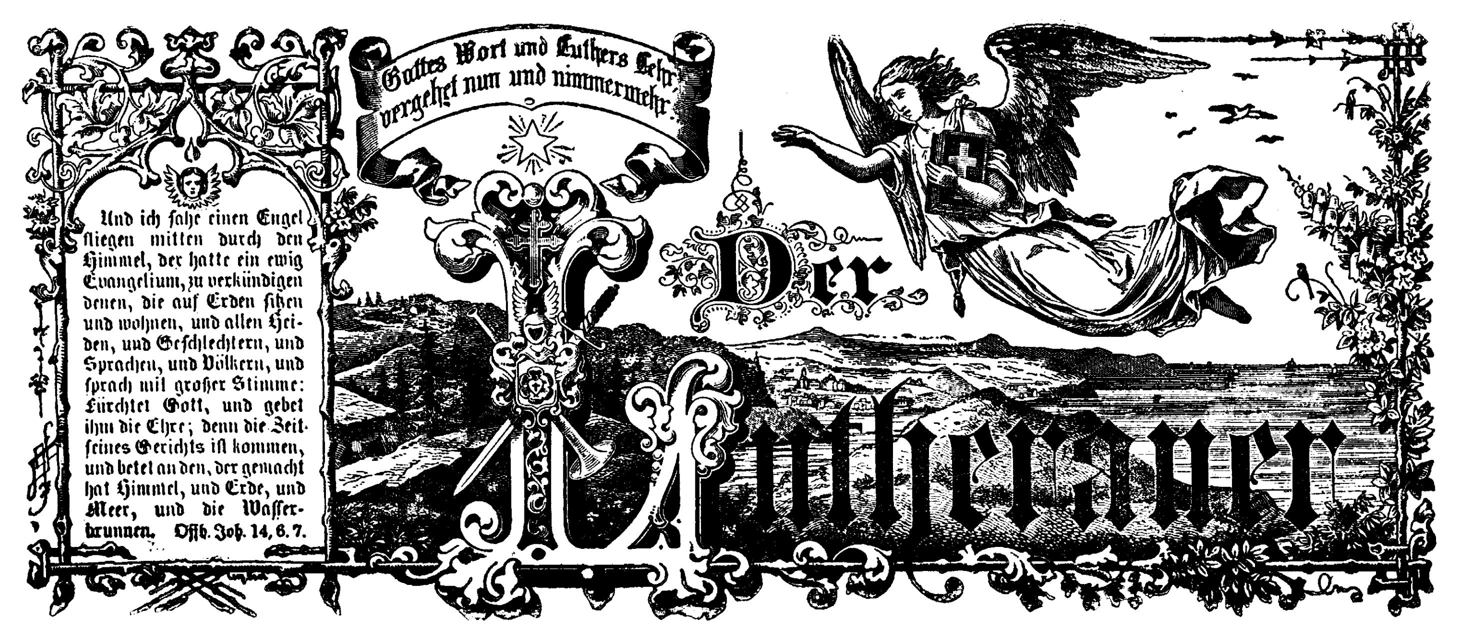
Basic principles.

On the 18th of Sonnt, A.D., the Zion congregation at Mondovi, Wis. laid the cornerstone of their first church. It preached H. A. Handrich.

On the 18th of Sunday, A.D., the Trinity congregation at Neudorf, Saskatchewan, Can. laid the cornerstone of their new church. It officiated H. Schimmelfennig.

On the 18th Sunday A.D. the Marcus congregation at St. Louis, Mo. laid the cornerstone of their church. Preacher: Prof. Mezger. Summer performed the usual ceremonies. F. S. Bünger.

On the 18th of Sunday, A.D., the St. Michael's congregation at Belknap, Mich. laid the cornerstone of their chapel at Hawks. It preached B. Potzger.



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Edited by the teachers' college of the theological seminary in St. LoniS.

Vol. 61. Al. Louis, Mo., Dec. 5, 1905. No. 25.

Blessed Advent.

When the well lies down to its deathly slumber, A cold mist draws its veil Around bare woods and parched fields, When all is still and dead in nature - Then Advent approaches with light and new life And wants to give the soul its spring: The peace of heaven that on that holy night The babe in the manger brought us.

When my last hour of parting strikes And a black fog of death settles On all that was dear and delicious to me - Then an Advent shines so wonderfully And wants to sweeten the bitter dying for me: I may greet the Lord, the king of peace! The marriage of the Lamb is near, the lamp is burning - O hour of death, most blessed Advent!

Advent Joy.

Again we have entered the holy season of Advent. In this time the congregation of the Lord comes together for special services, to feast their hearts and minds on the glorious prophecies of Christ, which God has recorded through His holy prophets, from Moses to Malachi. The great object of all these promises is the revelation of the Son of God in the flesh, and the blessed salvation in his name for time and eternity. And with what firm and joyful faith is our heart filled, as often as we compare prophecy and fulfilment! Out of the distant dawn, in which the dear old fathers beheld the appearing of Christ in the flesh, there has risen for us the bright sun of his salvific coming. All that was once prophesied is fulfilled unto glory. What a heartfelt Advent joy this must give us!

For the awakening of such Advent joy, however, not only those words of God are suitable in which the future of the Messiah has been virtually proclaimed in advance by God, but also such sayings in which the Old Testament children of God have expressed their personal faith in the Coming One, their joyful hope in Him, and their ardent longing for His soon appearing. Among these pious fathers waiting for the Messiah was David, "the man who pleased God so well when he sang to him on strings." To him had become the promise of Christ. And how he understood this prophecy, grasped it, and locked it up in his heart as a precious jewel, he says beautifully and briefly in Ps. 14:7 and Ps. 53:7 in the following words: "Oh that help would come upon Israel from Zion, and that the Lord would redeem his captive people! Then Jacob would be glad, and Israel rejoice." Here is spoken of the hope of the Messiah; here we hear an Advent sigh in which the people of the Old Testament made known their hot longing for the promised Messiah. Let us therefore consider a little what David says in these words, and the true Advent joy will not fail to come.

David pours out his whole heart in the first word, "Alas," and reveals to us why he longs for the coming of Christ in the flesh. This "Alas" is a sigh; it comes from the depths of his soul and contains within it a lament, a sorrowful lament over man's misery and ruin. The motive of this lament lies in the preceding words, "They are all gone astray, and all unfit: there is none that doeth good, not one." There we have the whole mass of men before us in their lamentable apostasy. David, I, and thou, all of us have fallen into sin; and no one could or can help himself out of this misery. But, behold, out of the wistful lamentation over the wretched state of men, there comes forth a pleading request for the fulfillment of the promise of Christ.



Wishing, asking, longing, David suddenly gives vent to his burdened heart, looks in the spirit into the distance, and sighs: "Oh, that help would come from Zion upon Israel, and that the Lord would deliver his captive people!" But what is to come must be announced, it must be expected. And so it was. From Zion, from the chosen people of the covenant, salvation was to come; from the people of the Jews the promised Messiah was to be born; from the house of David he was to come forth. Praise and thanks be to God! we have him who was to come. Our eyes behold that which David so greatly desired; our longing is satisfied. Of this we rejoice and glory:

> Zion's help and Abram's reward,
> Jacob's salvation, the virgin's son, The well-born hero has faithfully hired.

But what does David expect from this Christ, whose coming he so eagerly desires? He expects help from him, a very definite help, the help that alone deserves the name help, and such help that consists in a deliverance from cruel captivity. Wherever there is a cry for help, there is need and misery; wherever prisoners languish in bonds, redemption and freedom are most desirable. But what greater need can there be than to be caught in the bonds of sin, in the snares of death, in the bondage of Satan, and already consigned to the dungeon of hell! O dreadful captivity, dreadful tyranny, in which not only Israel lay, but in which all men by nature, all Adam's children, lie! The Church of God has sympathized with David, how deep is the misery of sinners, and sighed after him:

> Oh that the LORD would come out of Zion, And take away our bands! Oh that help would come, And Jacob would rejoice!

But the church also immediately joins in her Hallelujah and sings, "Now you are here!" Yes, the Helper and Redeemer has appeared, and with such help and redemption that it is truly called helped and redeemed. That which neither angels nor men can comprehend has come to pass: the Lord Jehovah God Himself has come from heaven, has come into the flesh, and has delivered us poor wretched sinners out of all distress and captivity. This was vain ardent love to his captive people. After all, they were "his" people before. We are all the work of his hands. God made us his people already in creation. And he did not want to give away his people. Therefore, when Satan had robbed him of his property, he wanted to regain it. He set himself to fight against all the adversaries who held his people captive. Of sin he said, "I blot it out"; of death, "I will be a ghost unto thee"; of hell, "I will be a pestilence unto thee"; of the works of the devil, "I destroy them"; and to all who lay in the chains of these enemies he cried, "I set you free." O the great helper of adversity, how dear he has purchased us! And this acquiring and winning was done through a redemption. Long had Israel longed for it; at last it came. Heart, rejoice that your Saviour has begun and ended his work of salvation with a great and blessed redemption! What Would Christ's coming into the flesh have helped us, if it had not been for our salvation! But now we are confident: the merciful Helper has become our mighty Redeemer. He was great in counsel and mighty in deed. Now with the Lord is grace and much salvation. From the manger to the cross his footsteps dripped with help and salvation. Through him we are loosed and set free from the power of sin, death, the devil, and hell. O wondrous Advent joy, that this sin-bearer, this death-conqueror, this snake-kicker and hell-closer has come at last! Now there is no trouble for us, because he has brought all our troubles to an end in our place.

And what blessed effect does David expect from the fulfillment of his Messiah hope, from the coming of Christ in the flesh? Vain joy and gladness! This is what the closing words say: "So Jacob would rejoice, and Israel would be glad." As if he wanted to say: How would Jacob's descendants, all believing Israelites, be so joyful and full of rejoicing if they were allowed to experience the day when this helper and redeemer would come upon Israel, when he would make his bodily appearance! And he has certainly spoken rightly. If the dear fathers and prophets had rejoiced so much when in spirit and faith they saw the day of salvation only afar off, what a flood of joy would have seized them when they saw the dawning of that day, when they saw the coming of their Saviour with their eyes. In truth, it came to pass as the royal singer foresaw. What a singing and ringing there was on earth as soon as the appearance of Christ in the flesh was made known by God! Mary's soul exalts the Lord, and her spirit rejoices in God her Saviour; Elizabeth is filled with the Holy Spirit, and exclaims with joy when Mary visits her: "Blessed art thou among women, and blessed is the fruit of thy womb"; the priest Zacharias takes up his harp with joy and sings: "Blessed be the Lord God of Israel, for he hath visited and redeemed his people." With what a blessed heart does the prophetess Hannah speak of the infant JEsu to all who wait for redemption at Jerusalem! How blessedly the aged Simeon praises himself when he carries the Christ of the Lord in his arms! How the shepherds praise and extol their God for all that they have seen and heard, and what a roaring song of joy the daughter of Zion raises at the gates of the holy city on Palm Sunday, when she gives the escort of honor to her entering king and offers the - congratulatory homage: "Hosanna to the son of David; blessed is he that cometh in the name of the Lord, Hosanna in the highest!"

Truly, this is Advent joy, joy no longer in drops, but in streams! Will we, can we, may we stand back in this? Nevermore. He who, with David and all the saints of God, has recognized and grasped in faith this great help and blessed salvation through Christ in the Word, cannot remain sluggish and sullen about it; he will call out a hearty and joyful welcome to this Helper and Redeemer even in this Advent season. If the pious Israelites were once so joyful when they saw the light shining out of Zion, what exultant joy must now pervade us, the

we have been able to behold and admire this great light in the sky of the New Testament church in its full glory of grace every day for so long! Let us rejoice, then, with great joy of faith, that help has come from Zion, not only upon Israel, but also upon us poor Gentiles, and let us thank God that He has redeemed His captive people! We are still in the valley of tears, under the cross, weighed down with sin, surrounded by much weakness and infirmity in all our Christianity; but all this cannot take away our joy. He who has Jesus, the Helper and Redeemer, has enough, he can rejoice in all ways; he will also have to confess thankfully to his Saviour in this time and in view of Christmas:

> Thou hast omitted nothing For my comfort and joy! When body and soul sat in their greatest sorrow, When the kingdom was taken from me, When peace and joy laughed, Then you, my salvation, came And made me glad.

O. R. H.

The annoyance of the divisions in the Christian church.

The "Evangelische Kirchenzeitung," the journal of the "Lutherans" within the united Prussian state church, writes: "The free churches that have formed in Germany in the last century have not proven themselves to be sufficiently legitimated" (authenticated) "by the Lord of the church, not only because of their smallness, but rather because of their painful internal divisions." Therefore, the writer prefers to let the church remain in union with the united state church until the state pushes the church from itself.

It is clear from the tone of the debate that the writer obviously means well. But it is equally evident that he is not presenting God's Word, but his own thoughts about church fellowship. With whom Christians are to hold church fellowship and with whom they are to deny church fellowship, this is not for them to determine, but the Lord Christ has determined once for all in His Word. Christians are to keep themselves where Christ's word is taught. "If ye abide in my word, then are ye my disciples indeed," John 8:31; and where any other doctrine than Christ's is taught, let them not wait to be cast away, but let them depart. "Behold them that cause division and vexation beside the doctrine which ye have learned, and depart from them," Rom. 16:17. That in the Prussian state church (as in the other state churches) the very grossest false teachers, who deny Christ's deity and His whole work of redemption, are and remain in office and dignity, is also known and confessed by the "Evangelische Kirchenzeitung". It also deplores this. When it nevertheless calls upon Christians not to separate from the state church, it is giving counsel against God's word in regard to church fellowship.

But the writer in the "Kirchenzeitung" lets us know what moved him to give the advice that argues with God's Word. He is annoyed by the outward appearance of the "Lutheran Free Churches" in Germany. That the Free Churches are small, he will at best forgive them. But that there are "divisions" among the Free Churches themselves, that is, that the "Free Churches," which after all call themselves Lutheran, are not united among themselves, makes the Lutheran Free Church in Germany appear to him "as not sufficiently legitimized by the Lord of the Church. The "Lutherans within the Union" should therefore not adhere to a Lutheran Free Church, but rather remain in the unchurched state church.

What is to be thought of this argument against the Lutheran Free Church, which is taken from the quarrels and divisions among the existing Free Churches? According to the manner of the "Kirchenzeitung," the unbelievers argue against Christianity in general. They want to remain unbelievers and have nothing to do with the church and Christianity as long as there are still so many parties and divisions among Christians! Thus, even now, some Romans, who are somewhat disturbed by the unrest in their church, argue against the Protestants. Because the Protestants are not united among themselves, they prefer to remain in the Roman Church. With the same argument, a South American representative of the united church recently tried to dissuade the Christians there from joining our Lutheran congregations in Brazil. The North American Lutherans are not united among themselves. In North America there are Missourians, Ohioans, Iowaans, General Synodists, and others who fight each other. Therefore, it is better not to belong to the Lutheran Church at all.

This argument does not counsel consciences, but leads them astray. God demands of his Christians at all times that they should test according to his word and recognize from his word where God's word is taught, and they should keep to it. Christians do not have to make outward peace and quiet the mark of the church to which Christians are to adhere. Rather, that mark is the teaching and confessing of the Word of God. What we are to think of divisions within the Christian church is what God's Word tells us. We learn from God's Word: God does not want divisions. He wants all Christians to speak the same language and to hold firmly to one another in one mind and in one opinion, in that all renounce their own opinions in matters of Christian doctrine and all believe and confess with one another only God's Word. He who causes divisions in the Christian Church by teaching differently from God's Word and gathering followers around him commits a terrible sin, which God will punish in his time. Secondly: God still allows false teaching and divisions. The apostle Paul prophesies through the Holy Spirit, Apost. 20:30: "Out of yourselves shall arise men speaking perverse doctrines, to draw the disciples unto themselves." Now how are Christians to come to terms with the divisions that have arisen? Shall they now despair of the sure knowledge of the truth? Should they even despair of the Christian



What is the meaning of this question? Shall they at least vacillate uncertainly between the various parties which all call themselves "Christian," nay, "Lutheran"? God's purpose in allowing the divisions is quite different. The apostle Paul writes in 1 Cor. 11:19: "There must be divisions among you, that they which are righteous may be manifest among you." From this we see clearly that God wants to use the divisions in the church, not to lead his Christians into doubt and uncertainty concerning the truth, but to test them and to strengthen and promote them in the knowledge of the truth. Their faith is to be proved. They are to learn to hold fast to divine truth, even in the face of error.

So also all Lutherans should come to terms with the divisions that exist among those who call themselves Lutherans. To be sure, all who call themselves Lutherans should and could be in complete agreement above all others. We have the glorious, gold-pure Lutheran Confession, in which the doctrines of Holy Scripture are so clearly set forth and known in the face of the error that has occurred. But nevertheless, even within the Lutheran Church there have always been men who falsified the pure doctrine, yet called themselves Lutheran, gathered followers around them, and thus caused divisions. Shall the righteous Lutherans now say, "Now we do not know where to go. Now we may as well join the unrighteous, or the sects, or hold to no church at all"? God be for that! The righteous Lutherans should - this is God's will for them - test according to God's Word and recognize from God's Word which "party" sticks to God's Word, and stick to it. God's Word is a lamp unto our feet and a light unto our path. It does not let us err, but lets us know for certain where the truth is. It is only necessary to remain simple-minded in the word of God.

The devil fools people when he makes them look for a church that is not troubled by strife and divisions. Such a church, as Luther so often points out, never existed. There was strife and divisions in the apostolic church. There was strife and divisions at the time of the Reformation. There is strife and division in the Lutheran Church of our day. But we are not therefore to despair of the truth and of the orthodox church. Rather, we should recognize by God's grace who teaches truth and who teaches error, hold to the truth, and turn away from error. Luther writes against those who make outward peace the hallmark of the true church and are annoyed by strife and divisions, among other things as follows: "Whoever wants to see or know the Christian church in such a way that it stands in quiet peace without any cross, without heresy, without sectarianism, will never see it again or must regard the false church of the devil as the true church. Christ himself speaks, Matth. 18, 7: "Terrors must come, but woe to him by whom they come;" and St. Paul, 1 Cor. 11:19: 'There must be heresies or rottenness, that the tried may be made manifest.'" (St. Louis ed. X, 1006.)

F. P.

The money question in the South American mission.

Someone once said: "To wage war, you need money and more money and more money.

We say: To missionary work belongs faith and again faith and again faith.

In the mission, everything depends on God's blessing, but Gatt does not place his blessing on the unauthorized, self-willed doing and running that wants to have the glory for itself. God gives his blessing only to childlike faith that trusts in his hidden but always wise guidance and gives God all the glory.

This is not to say that money is not necessary for missionary work. It is only to say that money is not the first and main requirement and condition for missionary work.

The mission also needs money. And so the question of money in the South American mission should be discussed for once. The question of money is a problem for us at the present time.

Our South American mission is now run by 13 pastors, 1 teacher and 7 assistant teachers. These mission workers serve a total of 20 churches with 27 satellite churches and preaching points. At these 47 mission places there are 7694 souls, 1378 church members and 902 pupils. Whoever will now take the trouble to re-calculate the example will find that each of the 13 pastors is entrusted with an average of 106 church members and 591 souls. And since the pastors, together with the other 8 teachers, have to divide the school children among themselves, there are on average 43 pupils for each pastor, whom he has to teach for six days, about five hours a day.

From this simple calculation it is obvious to everyone that the workers in the South American mission must use all their strength of body and soul. We are very happy about this. The good Lord has given us a large field in which we can abundantly sow the germinating, living seed of His Word. The harvest will not fail to come according to the promise of the heavenly Harvest Lord.

We could spread our work much more if we only had more workers. Unfortunately, in the short period of half a year, 3 pastors have left our work. We needed them so much. Now we are missing them. Every faithful, diligent mission worker is a precious treasure for us, which we must anxiously guard. Thank God, we will get 4 new workers this year.

But all our mission workers want to live. Some of them have a family to provide for. And life is expensive in South America, more expensive than in North America. The pastors who live in the city and depend entirely on their salaries find out just how much is needed to live. A few figures may serve as a comparison. In Porto Alegre, 40 pounds of wheat flour costs H2.00, 60 pounds of potatoes $1.00, 1 pound of beef (without regard to quality) 12 cents; 1 yard of calico costs 25 to 35 cents, 1 pair of shoes H7.00, 1 linen bust shirt $2. 25, etc.

We must point out an evil which is probably quite unknown to our brethren in North America, but which for us

but is of no small importance. Brazilian money is subject to significant fluctuations in value. In December of last year we received four milreis for one dollar. We are now in August. In the meantime the exchange rate of money has risen so rapidly that we are only getting 2-3/4 milreis for one dollar. Since the salaries of the pastors, who are supported by the missionary fund, are calculated according to North American money, they never know how much milreis they have to count on. Last year $400.00 was 1600 milreis, but this year it is only 1100 milreis. The prices for food and clothing, however, do not change at all or only slightly.

We cite these facts to show the dear Christians who give the money for our South American mission that we are not being wasteful with their gifts when we give our Brazilian missionaries an average of $400.00 a year in salary.

But since all our pastors, with few exceptions, are at least partially dependent on the missionary fund, the missionary fund needs a considerable sum every year. There is also the fact that our missionaries have to make a long journey over land and water before they reach their fields of work. And these long journeys are very costly. The journey by water from New York to Porto Alegre costs for one person alone $180.00. With the land journey, with customs and luggage, the journey for one person comes to $300.00.

Our missionary treasury now needs about §8000.00 each year. If we compare this sum with the expenses of other missionary districts, it is certainly not too much. Yes, if we take into consideration the importance of our mission field, and if we also take into account the additional travel expenses due to the long distance, we must say that the South American mission is one of the cheapest missions that our Synod operates. Anyone who wants to take the accounts of other mission commissions and make a comparison will have to agree with us.

The matter would certainly be even more favorable for our Synod if many of our Brazilian congregations were not so poor. We do not want to conceal the fact that some congregations would certainly be able to do even more for their pastor than they do. But we must also consider the neglected condition in which we often find the congregations, and how short a time we have been preaching to them. The willingness to sacrifice money and gifts for the preservation and spread of the preaching of the gospel is one of the fruits of the gospel. But we did not go to Brazil to reap immediately. For us, here in Brazil, it is not harvest time, but sowing time. But the sower waits in patience until the seed germinates and sprouts and finally bears fruit. We are making the same experience on the South American mission field that we have made everywhere: the people do not follow the gospel; the gospel must follow the people.

But, having said that, that in our congregations there is still often a lack of the right joy of sacrifice, it must also be said that many are very poor. Of the poverty that The situation that often prevails here in the new, remote colonies is hardly understood in North America, which God has blessed so richly in recent years. Stripped of all means, the colonists in very many cases arrive in their new homes. With great effort they then cultivate the forest land. If in one year they have finally extracted 100 bushels of grain from the soil with the hoe, the transport possibilities are poor, and they do not receive so much for their harvest that they can satisfy the most necessary needs of their families. Some colonists feel rich when they have $5.00 cash in their hands. It is not hard to imagine that there is little left over for church and school. The situation in our community in Porto Alegre is not much better than in the new colonies. With about two exceptions, all the members of the congregation are factory workers. But the factory workers here live in depressed - conditions. A family man earns about $30.00 a month if things go well, but many do not earn that. Out of that he pays $8.00 rent and maybe $2.00 in tuition. How much can be expected from such church members in church contributions?

In the old colonies, the communities are more prosperous. But there we already have two independent communities. The new congregation in Argentina is also independent of caste. Every congregation, even the poorest, contributes something to the maintenance of its pastor, even if it is only half the sum or the fourth part. Nor is it neglected to impress upon the congregations their obligations to the Gospel.

So far, the good Lord has not only blessed our little work so abundantly that we must wonder with joy at so many blessings; he, the faithful God, has also made our brothers, in whose name we went to Brazil, willing to give us what we lack for our living. He will continue to defend his cause in the future.

W. Mahler.

To the above, the undersigned, on behalf of his Commission, takes the liberty of adding the following, and of putting it to the heart of the dear Christians. As the undersigned was convinced during the visitation held last year, the situation in Brazil is such that our brothers will be in great need if we do not send them quarterly what is lacking in their already small salary. It is impossible for them to borrow money. As can be seen from the above, we need quarterly about $2000.00. The sending of four workers (among them a married man) this fall has not only completely emptied the caste, but also caused a significant debt. Therefore, the Commission feels compelled to ask for ample gifts for the Brazilian mission as soon as possible.

On behalf of the Commission for General Inner MissionL .
Lochner.

To spare and be stingy is not to save. What you give to God's friends is never lost to you. What you save to God is kept with the devil. (H. Müller.)

To the ecclesiastical chronicle.

America.

Our request in No. 21 of the "Lutheraner" to our pastors to make the distribution of this synodal organ their concern and to have sample issues sent to them as advertising copies when they visit their homes has been heard by many. A large number of pastors have taken up the offer, and some have already reported that they have had good success and have won new readers for the new issue. We therefore remind you once more of the matter, and add that such advertising copies of the last numbers of this volume, and likewise of the first numbers of the new volume, are always available in any number. One of our journals, in one of its last numbers, refers to the indifference of many members of its congregation to the church press, and then asks: "What shall the pastors do in view of it? Shall they despondently lay their hands in their laps and let things take their course? Such inaction would be a grave injustice and would do untold harm to the interests of the church. For it has hitherto remained unchallenged that the readers of church newspapers are the members of their congregations and the most devoted and loyal co-workers of their pastors. Nor must it be disregarded that they are read in almost every home, and that where a church paper is lacking, the secular newspaper prevails unrestrictedly, and its influence in the vast majority of cases will not promote church interests and the Christian faith, but rather damage them. The pastors and church council members should therefore consider it one of their most important duties to work unceasingly for the dissemination of the church papers. They may also be convinced that such work will not remain unsuccessful if it is only pursued with seriousness and perseverance. " L. F.

Three beautiful bequests from the circle of our Synod have again been paid to our General Treasurer. One is from the blessed Fr. Georg Reisinger, who died on May 23, 1902 at Springville, N. Y), after having been in the preaching ministry for 46 years. This bequest amounts to K1100.00; of which $IOO.OO is intended for the church building fund of the State of Washington, i.e. of a part of our Oregon and Washington District, and $1000.00 first for heathen mission in Japan or, as it is called in a second provision, for the caste from which churches are built for poor mission stations in the Orient, so that the sum can in any case also be used for mission churches in our Indian mission. The testator designated the first sum as a thank-offering for the fact that God has protected his real estate so that it has not been destroyed and become worthless. - The second bequest in the amount of $94.22 is bequeathed to the Synod in general, without further designation, and comes from the estate of the late J. M. Hubinger of Frankenmuth, Mich. a faithful member of the congregation there for many years. - The third bequest amounts to T50.00, is intended for the Inner Mission of our Synod and is a bequest from the late Mrs. Amalie Naumann of the KreuzGemeinde at St. Louis, Mo. L. F.

Professor Otto Hoyer, of the Wisconsin Synod high school at Watertown, Wis. passed away blessedly on Nov. 8, after a long illness, and was buried at Princeton, Wis. on Nov. 14. He was formerly professor at the I). Martin Luther Seminary of the Minnesota Synod at New Ulm, Minn. and temporarily at the Seminary of the Michigan Synod at Saginaw, Mich. when that Synod was associated with the Wisconsin and Minnesota Synods. L. F.

The "Lutherische Kirchenblatt" (Lutheran Church Gazette), which is published in the circle of the General Council at Reading-Philadelphia and has already borne witness to Lutheran doctrine and practice, says the right **word to** its synodal comrades. For years, leaders of the General Council have claimed to represent the right center in the Lutheran Church of America in the face of the lax General Synod and the Synodal Conference, which is - described as narrow-minded, and therefore to have the future to themselves. Especially the present president of the Council, Fr. Schmauck, who was also re-elected at the last meeting in Milwaukee, is firmly convinced of this position of the Council and likes to emphasize this point. Now it is well known, has been known for years, that in the midst of the Conciliar false, un-Lutheran doctrine is led and tolerated and un-Lutheran practice is practiced. Outstanding professors, such as P. Jacobs and P. J. A. W. Haas, have abandoned the biblical and old Lutheran doctrine of divine inspiration and inerrancy of the Holy Scriptures; the late P. Seiss has paid homage to a crass chiliasm; in the doctrine of conversion and election by grace, one does not speak according to the truth; and in the question of lodges and in regard to church and communion, a practice is often practiced which is contrary to Scripture and confession. Now the "Kirchenblatt" says to its synodal comrades: "We have heard much in recent weeks, and especially in connection with the meeting in Milwaukee, about the task and future of the General Council. It is a popular topic these days. Now the General Council certainly has its task. But we cannot remind ourselves often enough that we will only fulfil our task if we remain faithful to the confession of our Church in doctrine and practice and deepen our understanding of this confession. In this, however, it depends above all on faithfulness in small things. It is a deception, and a dangerous deception at that, if one thinks that the General Council has determined its position on the Confession once and for all, both to the right and to the left, that it can now confidently leave all doctrinal and confessional questions alone and devote all its energy to practical missionary work. Our main task is, and will continue to be, to base ourselves ever more firmly on the Confession, to inwardly appropriate the treasures contained therein, and to be guided in all our ecclesiastical work by the principles that result from a clear, decisive position on the Confession. This, however, is a task with which we will never be able to cope, which constantly places new demands on us, and in the solution of which, as has already been said, it is above all a matter of fidelity in small things, not of splendid speeches or brilliant pictures of the future. The future of the General Council, too, like that of our whole Church, depends ultimately on nothing else than that we keep the Gospel pure and loud with us." Will this word be heard and given proper heed? L. F.

The Canada Synod belongs to the General Council, but it obviously does not feel comfortable in it. In a report on the last meeting of the Council, its president, Hoffmann, after naming things that he did not like, concludes: "The thought forces itself upon one: You have a different spirit from ours; and the question: would not the Canada Synod be better served by a union with more German church bodies, such as Iowa, Ohio, Buffalo, and even the synods of the Synodal Conference, with which unity of spirit and faith might well be brought about without making sacrifices to the Lutheran conscience?" And to this the editor of the "Kirchenblatt" of the Canada Synod, Father Rembe, then remarks: "This question need only be brought before the Conferences and the Synod once in earnest, and a general 'Los-vom-Concil' will be the result. We all feel it more or less distinctly that the connection with the Conciliar is for us almost

has no value at all. The Council has done almost nothing for us, and what we have done for the Council has always been rewarded with ingratitude. It seems as if the Council wants to dispose of all its German constituent parts. These German synods now still form the -Lutheran conscience* of the Council, which, however, is becoming more and more uncomfortable for the Aankee spirit. We should not wait until we are forcibly -gone*, but should seek a union with lines that will be of real blessing to our Synod. It would be desirable that our Conferences should first deal with this question in detail." To some extent, of course, the displeasure seems to have its cause in external things, among other things also in the opposition of the Germans to the English main part of the Council, which has already shown itself several times in the General Council. And the words of the Prefect, "Iowa, Ohio, Buffalo, and even the Synods of the Synodal Conference," testify to a strange position, as if the doctrinal differences which exist between these Synods and the General Council, and then also among themselves, were of little - consequence. L. F.

How much the sacraments are still held in low esteem in some circles of the General Synod, because pastors and congregations are - Lutheran in name only, but actually reformed in the doctrine of the sacraments, is shown by some examples in the "Lutherische Kirchenblatt". It says: "Only recently the native missionary authority had to promise the General Synod, upon urgent representations, to urge its missionaries to insist on infant baptism. A member of the congregation informed us that no confirmation had taken place in his congregation for two years, because the pastor had declared that it was -not the custom*. As a rule, everyone who wants to come is invited and admitted to Holy Communion." The "Kirchenblatt" continues, "The contempt for the sacraments and Lutheran - orders in the General Synod is due to the influence of the sects with which the General Synod fraternizes at every opportunity. How the General Synod proceeds here in the East in the establishment of new congregations, and readily admits Baptists, Methodists, Presbyterians, and even Catholics, who have been without previous instruction, is, by the way, well known." And yet the General Convention always sends delegates to General Synod meetings to convey fraternal greetings, and fraternally receives delegates from the General Synod at its own meetings, as has again been done recently in Milwaukee. This is nothing but gross unionism. L. F.

The National Federation of Churches and Christian Workers recently met in New York. Nearly all American Protestant - denominations attended; 30 bodies were represented by 500 delegates, except the Unitarians and Universalists, who were not invited, and did not receive an invitation, in spite of their complaints, because of their denial of the deity of Christ and the vicarious satisfaction of the Saviour. Of the Lutheran bodies in our country, the General Synod was represented by 4 delegates, and D. C. A. Miller of the General Council was one of the speakers at the meeting. Our Synod, too, had been invited to join hands with this society in seeking reforms in the social field, such as uniform marriage and divorce laws, but laid aside the invitation at the Detroit meeting, because the whole thing amounts to unionism, and makes common cause with the sects. The question of the admission or rejection of the Unitarians and Universalists raised much dust before the meeting of the "Federation" and at the same, but both communities remained excluded. Admittedly, in the discussion of this question the widely circulated *Independent*, which also gives away one fundamental article after another, say: "A generation is growing up which has never heard of the sacrificial death of Christ, and many young people in the churches would be embarrassed by the declaration that Christ was punished that we might escape punishment." This is precisely the unspeakably sad thing, that even in the church communities which form the "Federation" and which call themselves the "evangelical churches," more and more teachers are appearing who either entirely conceal or downright deny this very central article of the Christian faith, so that nothing but the name remains of the "Gospel" which they preach. What does this want to become? L. F.

Of the proceedings of this "Inter-church Federation" it must be said that they bore the stamp of the most complete unionism. A large committee was appointed to go under the name of "Federal Council of the Churches of Christ in America" and to carry on such works as can better be done jointly than separately by the thirty-two church communions assembled in this federation. This "Council" is to meet for the first time over three years and then every four years. The purposes of the council were stated in the agreement as fivefold: 1. to express the fellowship and unity of the Christian church; 2. to cause the Christian bodies to work together for Christ and the world; 3. to promote edifying fellowship and mutual consultation concerning the spiritual life and religious work of the churches; 4. to give the Christian churches greater, united strength; 5. to promote the development of the church in the world. To give the Christian churches greater united influence in all matters affecting the moral and social condition of the people, and thereby promote the application of the law of Christ in every condition of human life; 5. To assist in the organization of local associations to promote the purposes of the Federal Council in their own neighborhood. It is true that the Council may not establish a common confession of faith, nor a common order of church or worship, nor in any way limit the full autonomy of the individual church communities. But precisely this is significant. The doctrinal differences remain; they do not want to discuss them at all. Lutherans and Reformed, Methodists and Baptists, Albrecht Brethren and Uniate, all remain what they are, and yet they want to unite in common, also in church work. This is craffer unionism and a slap in the face of the holy Scriptures, which do not permit such fellowship, but directly forbid it. L. F.

Abroad.

"A plenary indulgence for the hour of death." Under this heading the following note is at present being distributed to Catholics in Augsburg, Bavaria: "Pope Pius X, by a decree of the Congregation for Indulgences of March 9, 1904, has granted to all the faithful a plenary indulgence for the hour of death, if they pray the following prayer with true love for God once during their lives, on any day, after worthily receiving the Sacrament of Penance and Communion: Lord, my God, even now I accept every kind of death, as it shall please thee, with all its anguish, suffering, and pain, with full surrender and readiness! - By this granting of indulgences it is made very easy for every believer to secure for himself, even in healthy days, the great grace of being granted a plenary indulgence at the hour of death. Apart from the specified conditions, nothing else is required. These conditions can be fulfilled on any day, but the indulgence is only granted at the moment of death. Nor is the indulgence lost if one dies after

fulfillment of the conditions would have the misfortune of falling into a grievous sin, if only at the moment of death itself one were again in the state of grace." "Perfect indulgence," without even a word of the Saviour and Sin-bearer JEsu Christo! "Perfect indulgence" by one's own doing! A convenient, but also utterly desolate, truly heathen religion! Rome remains Rome. L. F.

A large statue of Buddha was recently erected in one of the palace gardens of the Grand Duke of Hesse under a mighty oak tree. A well-known Berlin newspaper sees in this occurrence a sign that Buddhism is stepping alongside Christianity in Europe in order to "replace" it, and describes the event as a "homage" by a German prince "to the founder of the profound religion of the East," which counts many more "silent adherents" in Europe than one would suppose. "Buddhism," she says, "is knocking at the door of Europe. It too is a world religion, it too teaches the morality of love, it too can fill the faithful with that peace which is higher than all reason." The event itself, and this atrocious glorification of it, is also a sign of the times, a proof that one no longer knows the ABC of Christianity either.

L. F.

"They find first, they shall be last."

Luc. 13, 30.

O a word of perplexity! It shall terrify the greatest saints, says Luther. The history of the church shows us many first as last. The last day will show many more who had the appearance of godliness, but denied its power, who liked to sit on high, as the proud scribes and Pharisees once did, who wanted to be held high, like Diotrephes, 3 John 9, but inwardly remained far from Christ through unbelief and hypocrisy, and therefore will be cast out like those to whom the Saviour pronounces his judgment in the words above. For he who does not become warm in the love of Jesus here will not be kindled by this heavenly fire there either, but will be deterred. The zeal of fire will consume the unrighteous, Hebr. 10, 27. This may illustrate an old legend, from which it can become clear to everyone who reads or hears it, whether he is on the way to heaven or not.

A man died and came to the door of heaven; it was shut, and at his knocking an angel came out and asked, "Where do you want to go?" The man answered, "To heaven!" "Thou art at the right door," said the angel; "come then, and I will lead thee about: for in my Lord's house are many mansions. Thou shalt choose for thyself in which thou wilt dwell!" With these words the angel went forward, and the man followed him. Soon they were standing before a dwelling place of the blessed, and the angel said, "Behold, these are the blessed! They know face to face, they look into the depths of the riches, both of the wisdom and knowledge of God, they understand His judgments which were incomprehensible to them on earth, they search out His ways which were incomprehensible to them on earth, and they speak to one another in blessed conversations of the manifold wondrous goodness of the Lord, who has led them, often crookedly, but still straight! - has led them. This is their blessedness. Wilt thou dwell with them?" "No!" cried the man, "lead me on, for that is no blessedness for me."

The angel went on and led the man before a second dwelling. "Behold," he said, "here dwell blessed ones! They behold themselves, and they marvel, for they are without sin. Holiness, on earth their desire, is in heaven their possession. Therefore the

They now worship the Lord their God without ceasing, in pure joy and delight, without resistance of their own will; their will and the will of their God have become completely one; they enjoy the glorious freedom of the children of God, their undefiled inheritance. This is their blessedness. Wilt thou dwell with them?" "No!" cried the man, "lead me on, for that is no blessedness for me!"

They went on and stood still before a third dwelling. "Behold," said the angel again, "here dwell the blessed. They know each other without ever having seen each other on earth; prophets great and patriarchs high, also Christians in common - they sit together at One Table and enjoy One Food: the love of their God; they love each other with everlasting love, for devil, sin and death no longer penetrate here. Behold, how fine and sweet it is here, where brothers dwell together in one accord! Hear how they sing with new tongues: "Holy, blessed is the friendship and fellowship which we have and in which we rejoice! Wilt thou dwell with them?" "No!" cried the man, "lead me on, for that is no blessedness for me!"

Then the angel said, "I will show thee another dwelling, the most beautiful of all, into which we angels long to look without weariness. But this only; for if there be no blessedness for thee, there is no room for thee in heaven." As they approached this dwelling, the man heard wonderful singing, like the soft sound of a harp and the loud sound of thunder, but it did not refresh him. Now he could see the host of the blessed who dwelt there; they were clothed in white garments and carried palms in their hands. In the midst of them he saw one like the son of man; his face shone like the bright sun, and on his hands and feet shone in bloody splendour the marks of his chastisement. The angel said: "Behold, here dwell the blessed! They have washed their robes and made them bright in the blood of the Lamb, and they bear palms of peace in their hands. In their midst is enthroned He, the Prince of Peace. Behold, what a man! It is the Lord Jesus Christ, the Lamb who was slain! Him they worship and sing: 'Hail to our God and to the Lamb / With unfading:: Joy they thank him, that he hath bought them, and made them blessed. Here the poor sinners, blessed as children. To look Him in the face, that is blessedness. Wilt thou dwell with them?" The man had turned away and covered his face. At last he cried aloud, "Away! Take me away from here, I cannot bear the sight ! No, he still has no form and beauty to me ! I see it is true, which I would not believe; but it is dreadful that it is true-for I love him not!" Thus spake the man, and, gnashing his teeth, in a moment he saw himself surrounded by the inhabitants of hell, and joined in the howling which the sight of him whom they had stung uttered to them. Revelation 1, 7.

Even if the foregoing is only a legend, the teaching and admonition it presents is based on divine truth. Certainly nothing will be more terrible for the damned than that the very Lord who bought them and whom they have denied will be their judge. If only they could have another to judge them, any one but him! They will lament that the mountains and rocks should hide them from the face of him that sitteth upon the throne, and from the wrath of the Lamb. (Revelation 6:16) Wherefore an old teacher of our church saith, If the wicked could enter into heaven, they would soon pray God to let them go out quickly, because they would find nothing there to please them. Now is the time when it should be said and applied to all of us:

Send your heart in where
you wish to be forever.

Advent Comfort.

The bells had rung in the first Advent. The winter sun shone bright and friendly, and on the bare trees and bushes lay shimmering the first snow, which had spread quietly over the sleeping earth overnight, like a soft, warm cloth.

From one of the side streets of the town a serious woman strode towards the house of God, with an eight-year-old girl at her side, who to-day was quite contrary to her usual manner of talking. "Mother, you can believe it now, that it will be Christmas in three and a half weeks. Look how the snow glitters on the roofs! - Mommie! You will go to the Christmas fair with me sometime, won't you? Please, please, Mummy, if it's only once round the square, so that I can see all the stalls, you don't have to buy anything. Many, many barrel organs come too, my friends say, and they even come to our street sometimes. They didn't have anything like that in the country. You know, now I think it's quite nice in the city. If only father weren't ill and you so often sad! That still makes me homesick."

So the child chatted, and a fleeting smile slipped over her mother's grave features as she said, "Yes, darling! When the Christmas fair is set up, you may go there once, either with me or with Sister Mary. But for now, try to think only of the dear Saviour Himself, and not of His gifts. Or would you rather turn back and play outside in the snow during the service?"

"No!" answered the little girl very firmly, and took her mother's hand firmly. She did not let go of her hand until they had walked the last part of the way in silence and entered the church.

Roaring organ sounds welcomed them, and as soon as they sat down in their seats, it resounded jubilantly through the high room:

How shall I receive thee? And how do I desire thee?

Deeply, deeply the mother bowed her head in prayer, and only when the child's voice, pure as a bell, beside her joined happily in the verse:

Your Zion strews you palms
And green branches hin, And I will to thee in psalms

Encourage my mind, her convulsively clasped hands loosened, and she tried to sing along softly.

But the stream of adoration rushed over her today like a roaring fall of arms over the trembling blade of grass on the shore. Her sore soul would gladly have offered green palms of praise, but tears choked her voice. But now - that was for her:

I lay in heavy bonds, Thou comest and loosest me, I stood in mockery and shame, Thou comest and makest me great.

Oh, how heavy bonds in the spiritual and physical had lain upon her, and how sad was her situation even now through poverty and sickness. But it went on:

And lift me high in honour and give me great goods, Which cannot be consumed, as earthly wealth does.

It was also for them, yes, precisely for the poor and miserable that the Saviour came down to this earth "with its thousand plagues and great burdens of misery" - it was also for them that he wanted to firmly embrace and hold them. and carry it. He also wanted to give her the one great good that no one could rob her of: His grace and free access to the loving Father's heart, to which we may take refuge in all distress.

She could not sing, not even now, and she felt great drops running down her cheeks under the lowered veil. But the pressure of bitter, leaden despondency that had held her for weeks loosened from her soul, and intimately she was able to appropriate the words:

Be ye undaunted, ye have
Help at the door;
He who feeds and comforts your hearts is here.

The woman has no clear recollection of the sermon on that Advent Sunday, although it was powerful and edifying. She was probably not able to grasp more in her heart than the powerful impression that the song of the pious singer and cross-bearer Paul Gerhardt made on her. She had heard and sung it many times before that day, but only now had it become her spiritual property.

She will sing this song with child and child's child as long as she celebrates Advent on earth, and as often as she sings and hears it, her heart will bear witness to the fact that even the deepest darkness of her life has not been able to stand before the wondrous light of consolation which shines out of Bethlehem's stable and manger into this poor earth and beyond it from eternity to eternity.

God's "faithful warning."

Hos. 5, 9.

The Berlin police report relates the following remarkable incident: In the apartment of a preacher, located three stairs up in Holzmarktstraße, his wife suddenly heard the slamming of the kitchen door leading to the hallway on Monday (June 16, 1860) at 5 o'clock in the morning. Startled, she got up, woke her maid and went with her to the kitchen. Here she saw that all the copper kettles had been put together on the floor, the dirty linen had been brought in, and half a dozen silver teaspoons had been packed up and made ready for further transport. But it turned out that not the least had been taken, and the thief had been deterred from committing the crime by the following circumstance. In the evening, before going to bed, the maid had been reading a hymnal and had left it lying spread out on a table. The words "Thanks be to Jesus" had been written in lead on this page by an unknown hand; probably, while preparing to steal, the thief glanced at the open hymnal and read a passage that touched his conscience, which made him waver in his resolve and thus prevented him from committing his crime. The thief's lead pen lay next to the hymnal.

Just watching.

In one parish, a pastor tells us, there lived a servant girl, no better and no worse than a hundred other girls. Her name was Anna and she had gone to Holy Communion on the first Easter. Father and mother had then always stayed at home and read in the Bible or in a beautiful edification book. But her father and mother had been dead for two years; they could no longer command her to stay at home. The girl had only

still a master, a very good one, as she herself said, one who also allowed the young people their pleasure. She should also go out a little in company, he said on Easter Day evening. Anna went; she only wanted to watch, not to join in, not to dance - not by any means; she had gone to Holy Communion. But, did some one once say A - after the A always comes the B, that is the order in the ABC; whoever gives the devil a finger, he takes the whole hand. In the first quarter of an hour Anna really only watched, in the second she already joined in, in the third she was already dancing - dancing to her end.

There is merry whooping, singing and dancing. Then it strikes eleven; suddenly there is a cry, a shrill, heart-rending cry. It was Anna; she has sunk to her knees, her face is pale as wax; there is a gasp on her chest. You bring her out into the fresh air, you run for water, you cry for vinegar. Anna has become quiet, completely quiet; there is no longer a rattle on her chest, it has gone out in her heart. She has died, died in the midst of dancing - in the midst of dancing on her supper day. - "The world perisheth with her lust!" 1 John 2:17.

New printed matter.

Twenty-sixth Synodal Report of the General German Lutheran Synod of Missouri, Ohio, and other States, assembled as the Eleventh Synod of Delegates at Detroit, Mich. in the year 1905. St. Louis, Mo., Concordia Publishing House. 1905. 180 ropes 9X6. Price: 30 Cts.

This report on our last Synodal Assembly does not need much recommendation. It is simply indispensable for all who wish to inform themselves about the present state of our synodal works: teaching institutions, missions, publishing house etc.. And none who read it will be able to fail to see how richly God has blessed our church work. This will then move him to the heartfelt request that God will continue to remain with us with His grace, His words and His blessing. L. F.

v. Martin Luther's first German interpretation of the Lord's Prayer from 1518, published in facsimile with a translation into today's spelling by P. Lic. theol. Otto Seitz. Published by F. Jansa, Leipzig. 68 and 47 pages 8)^X6, hardcover. Price: 50 Cts.

A strange book. One really thinks to have an ancient work from the Reformation period in front of him, so exactly are the ancient letters reproduced, at least by a very careful photographic process, even the ancient, yellowed paper and the binding in parchment. What the reader has to expect he can recognize from the also exactly presented original title: "Interpretation in German of the Father of ours for the onefelt lay Doctor Martini Luther Augustiner at Wittenberg. Nit for the learned. M. D. XIX." The original of this writing was printed at Augsburg in 1519, but is not the very first edition, for thatfe appeared at Leipzig. It contains, as the title indicates, Luther's oldest German interpretation of the Lord's Prayer, which the Reformer offered in sermons in 1517 and edited for printing in 1518-1519. It was often published during the Reformation and translated into other languages, even into Italian. In this translation Luther's name was omitted, and Luther's pupil and friend Mathesius reports that the Roman official who had to give permission for printing exclaimed upon reading the work: "Blessed are the hands that have written this, blessed are the eyes that see it, blessed are the hearts that believe the book and thus cry out to God!" In our large edition of Luther's writings, the early days of Luther's work can be found in Vol. VII, column 752. For those who cannot find their way through the ancient way of writing and printing, a translation into the modern way of writing is presented in the second part of the booklet; at the same time, obsolete expressions and phrases are included. replaced by now common ones. However, the editor or the printer made a mistake right at the beginning. Luther emphasizes that one need not use many words in prayer, and says: "The fewer the words, the better the prayer; the more the words, the worse the prayer. In the translation it says only: "The fewer words, the worse prayer." The work will find lovers among book lovers who would like to own an old Luther print, if only in a good reproduction, and the price for what is thus presented is really cheap. L. F.

Ordinatickrr and Ginfnftvungon.

On behalf of the Honorable President Lüstenhop, Cand. Geo. Engel, appointed traveling preacher for Southern Oregon, on the 5th of Sunday, n. Trin. in Zion's Church, Portland, Oreg. assisted by kk. Döring and Dahl ordained by W. H. Behrens.

By order of the Honorable President Spiegel, K. A. Pan horst was - introduced on the 16th of Sunday, n. Trin. in the Immanuels congregation at Dearborn, Mich. by C. F. Schatz.

By order of the Venerable Praeses Lustenhop, Bro. Geo. Engel as missionary for Southern Oregon on the 17th Sunday, A.D., at Medford, and on the 18th Sunday, A.D., at Klamath Falls, Oreg. introduced by Ed. Döring.

By order of the Honorable President Hafner, I". B. J. Otte on the 20th of Sonnt, n. Trin. in his parish at Ludell, Kans. assisted by I". Schoppes introduced by J. H. F. Hoyer.

By order of Hon. President Spiegel, Rev. Ph. Bohn was inducted into the Concordia Mission at Detroit, Mich. on the 21st of Sonnt, n. Trin. assisted by J. Bohn, Gugel, Arendt and H. C. F. Otte, by R. Smukal.

By order of the Honorable President Spiegel, I. G. Nuechterlein on the 21st of Sonnt, n. Trin. at Montague and Claybanks, Mich. introduced by I. F. Mueller.

By order of Hon. Praeses Niemann, Fr. K. Firn hab er was instituted on the 22nd of Sonnt, n. Trin. at St. Paul's parish on the Clifty, Ind. by Bro. Wambsganß.

By order of the Hon. Praeses Niemann, I". W. Georgi on the 22nd of Sonnt, n. Trin. in his parish near Woodburn, Ind. introduced by J. Beyer.

By order of the Honorable Praeses Walker, Father N. Sörgel was - inducted on the 22nd of Sunday, A.D., assisted by W. Holls, at Kingsville, Md. by Chr. Kühn.

By order of the Venerable Prefect J. I. Bernthal, Father H. A. Schröder was introduced in the congregation at Pyrmont, Mo. on the 22nd of Sonnt, n. Trin. by W. Ludwig.

On the 22d of Sonnt, n. Trin. the Rev. W. Mönkemöller was inducted as Professor in Concordia College at St. Paul, Minn. by the Board of Supervisors there. F. Pfotenhauer.

By order of the Honorable President of the Nebraska - District, O. Matuschka was introduced on the 23d of Sonnt, n. Trin. in Trinity Parish, near Gladstone, Nebr. assisted by the Häßler and Soldan, by Bro. J. Schmidt.

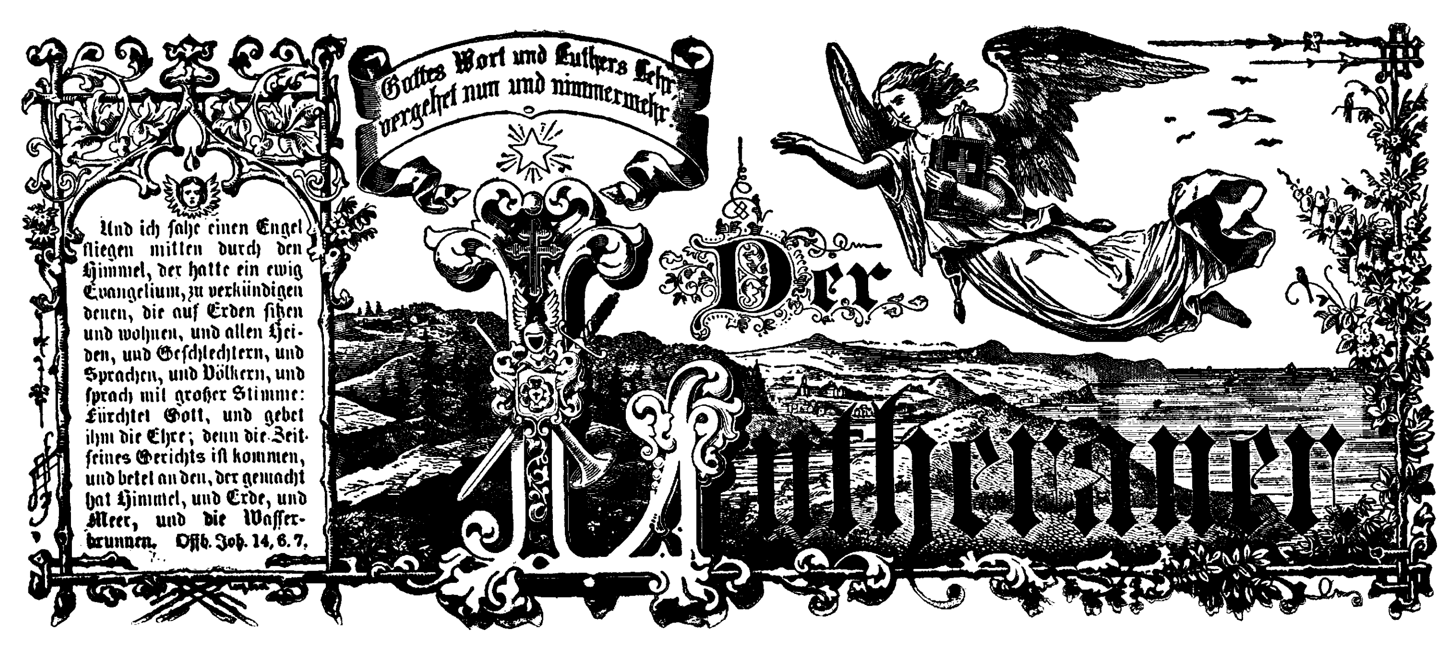
On the 20th of Sonnt, A.D., teacher H. Käselitz was introduced as teacher in the second grade of the Bethania school at Detroit, Mich. by R. Smukal.

Initiations.

On the 17th of Sunday after Trinity, the Trinity congregation at Martins bürg, Nebr. consecrated their new church (32X58, tower 80 feet) to the service of God. Preacher: kk. A. W. Frese, W. Harms and Winges (English). The consecration prayer was said by I . Holstein.

On the 21st of Sunday, A.D., the congregation of St. Peter's at Regina, Wis. consecrated their new church (30X50, tower 70 feet) to the service of God. Preachers: Prof. Selle and P. Treff. The consecration was performed by H. A. Lorenz.

On the 21st of Sunday, A.D., St. John's parish at F armville, Va. dedicated their new church and school (24X86 feet) to the service of God. Preachers: kk. Franke and Schoosf (English). The dedication was performed



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Christmas.

O could I sing with new tongues that wondrous night, Which many a song has sung, because it brought us light and salvation; The night when eternal love descended so deeply to us, That out of divinely strong impulse it gave us the only begotten Son!

O could I, with noble images, as my inward eye sees them, describe The most sacred story, which the past entrusts to us: how there from Judah's quiet fields To poor shepherds by night The angels of God descended
And brought joyful news!

O could I with sweet melodies, breathed through by pure harp tone, Praise the little child in the manger As God's and Mary's son!
Oh, if I were full of spirit and life, If I had been completely removed from the spell of earth, I would have given expression to that which delights the heart of all the devout!

But no, I will not succeed, Too weak is my spirit's flight. So I will sing anew what one never sings enough: The old, dear Christmas carols, which I sang so often as a child, I'll catch them again today and keep on singing them all my life!

But soon, when in the valley of the earth the last Christmas has come to me, And then for the first time my Saviour lets me celebrate there - O indescribably high bliss, Which then pervades my blessed heart In the radiance of the eternal Christmas sun - Then - I'll start a new song!

Heaven on earth.

Praise the LORD, sing praises to God! Rejoice with your hands, shout for him with joyful shouts! Praise the LORD, all his works! Praise him, sun and moon! Praise him, all the shining stars! Praise the Lord, all his angels! Praise him, all his armies! Praise the LORD, all his hosts, you who speak his word! Heaven and earth, praise the Lord! All that breathes, praise the LORD!

You stars, you high airs And you light firmament, Deep sea, you dark crevices, Which the reverberation divides: Rejoice merrily, let the singing Now penetrate to the clouds!

But thou, O man, above all, Lift up thy voice, Let a song of joy resound There with that choir of angels, Who to the shepherds in the pasture Has proclaimed great joy.

Joy, joy in high heights, joy, joy in deep valleys, joy and delight wherever we go, joy and laughter without number, joy, joy in our gates: God's Son is born man!

Glory to God in the highest, and on earth peace, and goodwill toward men. Amen.

Today the earth has once again become a paradise. Let our hearts also resound today with this joy and this note of jubilation from which heaven and earth echo. For even to us today, as if Christ were only born today, the message is still true: "To you is born today the Savior." Through our common apostasy from God, which already happened in Adam and has been repeated a thousand times by us, heaven was closed to us all. Our first parents

were not only driven out of the garden of paradise planted on earth, but also out of the paradise of heaven. The cherub of God's holiness stood before it with the bare sword of his righteousness and barred our entrance. Our vices separated us and our God from each other. Every sin, like the first sin of Adam, was a bar that kept us from heaven; every transgression of his holy commandments was an insurmountable wall that rose between us and heaven. To hell the way and the door were open to us all, but to paradise the way and the door were closed. The dark cloud of divine wrath rested on the whole world; the whole earth was covered with darkness like a thick black veil, through which no ray of sunshine could penetrate. Only on a small spot of the earth in the Jewish land among the people of Israel were there some rays of a future day. Otherwise the whole human race sat in the shadow of death. The heavens were closed. Therefore the prophets, like Isaiah, cried up to heaven, "Oh that thou wouldest rend the heavens and bring them down!" Cap. 64, 1.

Today the prayer of all those who waited for the consolation of Israel has been answered. Today God has rent the heavens. Now is the day of salvation, now the heavens are open. The heavens are open over the corridors of Bethlehem. Not alone the cloudy sky, not alone the starry sky, not alone the abode of the holy angels, but the heaven of the divine majesty itself, his omnipotence, his wisdom, his love. The deep heaven of his immeasurable eternity, full of holiness, grace, and truth, that is opened, and we can look through it. Yes, not only that, heaven is not only open, heaven has come down to earth, the king of heaven, the host of heaven and the kingdom of heaven, as the Gospel of Christmas teaches us.

Otherwise, in the Gospel miracle stories, only individual rays of heavenly glory are revealed; but here there are not only individual rays, but the sun itself with all its rays, not only one miracle, but a thousand miracles, yes, all miracles at once, miracles upon miracles. The heavens have not only opened upon the earth, but they themselves have descended to the earth; heaven wants to dwell on earth again. On this miracle day we must also - choose a miracle theme for our contemplation. I present to you:

As on the day of the birth of Jesus Christ heaven came down to earth.

I do not say too much; for

1. Here are all the heavenly hosts of angels;
2. Here is the King of Heaven Himself in Bethlehem in the manger;
3. Here is the whole kingdom of heaven.

In our Gospel the word of prophecy is fulfilled, that when the consolation of the Gentiles should come, not only should there be a great movement on earth, but also the whole heaven should be moved. This was now taking place: As in all the land of Judaea all the inhabitants were on their way, according to the commandment of Augustus the emperor, in order to to be esteemed, so also were all the heavenly inhabitants in motion to glorify the birth of the Saviour of the world.

Otherwise we also hear of angelic appearances; single and several angels, often also whole armies of angels, came to deliver divine commands on earth, for vengeance and punishment, or for protection and help. But here not only single angels appear, as before the angel Gabriel alone for the proclamation of the future birth of Christ, also not only single legions, but all angels, not only a multitude, but the whole multitude of the heavenly hosts. The Father had foretold that he would do this honor to his Son when he came into the world: "When he bringeth in the firstborn into the world, he saith, And all the angels of God shall worship him," Heb. 1:6. Not a single one of these heavenly dwellers wanted to remain behind; they all wanted to come down to pay homage to their prince, to whom they are all subject, who makes his angels winds and his servants flames of fire, even in the state of humiliation, to the majesty of God on high. Therefore they sing "Glory to God in the highest!" not only to the Father who sent his Son, but also to the Son, who, while he lies as a child in the manger, is and remains at the same time God in the highest, highly praised for eternity. In this way they also want to bear witness that everything in heaven and on earth is now to be reconciled, that from now on the angels will no longer be displeased with the fallen human race, but will be well pleased, because their Lord and Savior has so highly honored human nature as to take it to Himself, an honor that was not granted to the angels. They rejoice with us, therefore they bring the first joyful message of the Nativity, and one of them is the first Christmas preacher. They all sing, but they do not all preach. They are all messengers of God, but only One preaches the message.

They come with the clarity of the Lord, with the brightness of heaven, but also with the kindness, sweetness and sweetness of the Lord. They come to congratulate us. The heavens congratulate the earth. They come to encourage us by their process to praise God; for praise God they for whom the birth of Christ has not happened, how should we be left behind for whom it has happened? They come to offer their services, as it were, to all men, to help us into the way of blessedness. Since God has extended to us his Father's hand, even Christ his brother's hand, they also all extend to us their brother's hand. There shall now be no difference between heaven and earth for those who believe in the incarnate Son of God. Yea, verily, heaven is come down to earth.*)

*This Christmas sermon, as much as there is of it, was preached by Blessed Otto Hermann Walther, the first pastor of our first St. Louis congregation. Like his younger brother, the later Professor C. F. W. Walther, he was a highly gifted preacher, but was snatched away at the young age of 31, a few weeks after he had preached three sermons on the subject of "Heaven on Earth" at Christmas in 1840, which have remained unforgettable to his listeners. The sermon, which was not written out, was considered lost, but has been found by the grandson, C. F. Walther, and sent to the "Lutheran." Cf. the history of the first Lutheran Trinity congregation in St. Louis, Mo. by C. J. Otto Hanser, pp. 16 ff. Redaction.

From the Danish Free Church.

To our fellow believers in the Missouri Synod!

On November 4 and 5, the Evangelical Lutheran Free Church in Denmark celebrated its fiftieth anniversary with great joy and heartfelt thanksgiving to God in the main congregation in Copenhagen. The celebration of the festival began with a thanksgiving service on Saturday evening, in which Knippenberg from Flensburg preached a sermon on Revelation 4:9-11. On Sunday morning the undersigned was installed as the newly called pastor of the congregation in Copenhagen and then preached his inaugural sermon on 1 Corinthians 4:1,2. Since this day was also to be a day of remembrance for the founder and long-time leader of the Free Church, N. P. Grunnet, the congregation first went to the grave of their blessed teacher in the afternoon, remembering the words: "Remember your teachers who have told you the word of God, whose end look on and follow their faith", Hebr. 13, 7. The annual meeting of the Free Church was then held. In his report, President Michael pointed out, among other things, that the hope of a reunion with those who left the Free Church in 1895 should not be abandoned, but that everything possible should be done to bring about the very desirable reunion. In this way the Free Church would gain more than once as many members as it now has. President O. Willkomm, who together with Knippenberg had appeared as a delegate of the German Free Church, delighted the assembly by reading out a Danish address. After the conclusion of the meeting, a confession service was held, followed by the main festival service with communion. In this service, Praeses Michael explained, on the basis of 2 Thess. 2, 15-17, why the Danish Free Church should hold fast to its present church position, namely, 1. for the sake of truth, 2. for the sake of blessedness, 3. for the sake of common work.

After the conclusion of this service the congregation spent the evening over a fellowship meal, during which the old members told what they knew of the history of the jubilant Free Church.

It was only a remnant of the once flourishing and rapidly expanding Free Church that celebrated this feast. In consequence of many severe struggles, the membership of the Free Church has been reduced by more than half. But it is now joyfully hopeful that after the time of struggle and tribulation and apostasy, the Lord will give it a time of peace, refreshment, and growth. Yes, the time which the sorely tried Church has so long longed for and prayed for from the Lord has certainly already begun. When, in 1895, the greater part of the Free Church broke away from the Free Church under the leadership of a few lay preachers, who had been used as a makeshift in the absence of regular preachers, it seemed as if the Free Church would lose its then heavily indebted church property in Copenhagen. But the Lord sent help through their brethren in America, and these have since then, by their gifts of love, made it possible for the poor Free Church to maintain the ministry of the Word in their midst, though only scantily. And now that the whole Free After the church had to make do with one preacher for a year, it once again has two pastors in its service. With joyful praise and thanksgiving to God she could therefore celebrate her jubilee.

In the whole celebration of the feast, the love of the Free Church for God's Word was clearly evident, and it could be seen that their joy in the feast was a joy in the Lord. How much it would be a pity if such souls could not hear the pure preaching of the Word, or if it could be offered only scantily because of their earthly poverty. Surely this thought will cause some of our dear brethren in America to remember the needy Danish Free Church with a jubilee gift.

Next to God, the Free Church is greatly indebted to its brethren in the Missouri Synod. By resolution and in the name of the Free Church, the warmest and most heartfelt thanks are hereby expressed to them, both for all the gifts received, and especially for the sending of a preacher this year. God bless the dear brethren in faith for their love shown to the Free Church!

At the same time, however, the Free Church would like to make an urgent request for further and, where possible, somewhat more generous support to all fellow believers. With the poverty of most of the members of the Free Church, it is impossible for them, in spite of all their efforts, to raise the money necessary to maintain the holy preaching ministry in their midst. When the congregation in Copenhagen sent an appeal for a preacher to America this year, it was done in the confidence that if God would send the congregation a preacher through the brethren in America, he would also give them the means to maintain their preacher through these same brethren. Dear brethren, it is not only our work that we do, it is also your work, yes, it is the work of our Lord. Like you, he has redeemed all other men. Help that this salvation, which is so abundantly preached to you, as much as is in you, may be preached to all others also, that it may be rightly preached in this land also. And God reward your help with grace.

On behalf of the Evangelical-Lutheran Free Church in Denmark

Hans Nosenwinkel.

From private reports we know that the Danish Free Church will have to pay about H300,000 in debts on the church property in the near future, and that help is therefore doubly desirable. If the main debt on St. Martin's Church in Copenhagen, which amounts to about H3000.00 and has already been paid in interest, were finally eliminated, the Free Church would be best helped. It is warmly commended to the love of our Christians. L. F.

† Fr. Christian Hochstetter. †

P. Christian Hochstetter, this faithful servant and witness of Jesus Christ, has long been known and loved by most readers of the "Lutheran", especially from his "History of the Missouri Synod". He has now gone home. After a long and severe kidney disease he passed away in Jordan, Canada,



June 12, aged 77 years, 2 months and 11 days. His weary body was laid to rest two days later in the God's Acre at Wolcottsville, N. Y., laid to rest beside his first wife. At the funeral service, which was held in the church at Wolcottsville, Bro. Lohrmann preached on the text chosen by the deceased himself, Joh. 17, 6. Father Senne then held a short speech on Luc. 2, 29. 30. and Father Michel officiated at the grave. The entire congregation had gathered for the funeral service of their former pastor. The school children, who had probably all been baptized by Fr. Hochstetter, sang a farewell song at his coffin.

The deceased was born on April 1, 1828 in Lorch, Kingdom of Württemberg. After completing his studies in Tübingen, he was first active in the old fatherland as a home teacher and preacher. However, because he could not, for reasons of conscience, participate in the unionism that had eaten through everything, he moved to America after only a few years. Here he served for several years the congregations belonging to the Ohio Synod in Fort Wayne, Ind., and in Toledo, O. In 1857 he accepted a call as deacon to the congregation of Father Grabau in Buffalo, N. Y., and thus at the same time joined the Buffalo Synod. In this position he remained until the division of that congregation. In 1866 a doctrinal discussion took place between the Buffalo Synod on the one hand and representatives of the Missouri Synod on the other. The result of this so-called colloquium was that Father Hochstetter and a large part of the congregation of Father Grabau broke away from the Buffalo Synod for the sake of doctrine and joined the Trinity congregation in Buffalo, which belonged to the Missouri Synod. At this now considerably enlarged congregation he officiated with the then pastor of the congregation, Father Ruhland, for about six months. In the fall of that year he accepted a call from one of our congregations in Pittsburg, Pa. He then served in turn St. Paul's parish at Indianapolis, Ind. the parishes at Frohna, Mo. at Stonebridge, Can. at Wolcottsville, N. Y., where he administered the preaching office for eighteen years, and finally at Jordan, Can.

P. Hochstetter was almost constantly active in literature. When he belonged to the Ohio Synod, he wrote a treatise on Holy Baptism, in which he defended this Sacrament against the despisers of it in and outside of his Synod. Likewise, he wrote a booklet on Holy Communion, also in defense of this Sacrament. While he belonged to the Buffalo Synod, he was active in the journal "Informatorium" and was editor of the "Historisches Zeitblatt". As pastor of our Synod, while at Stonebridge, Can., he was for several years editor of the "Lutheran People's Gazette." In that paper he published at that time a long series of articles, entitled: "Reminiscences of D. C. F. W. Walther," which presently appear, further elaborated by Hochstetter himself, in the "Witnesses and Advertisers." In Wolcottsville he wrote the exceedingly interesting book: "History of the Missouri Synod", which he wrote according to his own experience, as well as according to accounts from the mouth of D. Walther and other credible witnesses.

P. Hochstetter was equipped by God with rich spiritual gifts. He had a thorough knowledge of Lutheran doctrine and knew how to defend it most vigorously against all attacks. He was at home everywhere in church history, as well as in the "church fathers. Especially for historical facts he had an admirable memory. At conferences he always knew how to speak the right word and to instruct his confreres from his rich treasure. In his congregations he was a faithful shepherd, to whom the salvation of the sheep entrusted to his care was paramount. His parishioners had wonderful opportunities to be founded and strengthened in salvific knowledge through his sermons and private conversations. In all this he was a humble child of God, faithful and without falsehood in his faith and in his Christianity. And because he was faithful to his God and Savior, he was also a sincere and honest friend to his fellow ministers and fellow Christians. Whoever knew him had to love and respect him.

On October 10, 1900 Fr. Hochstetter celebrated his fiftieth anniversary of ministry in the midst of his congregation in Wolcottsville. He was married twice. His first wife and faithful companion of many years was Wittwe Elisabeth Weinbach. Several years after her death he entered into holy matrimony for the second time with widow Sophie Pieper. And by this his second wife he was faithfully cared for during his long illness until his blessed end.

And so the long-time servant and fighter of Jesus Christ sleeps in his tomb until that great resurrection morning. To him, as we may confidently hope, applies the promise which the Lord has given to all faithful servants: "The teachers shall shine as the brightness of heaven, and they that lead many to righteousness as the stars for ever and ever", Dan. 12, 3.S.

To the ecclesiastical chronicle.

America.

To all our readers we turn today with the heartfelt request which we addressed in the previous issue especially to our pastors, namely, to make the spreading of their "Lutheran" their concern. We say "their 'Lutheran'" on purpose. For the "Lutheraner" does not belong to the editors or the publishing house, but is "published by the German Evangelical Lutheran Synod of Missouri, Ohio and other states. It belongs to all those who belong to or are connected with our Synod, and this is precisely true of the great, overwhelming mass of our readers. They are active for their own paper when they seek to gain new readers for the "Lutheran. And as important and necessary as it is that our pastors, teachers and leaders work for the distribution of the "Lutheran", there is also a special emphasis when a man recommends it to his friend, a woman to her neighbor, who is not yet a reader of our paper, to keep and read it. The number of purchasers should and could be twice and three times as great as it is at present. For if our congregations as a whole number more than 100,000 voting members, and if our calendar finds its way into more than 100,000 homes each year, then

our synodal paper would also have 100,000 readers. What a blessing this would bring into the homes every two weeks! The price of the paper, not quite 4 cents for a number, should truly not be the deciding factor. There will be few homes where at least $1.00 a year is not spent on a secular paper, in many homes much more. We say nothing against this, if it be kept within its proper bounds; for the Christian lives in the world, and as a citizen of the world and the state, wants to know what is going on in the world and the state. But he also lives in the church and should therefore want to know above all how things are in the church, should want to hear about the events and occurrences in the kingdom of God, about its struggles and victories, about its needs and concerns, about its successes and the dangers threatening it. And the more the secular press of our time is conducted in an anti-Christian and anti-church spirit, the more necessary it is in every Christian home to have an ecclesiastical newspaper that always points to the one thing that is necessary, that sharpens the Christian's gaze according to God's Word when he is to judge the world and the times, that warns him of the sins and dangers of our day, and that teaches him to understand the signs of the times. One of the fewer and fewer positive theological professors in Germany, D. Lemme in Heidelberg, said some time ago in a lecture on "The Tasks of Christians in the Spiritual Life and Faith Struggle of the Present", among other things, the following words: "One thing I feel to be one of the worst damages of our church conditions, that is the support of unbelieving newspapers by our Christians. One is loyal to the church, holds Christianity in high esteem, and does not want to see the faith shaken: but - one reads newspapers hostile to Christ. Nothing is more in need of urgent change than this state of affairs. For the political press is a great spiritual power. The newspapers come daily - their influence is therefore immense. ... But when will our Christian people rise up to shake off the chains of slavery of Press Judaism and Press Paganism? By Scripture and word we should seek to clarify our judgment and sharpen our conscience in this respect." Even if Judaism is not yet so widespread in the press in our country, and there are also individual newspapers that are run in a Christian spirit, everyone knows that the vast majority of papers are written either in a dangerously false-believing or in an obviously unbelieving spirit, so that a Christian-Lutheran church paper is absolutely necessary everywhere. Therefore, all our readers will diligently take care of the distribution of our "Lutheran"! L. F.

On December 8, just 20 years had passed since the opening of our Lutheran Pilgrim House in New York. As you know, it was purchased for $45,000. Since there was no money, the entire sum had to be borrowed. A mortgage in the amount of $30,000 at 6 percent interest was allowed to stand. A second mortgage in the amount of $10,000 at 5 percent was taken over by the generous former owner of the house. Thus -5000 remained, and these were willingly advanced interest-free by two friends of our emigrant mission. In spite of the enormous burden of debt and the annual interest of -2300, God has promoted and blessed the work begun for His glory through petition and understanding. On the one hand our Lutheran congregations helped, on the other hand God blessed the business transactions of the house in such a way that the interests were always paid on time, the debt was paid off to -2724. 25 and thousands of needy people could be provided with free meals, overnight accommodations, as well as provisions and allowances for the onward journey, not to mention the spiritual blessing that was bestowed upon the more than 86,000 guests. Outside of our Lutheran congregations, the house and its mission have not received has been collected. Now the house is worth three times as much and is still increasing in value. (Witness and scoreboard.)

Under the headline: "All Respect!" the "Lutheran Zion Messenger", the organ of the Germans in the General Synod, announces the following: "Dr. Gotwald of York, Pa., member of the General Synod's educational authority, sends his children from an early age to the parochial school of the Missourians, since his own synod does not have the necessary school. This news makes the rounds in the newspapers and causes a stir in some places. It is indeed the case that Father Gotwald sends his son to our parochial school in York, because he cannot receive a Christian education in the state school, and we can add that Father C. E. Walter in York, also a member of the General Synod, sends his children to our parochial school there for the same reason. Such praiseworthy examples show how sensible Christian parents outside our circles appreciate and esteem that which unfortunately some in our own circles despise or even begin to disparage. God keep and bless our parochial schools!

L. F.

Rich bequests have been left to his synod by a recently deceased member of the Ohio Synod, G. D. Simen of Allegheny, Pa. namely, -20,000 for a theological professorship in the seminary at Columbus, O., -10,000 for the seminary at St. Paul, Minn, -10,000 for the Pittsburg and Allegheny, Pa. missions, -5000 for interior missions, -5000 for negro missions, -5000 for poor students of theology, -5000 for the preachers and teachers widows and orphans fund, and -10,000 for the Hermannsburg heathen mission supported by the Ohio Synod. Even during his lifetime Simen repeatedly gave larger sums for out-of-town church and charitable purposes amounting to about -30,000, so that his gifts amount to about -100,000. L. F.

Abroad.

From East India comes the news that our missionary candidate of this year, H. Nau, happily arrived at the Krishnagiri mission station in mid-November, where he will first take up residence and learn the Tamul language. According to Indian custom he was received very solemnly by the natives. He writes: "Regular teachers had lined up with the students at the entrance gate of the mission station and greeted me with a Tamul chant. When I had arrived on the veranda of the mission house, teacher Samuel approached me, crowned me and held a Tamulic welcoming speech, in which he said, according to brother Naumann's interpretation, something like the following: They thanked God that he had given me joy to accept the - calling to preach the gospel to the heathen, that he had also led me happily to them, and asked him for assistance in my language studies and for blessing in the mission work. I thanked him and asked the Gentiles not only to receive me, the servant, so solemnly, but above all the Lord himself, when he knocks in word at the door of their hearts. In the evening, to celebrate the day, rockets were still fired, red and green fires lighted, and numerous other articles of illumination burned." - God bless our new missionary worker and make him a blessing to many!

L. F.

From our Australian sister synod comes the news that the candidate J. Georg, who comes from Australia but was trained at our St. Louis Seminary, was ordained on October 1 in the parish of Rosenthal in South Australia, which consists of four congregations, and was installed in his office. The parish had been vacant for a year and had unsuccessfully recruited preachers.

called from our synod. - The congregation at Lobelhal, South Australia, one of the oldest in the Synod, celebrated its 60th church anniversary on September 24. The church now in use was consecrated in January, 1845, by Blessed Father Fritzsche, the father of the present Australian Synod. For the past ten years Fr. Kriewaldt, a native of our Synod, has served the congregation. - On September 15, the aged Fr. Strempel, formerly general president of the Synod, celebrated his 50th anniversary in office at Hahndorf, South Australia, the oldest Synod congregation, to which celebration nearly all the pastors of the South Australian District were present. Two days later, from September 17 to 21, the Synodal Assembly of this District took place in Adelaide . Father Brauer gave a lecture on the subject: "What does our dear Lord Jesus Christ teach about the Holy Scriptures, especially about the inspiration and divinity of the same?

In the unruly Prussian Regional Church there are many Lutherans who are concerned about the sad state of their church. They see how naked unbelief in ecclesiastical garb raises its head ever more boldly. All the meetings, all the regrets, all the protests and resolutions of the "positives" and "believers" are of no avail, for the very liberals are at the helm and are protected from above and left in office. Theological professors can deny all the fundamental truths of Christianity in public lectures, and nothing happens. A heretic like Harnack is only honored more and more; some time ago he was appointed Director General of the Royal State Library in Berlin, although he still wants to give theological lectures in the future, and one sees in him, perhaps with good reason, the future Minister of Culture. Every few months there is a "case" that a preacher who quite rudely denies Christ's deity, Christ's vicarious atoning death, or some other main doctrine, calls attention to himself and is to be called to account, as was the "Fischer case" in Berlin some time ago, and more recently the "Jatho case" in the Rhine Province. But nothing has really happened, the wolves remain in the sheepfold and are allowed to murder the sheep. In view of this sad state of affairs, the Lutherans in the Prussian Union, whose organ is the "Lutherische Rundschau," would like to provide a thorough remedy, since all previous efforts to heal the Babel of the Land Church have proved futile. And to this end, the aforementioned paper would like to see three things accomplished: 1. the abolition of the Union and the refounding of the church on the Lutheran confession; 2. the exclusion of Unitarian pastors and congregations, that is, those that deny Christ's divinity and work of reconciliation; 3. the placing of all pastors under a pastoral, episcopal regiment that is in closest connection with the synods. - The proposals are certainly well meant, but are not practicable in the Prussian National Church. The Union, which has now existed for almost a hundred years, will not be abolished, and the liberal pastors and congregations will not be excluded. Experience has shown this sufficiently. A thorough remedy can only be found by applying the God-given means of separation from the false teachers, and that, since they repeatedly declare that they will remain in the national church, by leaving the national church themselves and founding free-church congregations.

L. F.

On 27 December of this year, 350 years will have passed since the well-known preacher and edification writer of the Lutheran Church, Johann Arndt, saw the light of day in Ballenstedt in Anhalt. Already at an early age his pious father made him acquainted and familiar with the Saviour. Arndt taught theology with great seriousness and zeal, was then a preacher in his hometown and in various other places, in Quedlinburg, Brunswick, Eisleben and Celle, and developed a richly blessed activity, especially also through extremely faithful pastoral care, until he died on May 11, 1621, in the early years of the terrible Thirty Years' War. Through his writings, however, he also served posterity. His excellent postilion on the Sunday gospels, his interpretation of the whole Psalter and his sermons on the Lutheran catechism belong to this. However, he has become especially well known for his devotional book "Vom wahren Christenthum" ("On True Christianity"), a work which, next to the book "Nachfolge Christi" ("Following Christ") by Thomas a Kempis, who lived in the Middle Ages, has probably become the most widespread book of edification in the world, was a book of comfort to - thousands, especially during the horrors and tribulations of the Thirty Years' War, and is still much used today. Arndt also possessed a great gift for edifying exposition, and as he himself was a childlike pious man, he was especially concerned to instruct his readers in righteous piety. But it must not be concealed that the book also has its one-sidedness and defects. The righteousness of life is so much emphasized in it that righteousness by faith receded; "Christ in us" is much more stressed than "Christ for us"; the difference between justification and sanctification is not sufficiently considered, and above the effects of grace the means of grace are too much set aside. When Arndt's attention was called to this, he also gave ear to the admonition and made changes in many places. In general he was a humble man with all his determination. And just as he once allowed himself to be deposed from his office for the sake of truth, so he also expressly said in his "True Christianity" that he had set himself no other purpose in his books "than that besides and with the pure religion and confession of faith, which resounds in the churches of the Augsburg Confession and is echoed in the Concordia Formula (to which I also profess with heart and mouth, and also want these writings of mine to be understood in no other way than according to the same), the holy, Christian life may also be perpetuated". But the above must not be overlooked when Arndt is now again remembered. L. F.

From World and Time.

Much has been written in recent weeks in secular and ecclesiastical journals **about the secret student fraternities in the** higher institutions of our country, against which we have already repeatedly warned in this place. The reason for this was the well-known sad incident at Kenyon College in Ohio. Now we have quite different reasons against the lodges than the unworthy initiation ceremonies, which have already endangered the life and limb of many a new member or even, as in the case mentioned, robbed them. But we think that these very things should open the eyes of every intelligent person, old or young, and prevent him from joining a Lodge. The *Independent, who is* by no means hostile to the Lodge, and to whom it never occurs to

would testify against the lodges because of their anti-Christian and anti-church position, recently said the following words on this point on the occasion of the above-mentioned incident: "We are convinced that these young people have only ignorantly and simple-mindedly followed the example of older men, perhaps their own fathers, who are members of secret societies, who compel new entrants to 'ride the buck' at their initiation into the lodge, or to put them in ceilings.

or do other silly and sometimes dangerous things, just to amuse themselves about the fright or surprise of their victims. There is no excuse for this nonsense. Men who have respect for themselves should not put up with such ceremonies of introduction. When they realize what is required of them, they should withdraw and declare that they do not wish to be members of such a society." L. F.

A sign of the times, which the present time of the Church year especially reminds us to consider, are the conditions in the great Russian Empire. No sooner has the war cries ceased and the long bloody and exceedingly terrible war with Japan come to an end, than a revolutionary movement is sweeping through the whole empire. In the old capital, Moscow, a great uproar has broken out. In Sebastopol and elsewhere, land and sea soldiers, who were supposed to protect the existing order of things from others, are openly mutinying. In the present capital, St. Petersburg, the ruler of the empire is not sure of his life. The workers' revolts, which have been set in motion everywhere according to plan, are to bring everything to a standstill, railways, post, trade and commerce, and the less busy the workers' masts are, the more dangerous they become. In Southern Russia and in Poland Jew-baiting, in which not even women and children are spared, is again being set in motion under the eyes of officials who cannot or will not control the murder. And if we turn our gaze to the Lutheran Baltic provinces, Livonia, Courland, and Esthland, these have probably been rid of their long-time oppressor and persecutor, the Greek Catholic church tyrant Pobiedonoszew, who has - resigned from his ecclesiastical ruler's post in consequence of the profound unrest. But instead of this, social democracy is raging there, and the German pastors and landowners are no longer sure of their property and lives. Only recently the Lutheran preacher Schilling in Nitau was shot down in the doorway of his house without any cause. In Livonia a revolution has just - broken out. Only a year ago no one would have thought that Russia could be seized by the spirit of revolution to such an extent. In other countries, however, the revolutionaries and Social-Democrats are following Russian events with great interest, and are only waiting for more power and a more favourable opportunity to strike out likewise. "This is a sign before the last day," according to the words of the Lord, "that the nations will be outraged, that men will betray and rush among themselves, that injustice will abound and love grow cold in many. And when we Christians think of the other signs of the last day, as prophesied in the Scriptures and brought before us by the history of the day, of the prevalence of false prophets, of the terrible contempt and rejection of the precious gospel, of the flagrant sins against the fifth, sixth, and seventh commandments - and who can enumerate them all? - we sigh with the pious Erasmus Alberus:

> Therefore come, dear Lord Christ! The earth is weary, To bear such hellish fires.
> Therefore make an end of it once, and let us see the dear last day.

L. F.

I believe an eternal life.

I rejoice with all my heart, and my soul is glad in God my Saviour, as often as I remember the consoling article of eternal life, and the glorious fatherland, where we faithful Christians shall see the almighty King of honour and unconquerable And we shall see again with joyful eyes our only Saviour and Maker of salvation, Jesus Christ, and shall be gathered to the holy patriarchs, - prophets, and apostles; and we shall see again with great rejoicing our dear friends, father, mother, brothers, sisters, husband, wife, children, and all our acquaintances, who have fallen asleep blessed in the Lord, and have come before us in true faith. And God will wipe away all tears from our eyes and turn our lamentation into a dance. He will gird us with joy, that our hearts may rejoice for ever and ever, and that no one may take such joy from us.

We shall come into the heavenly Jerusalem, into the city of the living God, unto the multitude of many thousand angels, and unto the church of the firstborn which are written in heaven. And there we shall rejoice with joyful gladness over the precious treasure, that heaven shall be ours, and all that Christ has of incorruptible heavenly goods. God himself will be our very great reward, our temple, our light, and all in all, and in return we will not take away the fleeting splendor, honor, joy, and glory of all the world. The holy angels will look kindly upon us and smile upon us, and the whole heavenly host will call us blessed, because we have believed in Jesus Christ and have trusted in his true word even unto death.

My heart and my mind are comforted, gentle and quiet, as often as I remember them; and I am not dismayed that we wretched little earthworms and sheep of Christ's pasture in this world are encompassed in the midst of life by temporal death, and for the sake of our faith and our hope must continually run through the fires of the devil and his followers. Let not the children of God despair, but wait for eternal life in hope, though they walk through the valley of tears with affliction, want, scorn, mockery, and trouble, and build up misery; though they be desolate widows and orphans, though they be hated preachers, though they be afflicted creatures, though they be poor, sick, and afflicted, They put their mouths in the dust and let themselves be beaten on the cheeks, they suffer perverse judgments, they cry out for iniquity and get no help, they ought to be fools for Christ's sake, a sacrifice of all people.

The Lord will soon come and has already graciously heard the groans and cries of his elect who cry out to him day and night. He will save us in a little while, and make his church glad after her affliction. And what we now suffer in this world for a little while is not worthy of the glory that shall be revealed in us. For our affliction, which is temporal and light, creates an eternal and exceeding glory, such as no eye has seen, no ear has heard, and no man's heart has ever known. O of the unspeakable glory which we shall experience there, and of which there shines everywhere in the heavenly hall of joy to the blessed consolation and refreshment of all the children of light, who have overcome the devil and the world and all temptations by the blood of the Lamb! O of the beautiful paradise, the glorious city of God, and the heavenly Canaan, where there are hills of joy and mountains of consolation, flowing with milk of consolation and honey of joy! What a beautiful world it must be, a joyful place, a lovely dwelling, a splendid garden of joy, and a kingdom full of consolation, full of all graces, and full of all joy, when God the Father manifestly and wonderfully reveals his most lovely and most kindly face to his chosen children, and when Jesus Christ makes known his glory, which he had with the Father before the foundation of the world was laid! Likewise also God the Holy Ghost is seen wonderfully lovely and wonderfully pleasant with the Father, and

with the Son. O of the beautiful, noble life, where the holy angels praise with joy, where the dear patriarchs, prophets, and apostles dwell, where all godly Christians from this unfaithful, vile world are gathered to their people, where our godly parents, husband, wife, children, brethren, and other acquaintances are drawn before us in faith and trust in Christ's blood, and await our coming with great joy and delight!

O eternal life, it is my desire to speak of you, to hear of you, to talk of you, and to read of your eternal blessedness and heavenly glory every day, and what I have read, that I may shut them up in the shrine of my heart and always meditate on them, so that I may free myself from the hot worry, danger, toil, and labor of this life, and refresh me like a pilgrim and a wanderer with the sweet, cool air of thy living goodness, that when I shall go to sleep, I may lay down my weary head in thy bosom, and find my rest in thee, thou everlasting life! (Nicolai, Joyful Mirror of Eternal Life.)

A devout musician.

The name of the great musician George Frideric Handel is known all over the world, and so is his main work, the "Messiah", known and famous far and wide. In many cities of Europe and America it is sung every year around Christmas time, partly in churches. But it is not so well known that Handel also believed with all his heart the scriptural words which he placed under his music in the "Messiah" and which he wanted to express in the individual numbers in simple melodies and mighty choruses. Handel was a devout, believing Christian who kept faith to the end. In 1759, when he realized that his sickbed would soon become his deathbed, he had his servant John read the 91st Psalm to him and then said, "That was beautiful. O this is food that satisfieth and restoreth. Read me some more, read me the 15th chapter of St. Paul's first letter to the Corinthians." The servant read anew. Several times Handel interrupted him, saying, "Stop, read that again!" After a while he had his favorite hymn read to him from his blessed mother's hymnal, which he also had with him in his second home, England:

> I am secure in my faith, Which incorporates me in Christ. Who can rob me of this jewel, Which pledges me his blood and death? His precious word confirms this, Therefore my faith says, I am sure.

The sick man's lips whispered softly during the reading, he spoke along with the words as much as he knew them by heart, then he said: "Oh, it is a beautiful thing when someone can be so sure of his faith. How glorious is the evangelical church with its preaching of the free grace of God in Christ as the hope of the sinner! If we had to rely on our works, dear God, what would become of us! What good we have in us, is it not all a gift from God? But what we have received as a gift, we cannot claim as if it were a merit. And have we done all that we could and ought to have done? Oh, that God would have mercy on us, how many things complain against us! If the word of grace be nothing, then good-bye to hope! When I was young, they tried to make me a Catholic in Italy. O Lord, my God, I thank thee that thou hast stood by me, that I have not gone into the net, for then I should be lying there now! without consolation. Truly, Martin Luther has found the right gospel, that salvation is given by grace to faith in Jesus Christ. I cling to this grace with both hands.

> To thee alone, O Lord Jesus Christ,
> My hope is on earth."

When at last the end drew near, Handel passed away with the softly whispered words, "HErr JEsu, receive my spirit! Ah, let me die and rise with thee." His grave among the famous men of England in Westminster Abbey in London is adorned with a monument which at the same time denotes a beautiful confession of his Christian faith. There, life-size, he stands before an organ, holding in his hand a sheet of music on which can be clearly read the words which he so gloriously set to music in his "Messiah": "I know that my Redeemer liveth."

Praise God, all you Christians.

"Yes, Madam, that must be true, in our Magister Mathesius we have a treasure that weighs more than all the silver that has been minted in our town in thalers." Thus said Nikolaus Hermann, the cantor of the Bohemian mountain town of Joachimsthal, as he came out of church on Christmas Day 1560. "If you could only have been in the sermon! It reminded me ten times of the praises of the heavenly hosts. You know how in this unsteady year the foot gout has plagued me harder than in other years. Because of them I was a little afraid of the cold church last night. But I did not feel the slightest pain. The Magister had made my heart warm, and that benefited the big toe as much as the little finger. I saw how everybody was in deep devotion; then the thought came to me of my boys and girls down at school, and I thought they must have and keep something of the sermon too. I will strike the iron while it is hot. Now leave me alone for an hour!"

It is noon; the cantor has just invited the Lord Jesus as his guest; he sees the blessing of God before him in the steaming bowl and around him in the blossoming children. Then his heart leaps up; he takes out of the side pocket of his wolf's coat a grey paper. On it was written the "Children's Song of the Nativity of Jesus":

> Praise God, you Christians all at once, In his highest throne.

By the flashing eyes of the children, their upturned heads, and their open mouths, he perceived that none of his words had fallen to earth, none had passed over their heads.

Late in the evening Hermann sat alone with his wife in the parlor. She could tell that he was carrying something special with him and did not interfere with his thoughts with her words. After a long pause he said: "All day a melody to my song has been ringing in my ears. Give me the harp once from the corner there; I will try whether the melody from the head finds its way into the fingers."" The cantor did a few fingerings; it was as if the strings came alive and wise to what the master was about to force them to do. The melody rushed through the room. You know it, dear reader. It is so light that a child need only hear it three times to be able to sing it; but from every note you hear the joy of the Christmas gift which God has given us in His Son.

The king of honors - a child!

The well-known legend tells of Christophorus that he once had a strange dream. He carried a child in his arms through a torrent of water. At first it was light, then it grew larger and heavier; the child grew and grew, until at last it revealed itself to him as Lord and King of heaven and earth. Hence his name Christophorus, that is, Christ-bearer.

This is how a Christian feels when he looks at the infant Jesus in the stable in Bethlehem. Poor and small he lies in the manger, but he grows up and becomes a man. He walks through the world without sin, does good to the poor, heals the sick, comforts the brokenhearted. He patiently bears the sins of the world as the Lamb of God, is crucified, and dies on the curse wood of the cross. But as the Prince of Life he rises victorious from the dust: he triumphs over death and the grave, ascends to heaven, wonderfully equips his own with spiritual power and the courage of witnesses, reigns and sits enthroned at the right hand of his Father, and will come again to judge the living and the dead. - This is the child in the manger; worship him in humility and reverence! He who lies there in Mary's womb is also your Savior and Redeemer, your Lord and King.

> King of honours, for love become to the child, To whom I also again join my heart in love, It shall be you, whom I alone choose.
> Eternally I renounce sin.

Let my heart leap with joy.

Among the guests at Christmas in 1714 at the home of the pastor and professor August Hermann Francke in Halle an der Saale was the young Silesian Karl Heinrich von Bogatzky. As the son of a senior officer, he was destined to be a soldier and had entered princely service as a court boy. But he was more interested in intellectual pursuits, and he did not like some of the frivolous behavior he had witnessed. In the hospitable parsonage at Glaucha, then a suburb of Halle, where Francke held the pastorate, he was received in a friendly manner and of course attended the church service, for that was why he had come to Halle in the first place. The wonderful Christmas carol by Paul Gerhardt was sung: "Fröhlich soll mein Herze springen!

Bogatzky had already grasped the truth and glory of the Gospel. But the whole blessed meaning of the Christmas miracle and the whole healing power that lay in it had not yet come to his vivid experience; and especially he was still often challenged by a gloomy melancholy. In this mood he sang that Christmas carol and devoutly followed Francke's sermon on the love that did not spare even his own Son, but gave him up for us all. After the sermon the verse was sung:

> My guilt cannot press me, For thou hast my burden all on thy back.
> Not a spot is to be found on me, I am pure and clear of all my sins, -

There, as he told us afterwards, the high article of justification was opened to him for the first time and became quite comforting. Now he believed that he was righteous in Christ, and confessed what a glorious thing the Christmas message was. From then on, his whole life was dedicated to the Lord and his service. He became the author of a widely read book of edification and also composed many spiritual songs, of which the missionary song: "Awake, thou spirit of the first witnesses" is still much sung today.

Obituaries.

On November 23, after a long, severe heart condition, Father August Emil Frey, faithful pastor of St. Marcus Parish in Brooklyn, N.D., which he had presided over for 34 years, passed away happily in the Lord at his home. He brought his age to 61 years and 6 months. On November 27, the funeral took place with great congregation participation, also on the part of the brothers and sister congregations. In the house of mourning Fr. A. Ebendick 86Q. said a prayer, Fr. H. Stechholz ssn. preached in the church in German on the text chosen by the deceased himself, 1 Tim. 1, 13 d., and Fr. O. Sieker preached in English on the text assigned to him, Jn. 3, 16.; the undersigned provided the altar service. Father Riedel officiated at the grave. Already the day before the body had been brought to the church, whereby Father R. Herbst officiated in the house, Prof. R. Heintze in German and Father F. Wyneken in English in the church in a funeral service which was especially intended for the youth of the community. The deceased leaves a sorrowful wife, but comforted in God, six sons, four of whom are in the holy preaching ministry, while one is still studying in our high school, two daughters and a son-in-law, Father C. Spilman in Wisconsin. "Blessed are the dead which die in the Lord!" Chr. Merkel.

On the 25th of November, at Fort Wayne, Ind. in the joyful confession of his Saviour, passed away Bro. one. John Her at the age of 84 years and 28 days, 44 years of which he served in the holy preaching ministry.

New printed matter.

Luthers Werke, herausgegeben von Pfarrer D. Dr. Buchwald, Professor Dr. Kawerau, Professor D. Julius Köstlin, Professor D. Rade, Pfarrer Ew. Schneider u. a. Dritte Auflage. 8 volumes with index, bound in cloth with gold title. Berlin. C. A. Schwetschke und Sohn. 1905. Price per volume: 3 Mark 25 Pfennige.

We have our own editions of the works of Luther, the large one, which contains all the writings of the Reformer in 22 extensive volumes, and the so-called People's Library of Luther in 30 small volumes. Nevertheless, we also present this cheap and very pleasing edition, which has now already gone through three editions in Germany, since we are all interested in the dissemination of Luther's writings, and perhaps many will reach for this edition who have so far passed by the others. Six volumes are at our disposal, the two still missing will probably appear in the near future. The individual volumes contain 420, 511, 449, 482, 571, 419 pages each. The arrangement has been done in such a way that the purchaser does not, of course, receive all of Luther's writings, but does receive a selection of each type, especially well-known and characteristic ones. The first two volumes contain reformatory writings, volumes 3 and 4 reformatory and polemical writings, volume 5 sermons and edifying writings, volume 6 also edifying writings; volumes 7 and 8 are mixed writings.

The book also contains songs, table speeches, and letters. Each writing is provided with an introduction by one of the well-known Luther scholars of -Germany named on the title page, and below the text of the individual writings there are many notes in which ancient expressions, foreign words, allusions, etc. are explained. These notes are really mostly very valuable for those who have not yet read Luther and who might otherwise be deterred from reading by expressions that they do not immediately understand; on the other hand, the introductions contain many questionable things, as one would not expect otherwise from some of the editors. But one need not dwell on this, but go straight into Luther's glorious writings. It would be going too far to name the individual writings that are printed here, but even if one would perhaps make a different choice here and there, it must be said that on the whole the selection is well done and one can get to know Luther according to his versatility. Even those writings, whose coarseness is offended in some circles today, such as the sharp writing: "Wider das Pabstthum zu Rom, vom Teufel gestiftet" ("Against the Papacy at Rome, founded by the devil"), are presented unchanged, and even the liberal v. Rade says in the introduction that "even the generation of our days can still learn about the Papacy from the Scriptures". We do not agree with all that is said by the editors and publishers in the preface, which glorifies Luther especially as a German; but we subscribe when it is said there, "Luther was not a parlor scholar, that his writings could be read and enjoyed only by a few. As a man of the people he lived and wrote in the language and thoughts of the people. Should the German people no longer understand this language today? It is time that every one should again take his Luther and read him, that there should again be a true hunger for his words, such as once seized all classes of the German people, that the printers could not so quickly reproduce Luther's writings when they were in demand." Oh, that in the widest circles, especially in our country, Luther's imperishable works might be read, and read more and more diligently, chiefly because of their delicious contents! L. F.

Country Sermons. *New Series.* Vol. 1. Lenten, Confessional and Funeral Sermons by *F. Kuegele,* a Lutheran Country Parson. 326 pages 8X5^, bound in cloth with gilt title. Augusta Publishing Co, Crimora, Va. 1905. also available from Concordia Publishing House. St. Louis, Mo. price $1.00.

The author of this new collection of sermons is no longer a stranger to this field, as he has already published four volumes of English sermons under the title "Country Sermons" in recent years, which we have also recommended here. All the extant copies of the same, however, were burned in the great fire of Baltimore in February last, and are therefore no longer to be had in bookshops. It has been suggested to the author that a new edition of the four volumes should be published, but he has decided not to do so until later, and to publish a new series of sermons first. We are convinced that he has done the right thing, for especially sermons on the Passion and confessions and funeral sermons in English are so necessary, and many will be rendered a valuable service with this volume. We can also give this new collection the testimony that they are what their title says, simple sermons, and that is what our English and English-becoming congregations need, not lofty, sweeping speeches about which, to speak with Luther, people tear their mouths out, but simple sermons which everyone understands and which bring everyone close to the one thing that is needed. And this is the other and main advantage of these sermons, that in them God's word is really preached loud and pure and that they are rich in teaching, admonition and comfort. In total, this volume contains 53 sermons and speeches: 14 sermons on the Passion, 11 of them on Old Testament texts, 16 confessional sermons and 23 funeral sermons, which refer to different age groups (children, young people, persons of mature age, old men) and special circumstances (misfortune, stranger, cross-bearer). 13 of these funeral sermons are already included in the second volume of the first series of the "Country Sermons", all other sermons of this volume have not yet been printed in book form. The author expects to publish a volume of English epistle sermons before the end of this month. L. F.

The forgiveness of sins. By C. M. Zorn. 80 pages 7)^ X5^, stiff paperback. Zwickau i. S. Printed and published by Johannes Herrmann.

We need not describe and recommend this fine little book any further. All our readers know the special gift of the author and also know the contents, for they are the articles that appeared in our "Lutheraner" at the beginning of this year. May they also bring much blessing in this pleasing reprint. The defense of a groundless attack on the doctrine set forth in the articles has also been reprinted here. L. F.

Ordinations and introductions.

By order of the Hon. President of the Southern District, Cand. Fr. Wambsganß was ordained on the 22nd of Sonnt, n. Trin. in Trinity Parish at Algiers, La. with the assistance of PP. Wegener, Hartmann and Siebelitz and introduced by K. Niermann.

By order of the Honorable President Bernthal, Cand. H. Molitz was ordained and installed by W. J. Kaiser in his congregation at Lutherville, Ark. on November 28.

By order of the Hon. President Walker, the Rev. J. M. Bucka was introduced to his congregation at Munson Station, Pa. on the 21st of Sunday, n. Trin. by F. Sattelmeier.

By order of the Hon. President of the Nebraska District, Rev. A. F. Lutz on the 23d of Sonnt, n. Trin. in the German congregation at Leigh, Nebr. under the assistance of P. Holms, introduced by A. W. Frese, and in the English congregation at Creston Tp. under the assistance of P. Frese by E. Holm.

By order of Hon. Praeses Niemann, Rev. E. A. Brueggemann was -introduced at Trinity Parish, Zanesville,O., on the 23d of Sunday, n. Trin. by C. A. Kaumeyer.

On behalf of Venerable Praeses Pfotenhauer, Fr. H. Teßmann was inducted November 30 at Dorset and Park Rapids, Minn. by E. Ulbricht.

In keeping with the commission received, Fr. W. Licht was introduced to his parish near Wellston, Okla. on Thanksgiving Day by M. Gräbner.

By order of the Hon. Praeses Seuel, Father L. Traub was installed in his parish at Cumberland, Wis. on the 1st of Sunday, Adv. by O. Neumann.

By order of Hon. President Hafner, Rev. W. Cook was introduced at Perry and Orlando, Okla. on J. Sonnt, d. Adv. by A. G. Dick.

By order of the Honorable President Clöter, Fr. O. Gurschke on 2 Sonnt, d. Adv. in his congregations in Elma and near Riceville, Iowa, initiated by R. Uhlmann.

By order of the Honorable President Clöter, Father H. W. Säger was introduced to his congregation at Midway, Iowa, on the 2nd of Sunday, the Adv. by Joh. Linse.

On the 22d of Sonnt, N. Trin. teacher E. Rofchke was inducted as teacher in the Concordia school at Maplewood, Mo. by O. Laskowski.

On J. Sonnt, the Adv. teacher H. E. Bundenthal was inducted as teacher in the school of St. Paul's parish at Omaha, Nebr. by H. Holle.

On J. Sonnt, d. Adv. teacher R. Peters was introduced as teacher at the second cloister of the school of St. Petci parish at Cleveland, O., by Bro. Westerkamp.

Girrweihrrngerr.

On the 19th of Sunday, A.D., the Polish Immanuels congregation at Scranton, Pa. dedicated their enlarged and beautified church (50X30 feet) to the service of God. Preachers: kk. K. Häuser (German), R. Bähre (English) and (Polish) K. Mikulski andF . Sattelmeier.

On the 20th of Sunday, A.D., St. Paul's congregation at Town Washington, Wis. dedicated their enlarged church to the service of God. -Preachers: List, Holst and Kretzmann. The dedicatory prayer was said by W. T. Naumann